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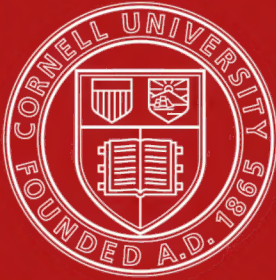




THE HISTORY

OF

THE HOLY GRAAL.



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# Seynt Graal, or The Sank Ryal.

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## THE HISTORY OF THE HOLY GRAAL,

PARTLY IN ENGLISH VERSE, BY **HENRY LONELICH**, SKYNNER,

(TEMP. HEN. VI., A.D. 1422—1461);

AND WHOLLY IN FRENCH PROSE, BY **SIRES ROBIERS DE BORRON**,

From the Original Latin, written by Jesus Christ with his own Hand (p. 357).

BEING THE ONLY WRITING MADE BY GOD SINCE HIS UPRISING,

And they "that otherwise beleven, they lyen ful pleyn."—p. 359.

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EDITED, FROM MSS. IN THE LIBRARY OF CORPUS CHRISTI COLLEGE, CAMBRIDGE, AND THE BRITISH MUSEUM,

BY **FREDERICK J. FURNIVALL**, ESQ. M.A.

TRIN. HALL, CAMBRIDGE, AND WORKING MEN'S COLLEGE, LONDON; CAPTAIN 19TH MIDDLESEX VOLUNTEER RIFLES;  
ONE OF THE HONORARY SECRETARIES OF THE PHILOLOGICAL SOCIETY, ETC.

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### VOL. I.

WITH A PREFATORY ESSAY ON THE SAGA OF THE HOLY GRAAL.

BY SAN MARTE, THAT IS, **ALBERT SCHULZ**,

AUTHOR OF "Leben und Dichten Wolframs von Eschenbach," "Parzival-Studien," ETC. ETC.

AND AN APPENDIX—A REPRINT OF THE EARLY FRENCH VERSE

Roman; de l'estore dou Graal.

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PRINTED FOR THE

**Korburch Club.**

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LONDON:

J. B. NICHOLS AND SONS, 25, PARLIAMENT STREET.

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MDCCCLXI.





# The Roxburghe Club.

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## PREFACE.

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*A gentle sound, an awful light !  
Three angels bear the Holy Grail:  
With folded feet, in stoles of white,  
On sleeping wings they sail.  
Ah, blessed vision! Blood of God !  
My spirit beats her mortal bars,  
As down dark tides the glory slides,  
And, star-like, mingles with the stars.*

---

THERE can be few readers of "The most Ancient and Famous History of the Renowned Prince Arthur King of Britaine," who have not been deeply affected by the legend of Galahad and the Graal. On the dark background of Arthur's incest, Lancelot and Guenevere's, Tristram and Iseult's, guilty loves, the star of Galahad's chastity shines out pure and clear, and draws one to it with the power of fascination. In its centre, the focal light whence its beams of glory flow, is the mystic object of the hero's love and search, the source of his purity, the cause of his strength,—the HOLY Grail.

One tries to realize what he thought of it on its first appearance to him after his first jousting in the Meadow beside Camelot: "And then the King and all the estate went home unto Camelot's minster, and so, after that, they went to supper, and every knight sat in their place as they were beforehand. Then anon they heard cracking and crying of thunder, that they thought the place should all toriue. In the midst of the blast entered a sunbeam more clear by seven times than ever they saw day, and all they were alighted of the grace of the Holy Ghost. Then began every knight to behold other; and either saw other, by their seeming, fairer than ever they saw other. Not for then there was no knight that might speak any word a great while, and so they looked every man on other as they had been dumb. Then there entered into the hall the Holy Grail, covered

with white samite ; but there was none that might see it, nor who bare it; and there was all the hall fulfilled with great odours, and every knight had such meat and drink as he best loved in this world. And when the Holy Grail had been borne through the hall, then the holy vessel departed suddenly, that they wist not where it became. Then had they breath to speak, and then the King yielded thanks unto God of His grace that He had sent them.” \*

“Clothed in white samite,—mystic, wonderful!” The very name of the vesture even stirred one’s imagination. What could the wondrous texture be? And the Body and Spirit it covered,—what was not that to Galahad? What might it not be to us if we could but know more about it? When, therefore, while reading one day for my class at the Working Men’s College, I came on the passage in Ellis’s *Specimens of Early English Romances* (p. 75; Bohn, 1848), which states that a metrical Romance of the St. Graal, said to consist of forty thousand lines, composed in the reign of Henry VI. by Henry Lonelich, was preserved in MS. in the library of Corpus Christi College, Cambridge, and had not been printed, I could not help exclaiming, “Unprinted! what a shame! Please God, I’ll get it printed. Why, it’s almost as bad as leaving Wycliffe’s Bible unprinted so long.”—Forty thousand lines about the San Graal with possibly, nay certainly, untold glories and wonders without end, lying hid in Corpus Library! The thing was hardly credible; while all our English world too was delighting in “The Idylls of the King.” However, the stubborn fact remained that the MS. had not been printed. So to all the publishers whom I could get at, I dilated on the probable treasures of the Lonelich Romance, and asked whether they would pay for the copying and printing of the MS. if I would edit it gratis. One and all said No! Forty thousand lines of Early English by an unknown poet, were too much for any publisher; they were clearly matter for a Society or Club. Just then, a liberal present of Roxburghe books to the Dictionary Committee of the Philological Society from Mr. Botfield, brought me into correspondence with him, and enabled me to repeat to the Club the offer I had made without avail to the publishers; it was at once accepted, and the “Graal”

\* Hist. of Prince Arthur, part iii. chap. xxxv. vol. ii. pp. 215-216; reprint of 1816.



was to be printed after Roberde of Brunne's "Handlyng Synne" (A.D. 1303), which I had also offered to the Club, but wanted in type first.

While busy with the sins of our ancestors in the fourteenth century, visions of the Graal would float before me, with its covering of mystic samite—a web not of the earth earthy, but spun with angel hands, divine. In this mood one day I turned over the pages of my friend Mr. Hensleigh Wedgwood's "Etymology of the English Language," and by chance my eye lighted on the word DIMITY:—

**DIMITY.**—Originally a stuff woven with two threads; from *δῖς* twice, and *μῖρος* a thread . . . . In the same way, the German name for velvet, *sammet*, is contracted from *exhamita*, from having been woven of six threads.

What! my samite allied to dimity,—bed-ticking and dusters! Here was a roll in the mud for all my rose-pink notions! And a terrible suspicion followed: What if the *Lonelich Romance* should be dimity too? Had not Ellis spoken of the dulness of an extract from it? Was it sure that he did so because the grapes were sour? Yes, it *was* sure, and should be. How *could* a history of the Graal be dull? So I was reassured, and went up soon after to Corpus, eager to examine my treasure, hoping to gloat over it and handle it for three days. But Archbishop Parker had no notion of his jewels being thus open to the profane gaze and touch of strangers. The presence of two Fellows is necessary all the time that a visitor is in the Library, and in Vacation time one can hardly expect two College Dignitaries, busy with their own work in their own cosy rooms, to come and sit in a fireless Library while one gratifies one's curiosity by inspecting the College books. However, two were kind enough to give me up a couple of hours on the first day of my visit, and the long-wished-for "*Romance of the San Graal*"\* was put into my hands—a stout folio volume bound in vellum, which, when opened, showed paper leaves covered with double columns of verse in a crabbed Henry-the-Sixth hand, pale from damp and age, and awkward at first to read. The MS.

\* *Acta quædam Arthuri regis* is the title given it by some old cataloguer or reader. On the fly-leaf is "Oh quantos labores insumpserit hic Author, in rebus non ita probabilibus."

was incomplete at the beginning and end, so I started at the beginning :—

“And yf thou do, with owten more  
[Riwarde,] deth schal thow suffren therfore.”  
[“My Lor]de, ȝif it be not so as I haue the told,  
Dis-membre thow me, Sire, manifold.”

l. 493-6, p. 106.

and soon became convinced that the verse, alas ! was dimity unmistakeable. Nevertheless, dimity has its uses ; and so has fifteenth-century verse—however poor it be—for students of English. Moreover, the subject of the Grail would ennoble any covering of words ; and, after another day’s work, I still said to Mr. Botfield that the Romance ought to be printed. Accordingly, Mr. Harry Seeley, then of the Working Men’s College, London, now Geological Assistant to Professor Sedgwick, went up to Cambridge to copy the MS. as soon as he had finished Roberde of Brunne’s, and William of Waddington’s treatises, for the Club.

The next business was to find the missing commencement of the story. Not being versed in the mysteries of the British-Museum Printed-Books Catalogues, I could not find that there were any books at all about the San Graal in the Printed Book Department, and I had therefore to turn to the Manuscript Room, which, through the kindness of its officers, and the quaint tales of the old vellum pages on its shelves, had given me so many pleasant hours before. Here, the late Mr. Holmes’s notes referred me to two handsome folios of the “ *Histoire du San Graal* ” &c., which Mr. Bond decided to be of about the date of 1320, from the eyelet ornamentation of the knights’ armour in the illustrations ; and after skimming through the first nineteen pages of one of these MSS. I found the point where what is left of Lonic’s translation begins. These first nineteen pages of the MS., occupying eighty-nine in print, I copied myself ; but as I could not spare further time, Miss Eleanor Dalziel has copied the rest for the Club, and to her and Mr. Seeley I am much indebted for the care and attention they have given to their work. The French MS. I have followed is XIV. E. III. of the King’s Library. It is really a royal folio, not only in size and handsomeness, but because it contains the signatures, some sadly faded, of Richard III.,

“Cest liure est A moy Rychard Rex Anglie” (fol. 2 back), of Elizabeth daughter of Edward IV. (*Elysabeth the kyngys Dowther*), Viscountess Welles (*Cecyl the pryncys Dowther*), and *Jane Grey*, whose signature is repeated on the last fly-leaf.

The text is clear and bold, though written by some scribe who did not know French, if one may judge from the divisions of some of his words. The volume contains “L’Histoire du Saint Graal,” except the last column or two at fol. 88 back; “La Quete du Saint Graal,” from fol. 89 to fol. 139, back; and part of “La Mort au Roi Artu,” from fol. 140 to the end of the MS. The other MS. was the Additional MS. 10,292: it contains the “San Graal,” and “Merlin,” complete, and is the first of three volumes, the second of which (10,293) contains the “Lancelot du Lac;” and the third (10,294) “La Quete du Saint Graal,” ending at fol. 53, and “La Mort al Roi Artu,” beginning at fol. 53, col. 2. Now, though the scribe who wrote this “Additional” version of the San Graal, evidently knew more French than the Royal scribe, yet, as the Royal MS. was longer than the other,\* and corresponded better to Lonelich’s paraphrase, (and as, moreover, its author had told us that the revelation of the “History of the Grail” was made in England—*bloie bertaigne*, p. 3 (post), *qui ore a non engleterre*, (p. 22)—which the Frenchman, (of course exclaiming ‘Perfide Albion!’) had omitted †—I decided on following the King’s MS.

The next thing was to ascertain the opinion of competent judges on the origin of the legend of the Graal. The foreign writers best known in connection with the subject were, in France M. le Vicomte Hersart de la Villemarqué, and in Germany *San Marte*, or M. Schulz. M. Villemarqué had treated of it in his *Les Romans de la Table Ronde*, (3rd. edit. Paris, 1860,) ch. vii. pp. 134-60, but not in a manner that inspired one with confidence. He had decided on the Keltic origin of the Graal. Turning then to Germany, I applied to my friend Professor Huber (the author of

\* The Additional MS. though, contains the history of the physician Hippocras, which Lonelich has, chap. xxxvi.-xxxvii., vol. ii. pp. 19-43 post, while the Royal MS. omits it.

† The printed versions, Paris, 1516 and 1523, also do not mention England here.

“Sketches from Spain,” “The English Universities,” “Co-operative Travels in England, France, and Germany,” &c. &c.), and, on his bringing my request before M. Schulz, the latter most kindly furnished me with the Prefatory Essay which adorns this volume, and for the translation of which I am indebted to Mr. Trübner and Professor Goldstücker. It will be seen that M. Schulz does not believe in the Keltic origin of the Graal. Lastly, *Taliesin*—whose keen blade of knowledge, wielded by an arm of vigorous common-sense, has pricked so many wind-bags that ignorance and mistaken national vanity had puffed up—showed me that, in England, we had in Mr. D. W. Nash, of Cheltenham, an authority who really knew his subject. Him, though a stranger, I asked for his opinion, and he has been good enough to express it in the words following:—

“I quite agree with the opinion put forward by M. Schulz, that the legend of the Graal was originally distinct from the histories of Percival and the other Arthur knights, and that it was first woven into them by North French poets. One can pretty well see, on reading the old romance of Arthur printed by Caxton in 1485, where the monkish ‘trouvere’ took up the old chevaleresque story, and commenced interweaving the Graal-legend,\* improving, in a pious sense, the popular romance, but altogether

\* “What I mean about the interweaving of the Sangreal romance with the Arthurian is this:—In the first part of the ‘Prince Arthur’ the knights are all jovial, damsel-loving, hard-fighting heroes, who trouble themselves very little about the mysteries of Christianity. Merlin plays a conspicuous part amongst them. The Sangreal is incidentally mentioned—in C. 36. Merlin prophesies that the adventures belonging to it are to commence after his death. In C.C. 38-44 we find it stated that certain adventures are afterwards rehearsed in the ‘Book of the Sangreal.’

“In the third part commences the history of a new generation, Galahad the son of Sir Lancelot, and Sir Bors his nephew; and now the knights are chaste and religious, and have much to do with monks and hermits, who interpret their dreams or visions. The adventures in quest of the Sangreal accomplished, we get back to the old style of adventure. Sir Lancelot goes back to his adultery with Queen Guenever, with a slight show of compunction, and matters go on as before. King Arthur himself has nothing to do with the quest; and if all relating to the Sangreal were cut out of the story, the history of the Knights of the Round Table would remain sufficiently complete. In connecting the two stories—Arthur and the Graal,—it was necessary to introduce a pure spiritual knight, chaste and pious, and this is done by the union of the best knight, Lancelot, and



marring the unity of the original design by the introduction of modes of thought and action altogether inconsistent with those belonging to the genuine characters of the earlier story.

“ The legend of the Graal is clearly not of British origin, that is, there is nothing in the genuine remains of Irish or Welsh ‘ story ’ which can be taken as the germ of the legend. It has no connection with the story of the Cauldron of Brigid, Bran or Ceridwen, and was clearly unknown to the Welsh or British writers of the æra of Geoffrey of Monmouth. The legend was not in the mouths of the Welsh itinerant Bards or Storiawr in the fourteenth century, and copies of the romance were so rare in Wales in the fifteenth century, that only one was known to be in existence. The poem composed by Gutto’r Glyn on the occasion of borrowing this manuscript from its then proprietor, is still extant, and, as he was sent from Denbighshire to Glamorgan for this purpose, the importance attached to the possession of the MS. is apparent.

“ It is evident from a cursory perusal of the collection of Welsh romances called the Mabinogion, that there are two distinct sets—or, as it is the fashion to call them, cycles—of romances, the one of native growth, which may be compared with the Irish romances of Fionn Mac Cumhal and Manannan Mac Lir, in which there is no chivalry, and little, if any, Christianity ; the other, in which the old romance of the Kelt has been mixed up and interwoven with the splendid fiction of the Arthurian chivalry, a fiction which, though of foreign origin, was eagerly seized and appropriated by the Welsh bards, to whom it was recommended as much by its intrinsic merit as by the welcome flattery with which it consoled a vanquished and fallen

a maiden of the race of Joseph of Arimathæa, whose issue is Galahad, predestined to accomplish the adventure of the Sangreal.”

This seems to be M. Schultz’s view,—Prize essay, p. 54 ; but I do not agree with him that “ the point of union is Percival, the Peredur of the Welsh.” I am not sufficiently acquainted with the subject to know what was the original of Sir Thomas Malory’s legend, but of course he must have found it as he gives it, and in his story Percival occupies only the second place in spiritual value, after Sir Galahad. We know little of the genealogy of Percival, but Galahad is distinctly pointed out as the hero of the adventure by his birth.”

nationality. The subsequent addition of the legend of the San Graal seems never to have taken root in Wales, and never to have been incorporated with the genuine Welsh or mixed Arthurian romances by the native minstrels or *storiawr* of Wales. It is in fact evident, that the story of Joseph of Arimathæa in the legend of the Holy Graal was known only to the Welsh literati of the fifteenth century from a rare MS. in Welsh, which had clearly been translated from a foreign original."

The translations of the original Welsh Poems, and the arguments brought forward by Mr. Nash in his *Taliesin*, fully bear out his opinion given above—that the Graal had not a Keltic origin. Where, then, are we to look for it? First, as to the Graal or vessel itself:—with the rage for relics in the Middle Ages, such a vessel as the Dish in which Christ eat the Last Supper with his disciples could hardly fail to be sought for, if not to appear, and its renown might well be heightened by making it the receptacle for the gore from the Saviour's side, which must have been removed from the body before it was wrapped in fine linen with the spices. Joseph of Arimathæa would naturally be the person to possess it, and his imprisonment, as reported in the Gospel of Nicodemus, would supply the ground for its first miracle. In fact, a hexagonal green vessel said to be made of emerald, but showing by a bleb in it that it was of glass, was found at the capture of Cæsarea, and was sent to Genoa in 1101 by Baldwin king of Jerusalem. At Genoa it was, and is, shown as the *Sacro Catino*. It is now flawed by the joins of its pieces, having been broken on its passage back from Paris, where Napoleon had sent it with the rest of his Italian booty. Bishop Thirlwall tells me that it is figured and described in all the guide-books to Genoa. As to why the Graal and the quest for it should have been introduced into the Arthur legends:—I conceive that any religious poet reading the regular Arthur romances, must have said to himself, 'Is this fighting mainly for fighting' sake, this tourneying and feasting, this high-flown devotion to a lady-love, what a Christian knight, the servant of the Lord and his Blessed Mother, ought to be doing and professing? Is this court of Arthur (though morality is vindicated by the king himself being killed by the son of his incest), with its amours and adulteries, to be the highest

object of ambition to a follower of our Holy Faith?' The answer must have taken form in the incorporation into the Arthur story of the account of a nobler knight, a purer man, and a more exalted reward,\* than any which the old legends furnished,—even of Galahad and the Graal; the history of the latter being probably ready to the poet's hand. With a monkish author, the virginity of his hero was a matter of course, while the Graal, as containing the blood of Christ, made a share in the common possession of the clergy, the most coveted privilege for the one best of the laity, and showed all, that with putting on the priestly garb their lives should end. Until the appearance of the relic, or after the report that it was in heathen hands, a quest for it might well be proclaimed, and would give opportunity for the adventures that were the indispensable accompaniment of knightly life.

In some such way, I think, is the appearance of the Graal-legend in the Arthur story to be accounted for. Judging as well from the Arthur romances themselves, as from other sources,—for instance, Roberde of Brunne's account of the evils resulting from tournaments and jousting (*Handlyng Synne*, p. 145-6,)—the necessity to proclaim to all, "Knights of poor faith and wicked belief, these three things faileth, chastity, abstinence, and truth, therefore ye may not attain that high adventure of the holy Sancgreall," (Sir T. Maleor's *Prince Arthur*, part iii. ch. lviii. vol. iii. p. 139, of the 1815 reprint,) must have been urgent, though there had been no Sancgreall, and I do not believe that any witch's caldron, or head in a platter, was the germ whence the Romance-writer's beautiful conception sprang. The amount of pounding that the head in the platter† must require to enable one to identify it with the Graal and its contents, I cannot conceive.

\* "But all my heart is drawn above,  
My knees are bow'd in crypt and shrine;  
I never felt the kiss of love,  
Nor maiden's hand in mine.

More bounteous aspects on me beam,  
Me mightier transports move and thrill;  
So keep I fair, thro' faith and prayer,  
A virgin heart in work and will."

† *Mabinogion*, by Lady Charlotte Guest, vol. i. p. 312. "And, when the clamour had a little subsided, behold two maidens entered with a large salver between them, in which was a man's head surrounded by a profusion of blood." . . . (p. 369-70.) "Then behold a yellow-haired youth

The order of the Arthur Romances, Sir F. Madden, in his Preface (p. x.) to *Syr Gawayne* (Abbotsford Club, 1839) makes as follows :

“ 1. The *Roman du Saint Graal*, sometimes intitled the *Roman de Joseph d'Arimathie*, composed by Robert de Borron. In the printed editions, this is called the *first part* of the Saint Graal.

2. The *Roman de Merlin*, by the same.

3. The *Roman de Launcelot du Lac*, composed by Walter Map.

4. The *Roman du Quête du Saint Graal*, by the same. In the printed editions this forms the *second part*.

5. The *Roman de la Mort Artus*, by the same, and originally distinct, but in the printed editions united to the Launcelot.

6. The first portion of the *Roman de Tristan*, by Lucès, Seigneur de Gast.

7. The conclusion of *Tristan*, by Helie de Borron.

8. The *Roman de Gyron le Courtois*, by the same.

Of these, the first six were written in the latter half of the twelfth century, and the remainder in the first half of the 13th. To these must be added the metrical romances composed by Chrestien de Troyes, between the years 1170 and 1195, as also the later prose compilations of Rusticien de Pise and his followers, in the 13th and 14th centuries.”

An early version of the legend of the Graal was published by M. Michel in 1841. His publishers returned no answer to my application for a sufficient number of copies for the members of the Roxburghe Club, or the editor's address that I might ask his leave to reprint his text. Mr.

came, and bent upon the knee before Peredur, and besought his friendship. ‘Lord,’ said the youth, ‘it was I that . . . came with the bloody head in the salver, . . . and the head was thy cousin's, and he was killed by the sorceresses of Gloucester, who also lamed thine uncle; and I am thy cousin. And there is a prediction that thou art to avenge these things.’

“ Then Peredur and Gwalchmai took counsel and sent to Arthur and his household to beseech them to come against the sorceresses. . . . and then Peredur drew his sword and smote the sorceress on the helmet, and all her head armour was split in two parts; and she set up a cry and desired the other sorceresses to flee, and told them that this was Peredur, the man who had learned Chivalry with them, and by whom they were destined to be slain. Then Arthur and his household fell upon the sorceresses, and slew the sorceresses of Gloucester every one. And thus is it related concerning the Castle of Wonders.”



Nutt could not get enough copies from Paris, and so I was obliged to have the early version printed as an appendix to this volume, adding English sidenotes. As the Graal part of this version occupies only 40 pages, and the later one printed in the present volume is also to take up a second as big, the reader will see how the author whom Lonelich translates has expanded the shorter and simpler story.\* This he has accomplished by prefixing an account of how the Book of the Graal was revealed from heaven, and then infixing a long account of Joseph's missionary travels and the adventures of his converts. Joseph reaches Sarras, enables its king Evalach to conquer Tholomes, who has invaded his land (ch. xii.-xiv. p. 91-164), and then leaves the country (ch. xxii. p. 225). The journey of Joseph and his companions across the sea on his shirt, and their adventures in Britain, will be resumed in the second volume. The rest of the first volume is taken up with the adventures of Evalach (whose name Joseph has changed to Mordreins), his brother-in-law Nasciens (by name Seraphe while a heathen); and Nasciens's son Celidoyne. Evalach is miraculously carried away from the bed in which he and Nasciens are lying, to an island which Pompey took from the pirate Fowcairs, and is there tempted (ch. xviii. xx. xxi. to xxiv). Nasciens is imprisoned on suspicion of having killed Evalach (ch. xix. p. 239); his accuser Calafer is miraculously killed (ch. xxv. p. 313), and he carried to the Yl Torneawnt (an isle compounded of flame from heaven, rust or iron-dross from earth, and the sediment of the sea), which turns upside down once a day. Here he sees Solomon's ship, the making of which is described, and occupies chapters xxix. and xxx. because one must begin at the beginning of things, the Creation, and Fall of Man. Chapter xxxi. gives us Nasciens's adventures on the Yl, and chapters xxxii. and xxxiii. are taken up by Celidoyne's adventures, he having been miraculously delivered from Calafer when the latter had ordered him to be thrown from the battlements of his castle (p. 327). In the last chapter Mordreins (or Evalach), Nasciens (or Seraphe), and Celidoyne all meet again, to be separated in the second volume.

\* The "Contents" of the Appendix are printed after those of the text, so as to enable the reader to compare them with greater convenience.

In this summary I have not referred to the sorrows of the king's wives in chapters xv. and xxvi. and to divers other matters. If the reader should object to the spinning out of the story by the introduction of so many episodes, I can only offer him by way of consolation the author's own explanation, in *Lonelich's* words :

For of every thing that is Of dowte  
he it Reherseth Er he passe Owte,  
and bringeth it to Clere vndirstondyng  
to Every Mannes wit, bothe Old & ȝyng (p. 347.)

And again

And though this Mater and Opere longe not to pis storye,  
ȝit he that this book Made hath put it in memorye  
Forto Maken A Cler Notysyng,  
And forto declaren so Everithing  
More Openly to mannes Mynde,  
Al the mater the bettere to bryngen to an Ende (p. 477.)

For, as to every such "thing that is of dowte," people

. . . but there-offen they knewen more vndirstondeng,  
Elles wolden they holden it for A gabbyng;  
Therefore here turneth this Storye,  
and of Anothir thing Maketh Memorye  
that is ful swete forto here,  
bothe forto lestene & ek to lere (p. 376.)

Any one who does not find the "thing" "ful swete" can pass it by; enough for me to know that our great Victorian poet has glanced over these pages with interest; I trust he will accept them as a slight acknowledgment of the debt of gratitude all English-reading men now owe him, for the perfect words, and noble and beautiful thoughts, that are the delight of many a working-man in his workshop, as I well know, as well as of the Queen in her palace.

A word more in conclusion on matters of detail. Mr. Seeley has read the English proof with the Corpus MS. sheet by sheet; my work on it has been only to put together disjointed words, as *onne this* for *onnethis*, 'scarcely,' and to arrange and abstract the text. The French proof I have read with the MS. myself. In the English MS. the *u* and *n* are generally so alike that it has not been found possible to distinguish them, and Evalach's city, which was at first always seemingly written (and was

therefore printed) Orkanz, unexpectedly appeared further on as rhyming with *hors* (p. 309, l. 34), shewing that the word was really Orcauz. So with the word "have." So far as Mr. Seeley could determine, the final letter was *u* not *n*, and as *han* it has been printed. Also, the distinction in the French MS. between the names of Joseph and his son Josephes is not always preserved in the English MS.; the lines of which too do not start uniformly with capital letters, as the copier has made those of the first half of the text do. The Corpus MS. is evidently a copy of an unfinished or mutilated original, as gaps in the narrative, as at 314-17 *postea*, occur, without any break in the MS., and the history of the Yl Torneawnt is omitted, though the reason for introducing it is given (p. 347).

My best thanks are due to the courteous and learned officers of the Manuscript Department of the British Museum, to the Librarian and Fellows of Corpus, who have facilitated Mr. Seeley's task of copying their MS., and to Mr. J. M. Ludlow of Lincoln's Inn, and to Mr. Hensleigh Wedgwood, for their kind help whenever I asked it.

In the Index, and at p. 376, are noted references to the short summaries that Sir T. Maleor, or Mallory, gives of parts of this History,—Joseph and Evalach's shield; Nasciens on the Isle of Turnance, and his adventure with the Giant; the History of Solomon, his Ship, &c., and David's sword. On the real history of Arthur, the reader should consult my friend Prof. Pearson's admirable "Early and Middle Ages of England," p. 56-8; and for a short abstract of the accounts given of Arthur by the early historians and the later Romance-writers, an article by my late accomplished friend Herbert Coleridge, in a forthcoming number of Macmillan's Magazine.

3, Old Square, Lincoln's Inn,  
September 27, 1861.

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### CORRIGENDA.

- P. 3, for (§ 2, p. 9), read p. 5.
- P. 7, side-note 2, after terrors, add *see* p. 237, l. 350.
- P. 89 note, for lines 1-492, read 1-22, and 1-492, p. 89-106.
- P. 93, l. 71, Fr. for *soiesr* amenbrans, read *soies* ramenbrans.
- P. 154, read l. 544 for 444.
- P. 280, l. 284, for *kerkene* read *herkene*.
- In two places (reference mislaid) *therer* is printed for *there*.

ON THE  
SAGA OF THE HOLY GRAAL,

BY SAN MARTE, THAT IS, ALBERT SCHULZ.

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THE HOLY GRAAL, as a symbol of Christian salvation to the Romantic Poets of the Middle Ages, was, like King Arthur and the Sorcerer Merlin, for nearly five centuries the kernel and central point of an extensive cycle of poems, wherein the knights of old found edification, and in writing on which poets believed they should obtain final bliss. The Graal-cycle distinguishes itself, however, essentially from the cycle of the sagas of the British Arthur, the Frankish saga of Charlemagne, and the German hero-sagas (*Heldensage*)—Nibelungen, Etzel, Diedrich of Berne, &c.—inasmuch as, in its first origin, it has not, like the foregoing, historical persons and events for its foundation; such, at least, have not up till now, even remotely, been established. Not to recorded facts does the Graal-cycle owe its birth; but a deep pious thought was the fruitful germ which, from poet to poet, from land to land, and from century to century, transplanted and carefully nursed, finally acquired an outward form and being which the poets endeavoured to transmit to posterity as the developed history of a holy Vessel. This history, however, ever testifies how this Vessel could find its real significance only in the struggles of a piously Christian mind to fathom the inscrutable mysteries of faith, the miracles wrought by Christianity in the world, and the blessed doctrines of the New Covenant; and to make them manifest in symbols, and connect them with the poetical and historical traditions in the spirit of Christian chivalry. At the same time, it is difficult to discover the first traces of the formation of the saga of the Holy Graal, and of its *cultus*, and to give any certain authenticated

foundation to the first history of its development, because the saga of it has not been transmitted to us purely and independently by any written document, but only in close connection with the history of Percival and of the entire cycle of the Arthur-sagas, and because we cannot for this reason any longer clearly discern what influence this connection had on the first original formation of the Graal-legend, and how much it has thereby gained or lost. From the circumstance, however, that our first informants coincide in the main in their descriptions of the holy Graal, of its essence, nature, and significance; and that, on the other hand, the greatest deviations and differences occur in the history of Percival, and the other numerous and extensive adventures of other heroes interwoven with it and with the Graal, this much at least can be clearly seen, that the Graal-saga—or, better, the idea of the Graal,—was originally distinct from the histories of Percival and of the other Arthur-knights, and that it was first woven into them by North French poets, namely, in the second half of the twelfth century.

The oldest narrator of these histories, and who is at the same time known by name, is Chrestiens de Troyes, in his *Li Contes del Graal*.\* He left this MS. in an incomplete state, and the MSS. of his work are mentioned to us in their order by three continuators of the work—Gautiers de Dinet, Gerbers, and Manestiers.

Another treatment of the same matter, in the main, by a North French poet, probably a contemporary of Chrestien de Troyes, is afforded by the MS. at Berne, entitled *Percheval le Galois*, on which Rochat reports *in extenso*,† and where, at pp. 165 and 176, he gives, as his result, that this work, in spite of many coincidences, does *not* emanate from Chrestiens de Troyes.

A third version of the Graal- and Percival-sagas was furnished to us Germans by Wolfram von Eschenbach, in his *Parcival* (composed from about 1204 to 1210).‡ In it he followed a French poet, Kyot of Provence,

\* About him, consult W. L. Holland, "Chrestiens de Troyes:" Tübingen, Fues. 1854, pp. 195-225; where many books on the subject are mentioned.

† A. Rochat. On a hitherto unknown "Percheval li Galois:" Zürich, Kiesling, 1855.

‡ The original text, edited by Lachmann, was published at Berlin by Reimer, 1833. Translated,

a Provençal who, however, wrote in Northern French as it was spoken in Champagne, the only dialect which Wolfram von Eschenbach understood. As Kyot's French poem has unfortunately not hitherto been discovered, it is impossible to determine what measure of liberty Wolfram has taken in his version of Kyot's works; but his *Titurel*-fragments, which stand in the closest connection with the "Parcival," prove that Kyot must have narrated numerous adventures, which Wolfram, for the purpose of more completely rounding off the Graal and Parcival stories, omitted from his romance, and which still afforded abundant material for a second tale, namely, of the *Tschianatulander* and *Sigune*, which Wolfram, however, unfortunately left incomplete, and of which those two so-called *Titurel*-fragments form only a small part.

The above-mentioned omitting of many adventures narrated by Kyot, is confirmed by the German *Later Titurel*,\* by a poet of the name of Albrecht, whose composition comes at the end of the 13th century. He also refers to Kyot the Provençal, but adds the history of the final pilgrimage of the Graal to the East, into the realm of Prester John.† It is matter of doubt, however, whether he ever saw Kyot's original work; and the probability is, that he took the subject-matter from other poems based upon Kyot, and which are unknown to us. That such must have existed, is proved by the names of a whole series of persons occurring in the Romance of Hartmann von Aue, *Erec and Enide*,‡ composed from 1189 to 1204, which do not occur in Chrestien's French Romance of Erec, and are also not found in the other French Arthur-romances that have as yet become known to us, and which Hartmann can only have

with an Introduction and explanations, by San Marte (A. Schulz) 2nd edition, Leipsic, Brockhaus, 1858. Likewise translated by Simrock, Stuttgart and Tübingen; Cotta, new edition, 1858

\* First printed in 1477. Modern edition by K. A. Hahn. *Titurel*: Quedlinburg and Leipsic, Basse, 1842. See an extensive extract, with notes, and an "Essay on the Graal-Saga," in San Marte's "Life and Poems of Wolfram von Eschenbach," vol. ii. p. 86-294, and 361-453.

† On the ground of the *Epistola Johannis Presbyteri missa ad Gubernatorem Constantinopolitanum*, in *Assemani Bibliotheca Orientalis*, tom. iii. pt. ii. p. 490: published Romæ, 1728.

‡ Moritz, Haupt. *Erec*. Leipsic, Weidmann, 1839. The subject-matter is identical with the Welsh *Mabinogi*, "Geraint ap Erbin."



borrowed from French literature, and which play a part in Wolfram's "Parzival," and, consequently, also in the works of his pre-poet Kyot. From quite a different point is our saga-cycle affected by the Welsh tale of Peredur,\* which, in its chivalrous adventures, frequently shows a remarkable affinity with the Berne MS. of Perchival li Galois (see Rochat, *loc. cit.* p. 93-125), but bears, however, so exclusively Welsh a character, and so entirely obliterates the significance of the Graal, which, as a platter or dish wherein lies a bleeding head, is hardly any longer recognisable, that the assumption of Rochat and Simrock, that it is a Welshified abbreviated version of a French romance, is hardly credible. Even if the composition of this tale be more recent, its subject-matter probably reaches back beyond the oldest Parcival romance. Quite certain is it, however, that the Welsh, French, and English literatures of the time of Geoffry of Monmouth (A.D. 1130), and of his French *bearbeiter* (translator and discretionary editor), Wace (Roman de Brut), about 1150, know nothing as yet of the Holy Graal, while Welsh literature knows something of Peredur. The question whether this Welsh Peredur (called Percival in the French romances) originated in the Breton hero of the ninth century, Morvan lez Breis, as Count Theodore de la Villemarqué asserts, upon the strength of Breton ballads, and as Rochat and Gervinus believe with him (German National Literature, 3rd edition,) does not concern us on this occasion. But, so long as the Count does not prove the date of the ballads quoted by him, in a better way than he has hitherto done, namely, with proofs drawn from historical criticism, and from the language of the ballads taken from the mouths of the people, I must be permitted to doubt his inferences. Moreover, Wales and Brittany were until the twelfth century so closely connected in regard to their knowledge of the national legends, that it is hardly worth the trouble to institute a national contest about the primogeniture of the heroes of the sagas. For the purposes of criticism, however, it is decisive, that Wales possesses a very ancient literature, while Brittany does not possess one; that certain proofs exist in Wales, while in Brittany they are only presumed. In my Essay on the Influ-

\* Welsh and English in Lady Charlotte Guest's "Mabinogion from the Lyfr Coch Hergest:" London, Longmans, 1839.

ence of Welsh Tradition upon the Literature of Germany, France, and Scandinavia\* (which obtained the prize at the Abergavenny Cymreigyddion Society at the Eisteddvod of 1840), will be found a short sketch of the development of the Arthur and Graal Sagas, which is further augmented in SAN MARTE, "*Die Arthur-sage und die Märchen des Rothen Buchs von Hergest*:" Quedlinburg and Leipsic, Basse, 1842; and in the second volume of the above-quoted Life and Poems of Wolfram von Eschenbach. But, by intimately entering into the theology and history of the dogmas of the twelfth century, we have been led to a deeper understanding of the significance of the Holy Graal and its *cultus*, as they are represented more especially in the *Parcival* of Wolfram von Eschenbach; and Wilhelm Wackernagel ("*Alt-französische Lieder und Leiche*:" Basle, 1846, p. 191), has completely confirmed my opinion that most probably Wolfram's pre-poet Kyot of Provence is no other than Guiot von Provins, who for twelve years was a Cluniac monk, before that a wandering *clerc* and minstrel at many great and small courts of France and the neighbouring countries, and who wrote between 1204 and 1208 his celebrated Bible, and his sharp satirical poem against the Pope, the spiritual and temporal princes, and the sins of the clerical orders.† Although authorities like Gervinus, Rochat, and Simrock contest this point, they will not be able, in my opinion, to refute the proof brought forward. This circumstance would explain Wolfram's intimate knowledge of the Bible, though he, according to his own confession, could neither read nor write.‡ Wolfram and Guiot stand on the same free theological standpoint of ill will, en-

\* Translated from the German of Albert Schulz: Llandoverly, W. Rees; London, Longmans, &c. 1841: unfortunately disfigured by many horrible typographical errors.

† "*Parcival-Studien*," Part I. was published in January, 1861. "The Works of Guiot von Provins in old French, with a German metrical translation, an Introduction and notes," by Wolfart and San Marte: Halle.

‡ The fact that several of the German medieval poets could neither read nor write, and were yet able to translate, or at least to work out (*bearbeiten*), into German, the works of French and Latin authors, is proved beyond any doubt. They must have accomplished this by the aid of some *clerk* learned in those languages, who had to read and translate the original to them, and to whom they dictated their reproduction.<sup>a</sup> However strange this process may seem to our modern ever-

<sup>a</sup> See the well-known account in Bede of the herdsman CÆDMON dictating his metrical paraphrase of the portions of Scripture that had been read to him,—F.

tain the same free theological views inimical to the Romish hierarchy, and Wolfram's idea of the Graal reflects clearly and unmistakeably a thorough evangelical,—nay, one might almost say, Protestant—view of matters of faith, and by no means the ultramontane tenets of his times.\*

This point is in so far of importance as, according to the evidence of the later Tituel also, the French pre-poet of Wolfram unmistakeably concludes his work with Percival becoming King of the Graal, after having solved the problem of salvation which had been set him, that is to say, after he has solved it in the spirit of the New Covenant—in other words, of the Gospel of Love and Humanity. Those French Graal romances which continue to build upon Chrestiens' continuators, which follow them and endlessly elaborate them, and ultimately end in the personal names which have appeared in print—"Parcival li Galois" (Paris, 1530), and "Histoire du San Graal" (Paris, 1523)—have hardly a conception of such an idea for the solution of the problem of humanity, the attaining holiness and entering into the kingdom of God; much less do they contain any development of this idea. Apparitions of angels and devils in abundance, all the mysteries and symbols of the Christian faith, and the visions of the Apocalypse, are certainly dragged into them; but they only serve to obscure the plain light of evangelical faith, and to extinguish it in a sea of far-fetched stories, quite in the fashion of that theological mysticism which, in consequence of the hierarchical reaction after A.D. 1222, and the suppression of the freer scholastic theology of 1200, gained ground more and more among the clergy of Western Christianity, and, simultaneously with the Inquisition, and the persecution of the Bible and of heretics, marched through fields of fire and blood. Grässe, in his *Groszen Sagenkreise des Mittelalters* (The Great Saga-cycles of the Middle Ages: Dresden and Leipsic, Arnold, 1842), gives us very completely, and with great

reading and ever-writing world, it stands to reason that even this very want of artificial helps would augment the natural powers of memory, etc., so as to enable those men to carry out this operation on materials of such vast dimensions, so rich and complicated, as were many of their originals, and still more their German reproductions.

\* "Parcival-Studien," Parts II. and III. "On the Religious Element in the works of Wolfram von Eschenbach, and the significance of the Holy Graal in his Parcival:" Halle.

industry, an account of the books and literature appertaining to this subject. To this category of romances belongs the work published by M. Michel, in 1843, of which there is in the proof-sheets sent me by my friend Professor Huber from Mr. Furnivall, a metrical old English paraphrase, which is of the highest interest for the English language and poetry, and the publication of which redounds to the great credit and honour of the Roxburghe Club, and by which the Club is sure to gain the greatest thanks of the learned world. So far as I am able to compare it with my short extracts from the above-quoted *Histoire du San Graal*, the poem seems in the early parts to coincide with it, but I forego giving an opinion before I have seen it in its entirety.

Did I not fear to become too lengthy and importunate, I would venture to state briefly the leading ideas in Wolfram's *Parcival* relative to the Graal and its dominion or empire, which would lead to the observation—not without importance even for theology—that Guiot of Provence or Provins, as well as Wolfram, belonged no less to the precursors of the Reformation than Huss and Wycliffe, and, previous to them, the Waldenses and other heretical sects did, until persecution had driven them to extremes.

According to Wolfram's *Parcival*, the Holy Graal is a Vessel made of the *lapis herilis*, the stone of the Lord, filled with the strength of God the Father, Son, and Holy Ghost, which in the beginning was with God, and was served by angels (see John i. 1 and 2). After the Fall of Lucifer and of the Angels, it was confided to the safe-keeping of the purest and most faithful of men, in the same manner as God gave the Son and Saviour for the salvation of mankind (2 Tim. ii. 10; John i. 16, 17). Those who by God's grace, according to Augustine, were called to guard the holy Vessel, were the *Templeisen* (Fr. *Les Templiers*), a clerical fraternity formed after the model of the Order of the Templars, which Order at that time, about 1200, existed in its highest bloom and in untainted purity, as the ideal of the life of a Christian-knight. These *Templeisen* form the Graal Church. No heathen can see the Graal, for he lacks baptism. But no Christian even can find it or reach it by means of weapons, according to Rom. ix. 11-16, xii. 6; 2 Tim. i. 9. But the name of the one whom

divine grace has called upon, is read in writing on the Graal (Luke x. 20), according to election by divine grace. This election is obtained by killing original sin in ourselves, and the pride which brought Lucifer to his fall, by deep remorse, repentance, penance, and humility ; and this is the way which Parcival is led, until by his own exertion, in and by himself, he becomes ripe for the kingdom of the Graal.

But the poem comprehends much more still. The relation of man placed in creation is threefold : 1. The relation of man to God. This is poetically represented in the history of Parcival, and his struggle for the holy Graal by his inwardly conquering his sinfulness. 2. The relation of man to evil, which from without approaches him in the shape of a tempter, and an adversary of God, such as is represented in the stories of *Clinschor*, the *Sekundille*, and *Orgeluse*. 3. The relation of man to the material world and its glory, represented in Arthur and the Round Table,\* and its principal hero Gawain. It should be observed, that all these personages are good devoted Roman Catholic Christians, who hear Mass regularly, &c. &c., but none of them enter the dominion of the Graal. Indeed, it is not even their aspiration to do so, because to them is not given the grace which leads Parcival, through long years of sorrow and despair, at last into glory.

All these three elements are brought into natural contact and conflict in a most spirited manner, so that they form an artistic and finished whole, and so that every apparently irrelevant portion still contributes to the solution of the fundamental idea, as explained in (1) above. We now ask whether an all-pervading idea like this, is traceable with equal clearness and distinctness in the other French Parcival and Graal Romances ?

\* *Tafelrunde*, that is, the round of the table, the sitters round Arthur's Table.



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CHAPTER VI. JOSEPH'S ANSWERS TO EVALACH'S OBJECTIONS . . . . . 48

Evalach asks 'Had your God a father and mother? Then He must have been born of man and woman.' Joseph explains: 'God saw evils increase on earth, and, to rescue men from hell, sent his Son to fulfil all belonging to man's nature; but He remained God (p. 49). The world could not be redeemed by a sinner, but, as Christ was clean from sin, he could redeem men from eternal death.' Evalach does not see it. Joseph tells him he has agreed to hear his proof. Evalach thinks Joseph hardly learned enough to prove his point. Joseph says he will first explain how Christ had a father (p. 49). God is called Christ's father, for He begat Him before the ages, not carnally but spiritually. For Christ was not made, but begotten of

spiritual begetting. His birth by his mother was of flesh; but that by his Father, of spirit, and immortal. Of the Virgin's virginity. But first of the Holy Ghost, who is the Comforter and the Purifier, who made the prophets speak, and who is worshipped like the Father and Son (p. 50). The Father is perfect God, and the Son too, though below the Father as to his manhood; and the Holy Ghost is perfect God; but they are not three Gods, but one God, one in nature, godhead, and power, all equally great (p. 51.) The three are called the Trinity, and the one Unity. How God said 'Let us make man in our image, after our likeness,' and called the Son to make so high a thing as man to replace the tenth legion of angels. How, when man was cast out of paradise, a hard saying was spoken to him (p. 51). God's curse on Adam and men, and on Eve and women. How really the curse has been fulfilled (p. 52). To rescue men from sorrow, Christ descended on earth, and, when there, entered a strait and narrow prison, the Virgin's womb, and was there nine months, and then came out, but not, as humanity needs, with pain and sorrow and carnal assembly, but by the overshadowing of the Holy Ghost, who entered through the Virgin's ear (p. 52). How Christ's birth injured not the virginity of his mother, as a sunbeam hurts not the clear water. Of the three differences between the conception of Christ and men. 1. it was without sin. 2. without carnal assembling. 3. his mother did not lose her virginity, or suffer Eve's curse, for the birth was painless. How Christ lived 32 years on earth, and at 30 was baptized by St. John the Baptist, and three years after died, and went down into hell (p. 53). How Christ rescued the doers of his works from hell. Joseph sums up his speech (p. 54).

CHAPTER VII. Part 1. OF EVALACH AND JOSEPH'S COMPANIONS. Part 2. OF EVALACH'S VISIONS OF SYMBOLS OF THE TRINITY AND CHRIST'S MIRACULOUS CONCEPTION . . . 55

- I. Evalach thinks Joseph's sayings neither true nor reasonable: he has said what he likes. The learned of the city come, and Joseph confounds them. Evalach asks Why he is named Joseph of Arimathea (p. 55). Evalach promises to house Joseph, and to hear him next day. Joseph tells him he has 75 companions who for the love of Christ have given up all earthly wealth. Evalach desires to see these companions, and asks them why they suffer such hardships. Josephes (Joseph's son) says, 'for the love of Christ, who was crucified between two thieves, for whom we ought to die twice over' (p. 56). Evalach asks who Josephes is (p. 57.) The king has Joseph and his companions nobly lodged for the night, and the beds are very good.
- II. Evalach in bed is troubled with two thoughts: 1, how to defend his land; 2, of what Joseph had told him, and how the Father, Son, and Holy Ghost were three, yet one; and how the Virgin had borne a child without losing her virginity (p. 57). Evalach's vision. He sees the stock of a tree, whence spring three equal trunks, the middle one having an ugly bark. Under the first trunk are many people; two go to a ditch and jump into it; most of the others follow them and jump in too; but some run to the ugly-barked tree and chop it all round. A great stream of blood flows out, and leaves the bark, but the fruit jumps into the ditch: the tree jumps out of the ditch, dragging much people with it, and gets into its bark again, and becomes bright and shining (p. 58). The king sees some of the people wash their bodies with the blood in the ditch; it changes them: the others cut off branches and leaves from the tree, and burn them. He thinks it must be a dream, but finds he is really awake, and so rouses a trustworthy chamberlain, and shows him the trees,

and tells him not to fear, and takes the candles by his bed to look at the trees. He sees there are three, and that the ugly-barked one springs out of the first, and the third from the other two; and that on the first is, 'This creates;' on the second, 'This saves;' on the third, 'This purifies' (p. 59). The three trees are truly one. The king is confounded. He looks at a secret door of marble in a wall, and sees a little child who has come through it without its opening, and who goes back through it also. The king wonders still more. The chamberlain lies on the ground as if he were dead, but at last speaks to the king (p. 60). The king keeps thinking of the wonder of the child. A voice tells him that it is a type of the Miraculous Conception of Christ. The people in the palace are terrified at the noise of the voice. The king tells them it was a clap of thunder; he cannot sleep, but desires to tell Joseph his vision (p. 61).

CHAPTER VIII. OF JOSEPH'S PRAYER FOR COUNSEL, AND ITS ANSWER . . . 62

Of Joseph. How he cannot sleep, and kneels on the floor and prays for counsel and comfort, for king Evalach and his distracted city (p. 63). How a voice tells him that his prayer is heard, and that Evalach has seen wonders which he shall send for Joseph to explain; and that Josephes shall be consecrate to Christ, and take charge of His flesh and blood (p. 64). How Joseph is glad, and goes to bed with his wife Helyab, but not with carnal intent (p. 64); and how they had no carnal commerce till they begot Galahad their youngest son, and then not for desire of pleasure, but by the command of God (p. 65). And how holy men of White Britain, now called England, descended from Galahad (p. 65).

CHAPTER IX. OF THE CONSECRATION OF BISHOP JOSEPHES (JOSEPH'S SON) BY CHRIST . . . 66

How Joseph and his company worship before the Ark of the Grail in the Palace of the Spirit, when a noise is heard, and the Palace trembles. (How the Palace came to be called The Palace Spiritual, p. 67). How the Holy Ghost descends on them like a ray of fire, and how a sweet wind comes, and how Christ speaks to them, and urges them to love Him (p. 67-8). He tells Josephes to draw near and take charge of His flesh and blood (p. 69). Josephes opens the door of the Ark, and sees a man in a red robe, and five angels clad like Him, with six wings each, and a bloody sword in their left hands, and severally in their rights, a cross, nails, lance, sponge, and scourge, with a roll 'These are the arms by which our Judge destroyed Death' (p. 69). How the Crucifixion is represented over again before Josephes in the Grail-Ark (p. 70), and how he is stopped from entering it (p. 70). How Joseph looks into the Ark, and sees angels there with the instruments of consecration (p. 71-2), and Jesus clad in sacramental robes (p. 72). How the company of angels go over the house purifying it with holy water, because it used to be the dwelling-place of devils (p. 73). How Christ tells Josephes that he is to receive the Sacrament of His flesh and blood (p. 74). How the proper episcopal garments are brought out of the Ark (p. 74); and how the Chair of Consecration makes a Saracen king's eyes fly out of his head (p. 75). How Josephes is consecrated (p. 75), and how the angel preserves the holy oil with which all the kings of Britain till Uther Pendragon, Arthur's father, are anointed. How Christ tells Josephes the meaning of the Bishop's vestments,—the shoes (p. 76), the upper and under garments (Chastity and Virginity), the head-covering (Humility), and herein of the Pharisee and the Publican, the

green garment (Suffering), that above it (Justice, p. 77), the band on the left arm (Abstinence), the necklet (Obedience), the uppermost (Love, p. 77), the staff (Vengeance and Mercy, p. 78), the ring (Marriage to Holy Church), and the horned hat (Confession, 1. Repentance, 2. Satisfaction, and what they are, p. 79). And how Christ tells Josephes his duties as a Bishop, and promises him a rich reward if he serves Him loyally (p. 79).

CHAPTER X. BISHOP JOSEPHES ADMINISTERS THE SACRAMENT . . . . . 80

Josephes goes into the Ark and celebrates the Sacrament. He uses only Christ's words of Consecration, and forthwith the bread and wine become flesh and blood (p. 80). Christ makes him divide the bread into three parts, which nevertheless appear, and are eaten by him, as one body, most sweet (p. 81). He receives the wine. The angels take the vessels out of the Ark (p. 81). Christ tells the people He sends them his flesh and blood (p. 82). Joseph and his company receive the body of Christ, like a small child. Christ tells Josephes to celebrate the Sacrament daily, and how to ordain priests, and bishops in every city (p. 82); and that Evalach's messengers are coming for him to expound the king's dream, and that he is to be of good courage, as he shall beat the false prophets. How Josephes appoints his cousin-german Leucans to guard the Ark (p. 83). Of the office of Treasurer (p. 83).

CHAPTER XI. JOSEPH BEFORE EVALACH, AND IN THE HEATHEN TEMPLE . . . . . 84

The King's messengers come. Evalach asks Joseph to prove first how the Trinity can be Unity; 2. of the Virgin's virginity; 3. of Christ's conception without carnal assemblage. Joseph repeats his former proof (Chapter VI.). A clerk objects, that, if all three are only one deity, then each cannot be perfect God; and, if each has entire Godhead, then there are three Gods (p. 84). If the Holy Ghost is perfect God and one, surely the other two are nobodies. And, if the two are nothing, then each cannot be perfect God. Joseph is confounded; but Josephes addresses Evalach, and tells him that because he has brought his false pleaders against His truth He will bring sore disaster on him within three days. And, because he has despised the revelation of God's secrets to him in his dream, God will give his mortal enemy power over him for three days and three nights (p. 85). And, to verify it, Josephes says that Tholomes, King of Babylon, has made ready his forces and will attack Evalach, and pursue him and put him in fear of death. Josephes next tells the objecting heathen clerk, that, as he has blasphemed God's creed and dishonoured His name, and has been dumb and blind in spiritual knowledge, God will strike him dumb and blind. The clerk becomes dumb and blind (p. 86). The people are angry and rush at Josephes. Evalach seizes a sword and swears he'll put to death all who lay hands on Josephes. He asks Joseph who Josephes is, and how he took speech and sight from his opponent, and whether it is true that Tholomes shall put him in fear of death, and have power over him three days and three nights. Evalach cannot believe it, but asks if he can escape it. Yes, by receiving the belief of Jesus Christ (p. 87), not only in word, but in heart. The clerk, struck dumb and blind, is taken to the heathen temple, to the image of Apollo. A devil in the image of Mars cries out that a Christian there has bound Apollo, so that he cannot speak. The devil offers to go out, wherever Josephes orders. It goes out, knocks down the image of Apollo, and breaks it in pieces (p. 88). Then the devil hits the

image of Apollo on the nose and breaks it and its right arm; and destroys the other images. The people are dismayed (p. 89). Evalach asks Josephes who has broken the images; Josephes tells him to ask at the altar of Mars. He does, and the devil says Josephes stops him. Josephes gives the devil leave to speak, and it tells Evalach that Josephes has always two angels with him, one bearing a sword, the other a cross, and they have made it break all the images. The king asks the devil whether the man struck dumb and blind will recover,\* and whether he shall prevail against the Egyptians (p. 90). The devil confesses he knows nothing about it (p. 90).

## CHAPTER XII. THE INVASION BY THOLOMES OF EVALACH'S LAND . . . 91

The invasion by Tholomes and the Egyptians of Evalach's land; Evalach's summons to his vassals (p. 92); Josephes's counsel to him,—Josephes tells him his history, that he was a cobbler's son at Miaux in France (p. 93), was sent to Rome as part of the hostage demanded by Augustus (p. 94-5), then on to Erl Felis of Svlie, whose son he slew (p. 96), and fled to Tholomes King of Babylon, for whom he conquered all the land of Sarras (p. 96); that therefore he must be humble, and remember God, as he will be three days and three nights in Tholomes's power (p. 97, 100); Evalach asks for the means of victory (p. 98); Josephes tacks a cross of red cloth on to his shield, and tells him to look on it in his need, and pray to God, and he shall be saved (p. 99, 100). Evalach marches to Tarabel and Valachin. Valachin described (p. 101-2). His army enters a forest, and sends out a spy (p. 103); they attack Tholomes, but flee to Castle Comes (p. 104); Tholomes pursues (p. 104), while Evalach's men plunder his tents (p. 105). A spy next day tells Tholomes that Evalach is in Comes with a very few men (p. 105), and so Tholomes marches after him with half his force, leaving the other half with Vabus his steward to watch Castle Valachin (p. 106-7).

## CHAPTER XIII. OF EVALACH'S PREPARATIONS, AND OF THE BATTLE BETWEEN HIM AND THOLOMES 108

Evalach sends out a spy to see after Tholomes, and he makes a good report; Evalach is cheered up, and marches (p. 109). He meets the queen's messenger, reads her letter (p. 110,) and asks explanations (p. 110). Josephes has told the queen of his defeat; another man comes and tells Evalach that Tholomes has besieged Comes (p. 111); Evalach goes towards Sarras; a host meets him (p. 112), that of his brother-in-law Seraphe, who comes and greets him, and says he is come to help him; Evalach's answer (p. 113); Seraphe's advice to Evalach to go to his city *Orkanz* (p. 114). Evalach goes to *Orkanz*, and summons more knights; he wants to go and fight Tholomes, but is counselled to wait (p. 115); he is besieged by Tholomes, and orders a sortie (p. 116); he gives the city in charge to an old knight, and attacks Tholomes successfully, for Tholomes's men had ridden all night (p. 117). Of Seraphe's deeds, and the pursuit of Tholomes's men to a narrow passage by a Rock of stone, from the slaughter called *The Bloody Rock* (p. 118); Tholomes comes to the rescue, asks his men what is the matter, and encourages them (p. 119-20). Evalach halts his men, and puts them in four divisions: 1. *Seraphe*, 2. the *Steward*, 3. *Archemedes*, 4. *Evalach*. He charges *Jeconias* to guard the passage (p. 121), and to keep the city too (p. 122). Tholomes ordains eight divisions, two against each one of Evalach's (p. 122). The fight begins.

\* Lonelich's translation begins here (p. 89).

Number of men on each side (p. 123). Evalach's speech to his knights (p. 123-4). Seraphe's division fights; Evalach's feelings,—his prayer (p. 125); the result of it (p. 126). The dire slaughter (p. 127-8). Seraphe's deeds; his axe; and his appearance (p. 127-8). Tholomes calls up his second division (p. 129); Seraphe's men flee, but he fights on (p. 130); Evalach's steward goes to his help (p. 131), and sends a message to the King. Evalach's steward breaks Tholomes's line, and throws Tholomes to the ground (p. 132). The steward is struck down by a knight; Evalach's nephew and Evalach go to the rescue (p. 133); Archemedes drives in Tholomes's men (p. 134), but Evalach's steward is cruelly beaten (p. 134), and killed by Tholomes (p. 135). Tholomes and Evalach fight; but Evalach cannot recover his steward's body. Tholomes rallies his men, who shoot poisoned arrows and get the best of the fight (p. 136).

#### CHAPTER XIV. THE BATTLE BETWEEN EVALACH AND THOLOMES, *continued* . . . 137

Of Seraphe; the valour of him and his men (p. 138); his deeds with his axe (p. 138); how he did not tire, and all fled from him (p. 139); so a messenger tells Tholomes, who sends him to his brother *Manarcus* with orders for Manarcus to fight Seraphe (p. 140); Manarcus comes with 55,000 men, and routs Seraphe's 20,000 (p. 141); Seraphe weeps; cannot rally his men; but he and eleven still fight on (p. 142); and he kills Manarcus (p. 142); whose men make a great cry (p. 142); Seraphe kills on (p. 143); Manarcus's men kill seven of the eleven knights and Seraphe's horse (p. 143); and then the other four knights (p. 144); Seraphe kills a knight who throws spears (p. 144); Seraphe takes his horse, and kills away (p. 144); Seraphe's second horse is killed, and he ridden over (p. 145). He awakes from his swoon (p. 146); mounts again, cuts one knight's left arm off and cleaves another knight in two (p. 146). He rides into the field (p. 147); kills a knight, is shot through the shoulder by an arrow and thrown to the ground, his horse being killed under him (p. 147); but he mounts again and tries to get to Evalach's cross. There is great slaughter (p. 148). Sixty knights rescue Evalach from 500, and mount him again, but he is surrounded by 2,000 of his enemies (p. 148). Seraphe rides to the rescue (p. 149); but cannot reach him. Evalach is taken prisoner, beaten, and carried to a wood (p. 149); he looks on his shield and the cross on it (p. 150), sees Christ crucified, and prays to God (p. 151); a white knight with a cross on his shield comes out of the forest (p. 151); Seraphe fights on, he sees Evalach's standard, and shouts (p. 152). The white knight leads Tholomes to the Rock of Blood (p. 153); charges at him and unhorses him. Evalach's knights take all Tholomes's knights but eleven (p. 154); Tholomes surrenders to Evalach (p. 154); and Jekonias takes him to Orkanz (p. 154). Evalach takes the rest of Tholomes's division. The white knight helps Seraphe (p. 155); Seraphe's danger; the white knight kills two of his opponents (p. 156); Seraphe swoons, and Evalach helps him (p. 156); Evalach unhorses a knight and gives the horse to Seraphe (p. 157); Seraphe mounts and is as fresh as ever; the white knight gives him an axe from God (p. 158); Evalach, on Tholomes's horse, reassembles his men and makes two divisions of them; they renew the fight (p. 159); distress in Tholomes's men for their master (p. 160); they are slain, maimed, and taken (p. 160). How well Evalach, Seraphe, and the white knight fought (p. 160-1). Tholomes's men draw near the Rock, thinking it is not guarded (p. 161); but it is, and Evalach's men pursue and slay them (p. 162); Narbus, Tholomes's

steward, surrenders to Evalach, who wants to kill him (p. 162), but Seraphe intercedes for him (p. 163). The end of the day and the battle (p. 163); Evalach, &c. go back to Orkanz, where there are so many prisoners, that the king tents outside (p. 164).

CHAPTER XV. THE HISTORY OF EVALACH'S QUEEN, SARRACYNTE . . . 165

Of Evalach's Queen (Sarracynte) in Sarras (p. 166). Sarracynte sends for Joseph, and asks how Evalach got on; Joseph's answer (p. 166); the heathen kings, &c. are to be cast down, and the poor exalted (p. 167). Sarracynte cries; she asks Joseph to pray for Evalach (p. 167-8); and to expound Christianity to her (p. 168). Sarracynte is a Christian, and tells Joseph of her Christian mother, and her father, who was a brute (p. 169); also, how her mother was ill of a bloody flux, and went to a good hermit, and asked help (p. 170); he tells her that Christ alone can cure her (p. 170); she says, 'Ask God for me, I will give you gold' (p. 171). He says, 'Believe in Christ, and he will heal you.' She does, and he prays to God (p. 172); and proclaims her whole; she is, thanks God; and is baptized (p. 173). She takes Sarracynte to the hermit (p. 174). Sarracynte cannot worship him on account of his beard, but says she will worship Christ if he is fairer than her brother (p. 174). A glorious man—Christ—appears (p. 175); Sarracynte is christened, and the hermit tells her of Christ (p. 175). Her mother receives the sacrament, and Sarracynte too (p. 176); both go home, and hear of a great beast (p. 177). Sarracynte's brother goes to hunt it, and is lost in the forest (p. 178). Her mother says the hermit is a true prophet (p. 178). They rejoice in their faith (p. 179). Her mother sends the attendants out, and tells Sarracynte to get a box (p. 179); Christ comes out as bread (p. 180). She charges her daughter to keep the box, and think on Christ (p. 180-1); and go and tell the hermit of her mother's death (p. 181); and get him to put bread in the box, and look at it every day (p. 182). Christ appears over the mother's bed (p. 183). Her mother dies, and Sarracynte goes to the hermit, who gives her Christ (p. 184). She goes away, and meets a man (p. 184), who tells her the hermit is dead, and asks her to ride back to his cell (p. 185); they go back; the man mourns; then digs a grave (p. 186); takes the head of the corpse, and tells her to take the feet; her excuse (p. 187); they bury the body. He scolds her servants, and then baptizes them; and remains in the cell (p. 188). The end of Sarracynte's answer (p. 189). Josephes says, 'Why don't you worship Christ now?' she answers, 'My husband is so angry; convert him' (p. 189). She asks how her husband has sped in the battle, and Joseph tells her (p. 190).

CHAPTER XVI. OF THE BAPTISM OF EVALACH AND SERAPHE, AS MORDREINS AND NASCIENS 191

Joseph tells Sarracynte of the White Knight (p. 191), whom Evalach and Seraphe cannot make out (p. 192). Evalach goes to see Tholomes (p. 193), and then returns to Sarras, taking Seraphe with him (p. 193). His queen receives them with great delight, and he at once asks after the Christians (p. 193). Joseph comes (p. 194); he tells Seraphé that it was Evalach's prayer that gave him his great strength (p. 194-5). Joseph orders Evalach's shield to be uncovered (p. 195); a crucified man is seen on it (p. 195). A man with a wounded arm is healed by it (p. 196); and then the cross vanishes (p. 196). Seraphe declares that he will turn Christian, and Joseph baptizes him, and changes his name to *Nasciens* (p. 196); he is

healed at once, and so preaches to Evalach, that he and the wounded man are baptized too, and Evalach's name changed to *Mordraynes* or Slow-of-Belief (p. 197-8). The rest of the people are baptized, and Joseph destroys the images, and converts all Sarras (p. 199). He leaves three of his friends there in charge of the Grail-Ark, and goes with the rest to Orcanz (p. 200), where he turns out of an image the devil Aselabas, and makes him explain why he had killed Tholomes (p. 201-2). *Mordraynes* orders his people to be baptized or leave the country (p. 203); some are killed by the Devil (p. 204), and a spear-head is driven into Joseph's thigh for his neglect, and left there (p. 205). The whole land is converted (p. 206), bishops are ordained (p. 207), and the bodies of the two Hermit-Saints procured for the churches in Sarras and Orbery (p. 208-9).

#### CHAPTER XVII. OF THE GRAIL, AND OF THE INTERPRETATION OF EVALACH'S VISIONS . 210

How Joseph shows Mordreins (Evalach) and Nasciens (Seraphe) the Ark and the holy things in it (p. 210). On seeing the Holy Grail, Nasciens is filled with joy (p. 211); tells them how a vision of his youth is now fulfilled (p. 211), and then lifts up the 'plateyne' over the dish, for which he is struck blind (p. 212). Mordreins asks Nasciens what he saw, but can only get a vague answer (p. 213). An angel appears with the lance whose head is in Joseph's thigh, and draws out the head by putting the lance to it (p. 214). With the blood from the wound he restores Nasciens's sight (p. 215); tells him, that, when the lance drops blood, the secrets of the *Sank Ryal*, or *Seint Graal*, shall be known (p. 215-16); and predicts that the last of Nasciens's line shall be the only man thereafter wounded by the lance, and who shall see the wonders of the Holy Grail (p. 216). Mordreins asks Joseph to interpret his dream of the Three Trees [Chapter vii. p. 58], and Joseph does so (p. 217-221). The ugly-barked tree is Christ, the other two the Father and the Holy Ghost; the two people that left the others were Adam and Eve; those who hewed the branches were the Jews who crucified Christ (p. 218). Also of the Descent into Hell, the Ascension, the Trinity (p. 219), and their names, *Former*, *Saviour*, *Cleanser* (p. 220); and of the Immaculate Conception and Birth of Christ (p. 221). Joseph orders Mordreins to burn the image of the woman that he has secretly lain with (p. 222). Mordreins shows the hidden chamber where he kept it, and then burns it (p. 223). Joseph departs from Sarras, and 207 Saracens with him (p. 224). His last charge to the king (p. 225).

#### CHAPTER XVIII. MORDREINS SEES NEW VISIONS, AND IS BORNE AWAY TO A DISTANT ISLE . 226

Of Mordreins (or Evalach). How he had a wonderful dream, which sorely troubled him, to the distress of his queen (p. 227): viz. 'that he was holding his Court in Sarras, and as he sat at meat a thunderbolt knocked the first morsel out of his mouth, and his crown off his head (p. 228); that a wind carries him away to a place where a lion brings him food, which a lioness carries off, till he hits her with his fist (p. 228); that he finds his crown, but with splendid stones in it; that an eagle carries his nephew, Nasciens's son, to a strange region, where the people kneel to him (p. 229); and then a river flows out of his belly, and divides into nine streams (p. 229); of which the ninth is troublous and foul at its rise, clear in the middle, and glorious at the end (p. 230); and that a man from heaven washes in a lake, and in three of the streams that separated from the ninth' (p. 230). Sarracynte, sad at Mordreins's



trouble, goes to her brother Nasciens (or Seraphe), (p. 231), and begs him to ask Mordreins a boon, that he will tell his dream (p. 231); Nasciens goes to the king, and asks him (p. 232), and Mordreins tells him, and says that it came for Mordreins's ingratitude to Nasciens (p. 232-3). To have the dream interpreted, they go to the church that Joseph established, and hear service (p. 234-5), but none of the pastors can interpret it (p. 236). They return to the palace, and feel and hear and see wonderful shakings, noises, and lightnings (p. 236); then a horn sounds, and a voice proclaims *the beginning of dreade* (p. 237). Mordreins and Nasciens fall swooning on their bed, and Mordreins is borne away by the Holy Ghost (p. 238).

#### CHAPTER XIX. NASCIENS (OR SERAPHE) IS ACCUSED OF KILLING MORDREINS, AND IS IMPRISONED 239

Nasciens (formerly Seraphe) lies swooning in bed (p. 239); his sister, Queen Sarracynte, going to see a church she is building for the Virgin, finds all the attendants asleep (p. 240); coming back to the palace, she sees Nasciens weeping, and asks him why, and where her husband Mordraynes (or Evalach) has gone (p. 240-1). She swoons; he assures her that Mordraynes is safe (p. 242). The barons consult about Mordraynes' absence (p. 243); Calafier, a traitor, suggests that Nasciens killed him (p. 243); the others adopt this, go to Nasciens, question him (p. 244), and then cast him into prison (p. 245). The queen is greatly grieved, but cannot help her brother (p. 246); who holds to his faith, and will not reproach God, but asks for mercy for his sins (p. 246-7).

#### CHAPTER XX. OF THE ISLE WHITHER MORDREINS IS CARRIED, AND OF FOWCAIRS AND POMPEY 248

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(p. 263-5). The king is so joyful that he is almost in a trance (p. 265), till the ship and man vanish (p. 266). Mordreins concludes that the man came from God (p. 266). He then sees another gorgeously covered ship arrive (p. 266), from which a lovely woman lands (p. 267), who talks with him, and asks him to be lord of herself and her lands (p. 268), and tempts him to forsake his new faith, telling him of the danger Seraphe (Nasciens) is in (p. 269), and of the evils that will befall him—Mordreins—if he stops in the island (p. 269-70).

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with its right wing, and then flies away (p. 302). The king recovers, and thanks God (p. 302-3). The good man and the tempting woman come to him daily, and the good man comforts him (p. 303-4). He sees another ship, sailorless; a great tempest rages (p. 305); then fierce heat comes; but he will not leave the rock (p. 306). The weather clears, and he ponders over his adventures (p. 307).

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Of Nasciens. How, when he was imprisoned, the cursed Calafier had charge of his lands and him (p. 316), and put him in a dark dungeon and bound him hand and foot, and also confined his young son Celidoine, whose name means 'given to heaven,' (p. 316), and at whose birth at mid-day the sun disappeared, and the moon and stars shone clear (p. 317). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes off his chains. He feels that he is free (p. 317). A light shines and a fair white hand lifts him into the air over the castle of Calafier (p. 319), who is stamped on the right cheek with an angel's hand, and on the left with his foot (p. 322). Calafier orders water to be thrown on his right cheek (p. 324), and is then carried up to the battlements of his castle, from which he orders Celidoine to be thrown (p. 326). When Celidoine is in mid-air, nine hands catch him, and bear him off (p. 327). Vengeance on Calafier is proclaimed from Heaven (p. 328). A thunderbolt strikes the castle, and Calafier's body flies in pieces (p. 328). The report of his death, and of Nasciens's deliverance, get abroad (p. 329); the barons go to Queen Sarracynte to ask pardon for imprisoning her brother (p. 329); and she sends five messengers out to seek him (p. 330).

CHAPTER XXVI. OF NASCIENS'S WIFE, FLEGENTYNE, AND HOW SHE SETS OUT TO SEEK HIM 331

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posal (p. 333); but she sorrows for her lord and her son. Queen Sarracynte asks her to come to her, that they may comfort one another (p. 334); but she refuses, so Sarracynte goes to fetch her (p. 334). When they meet, their grief bursts out afresh (p. 334-5); but Sarracynte recovers first, and entreats Flegentyne to return with her (p. 335); Flegentyne again refuses, saying she must stop with her old knight (p. 335). She still sorrows (p. 336), till she hears that her lord, Nasciens, and her son, had escaped out of prison (p. 337). She dreams that a voice says they are in the West (p. 337); and asks a provost of the church what her dream means (p. 338); then she asks the old knight, and he advises that they set out, with his son Helycaors as their yeoman, to seek Nasciens and his son (p. 339-340). Flegentyne agrees; the knight gets money, &c. (p. 341); and the three start (p. 342), with four horses, towards Sarra, journeying westwards (p. 343); they come to the river Arcuse, lodge near the Castle of Emelianz, and enter Calamyne (p. 344).

#### CHAPTER XXVII. HISTORY OF THE *YL TORNEAWNT*; AND NASCIENS'S VISIONS THERE 346

Of Nasciens on the "*Yl Torneawnt*." How the hand bore Nasciens to a Turning Island, the name and nature of which it is the duty of the History to expound (p. 347). [The exposition accordingly in the French MS. only. At the beginning of all things, when God separated the four elements, he set the heavens above the earth and sea as a covering, as they were contrary to one another, the heavens being hot and light, and earth cold and heavy (p. 348). And, because the foul earth touched heaven and dirtied it, God divided them, making the heavens clear and warm, and the earth cold and heavy. The dross of the elements, the rust of the earth, and the sediment of the sea could not mix with earth and water, nor with the heavens, for they were foul and the heavens pure; and the flame from heaven could not return to it, as being corrupted. (So little from the air was in the mass, that it need not be noticed.) Therefore, as the mass could not go to any *one* of its element-sources, fire or heaven, earth or water, it stopped in two, earth and water. For God willed it should be in the sea, and because one part was from heaven it swam lightly, and floated into the Western Sea, between Ovagrive [MS. *ou a griue*] and Tiger's Harbour, where was great store of adamant or loadstone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is obliged to. So, when this mass of shakings came to the place of the adamant, it stopt (p. 348). And its heavenly heat made the whole mass light, and the mass remained in the sea, and was called an island (p. 349). But no herb or tree or beast or bird was on it. Also the isle turned every time that the firmament or heaven turned; and this is why it was called *Yl Torneawnt* (p. 349).] How, when Nasciens awoke from his swoon, he was much abashed, but still steadfast in his belief, like Job (p. 349). How he bore all his troubles as patiently as Job, and thanked God (p. 350). How the Turning Isle was barren and very hot (p. 350), and Nasciens was weary and bruised, and so lay down to sleep, making the sign of the cross (p. 351). He sees in a vision white birds (p. 352), and two come to him, and tell him to fly (p. 352). He perceives that he has wings (p. 352). The birds come again and ask him for his heart to eat. He gives it them, and they rejoice (p. 353), and speak to him (p. 354). On awaking he feels the Isle trembling, and hears a marvellous battle in the sea (p. 354); the Adamant and the Firmament trying which will turn the isle, and the Firmament winning (p. 355). One end of the isle turns down and the other up, though it was eighty

miles round and fifty-seven long (p. 355-6); which is no lie, for this Holy Story was written by Christ with his own hand (p. 356-7); and He never wrote any thing else but the Law for Moses (p. 357), and the Judgment on the Adulterous Woman (p. 357); which latter is explained (p. 357-8). Then, "what clerk is there so hardye that dar sein openlye that God sethen his uprysing made ony writinge sauf this blessid storye of Seint Graal?" (p. 359). If any allege the contrary, "they lyen ful pleyn" (p. 359).

#### CHAPTER XXVIII. STILL OF NASCIENS ON *YL Torneawnt*; AND OF SOLOMON'S SHIP, ETC. 360

Still of Nasciens on the *Yl Torneawnt*. He prays to God for comfort (p. 361). The day dawns, and he sees on the sea a little thing like a swan (p. 362); it proves to be a ship, which comes to the island (p. 363); he walks to it as fast as, in his disabled state, he can (p. 363); and is going on board of it, but sees words warning him not to enter unless he is full of faith (p. 364). He hesitates, but prays to God, makes the sign of the cross, and enters the ship (p. 365-6). He looks about every where, and in the hold sees a white cloth, which he lifts up (p. 367), and finds a bed, with a crown of gold at its head, and a sword at his feet (p. 367); a wonderful sword, with two beast's scales in its handle, 1. of the Serpent *Papagast*, a bone of which will always keep a man warm (p. 368); 2. of the Fish *Tortenaus* (p. 368), whose bones are so strong, that, if a man holds them, he forgets every thing but the bone, till he lays it down again (p. 368). The handle and scales are covered with a red cloth, and on it is declared that no one shall draw the sword but the one worthiest of all men (p. 369). The letters on the sword-blade say it is only to be drawn by the boldest of men; any other will be killed by it (p. 370). Nasciens then looks at the scabbard, which is rose-red, with gold and azure letters on it (p. 370-1); and out of it issue a thousand filthy branches (p. 371). The letters say that he who bears the sword, and is girt with the branches, shall ever be safe (p. 371-2). Nasciens turns the sword; the bed quakes (p. 372); the other side of the sword [?] is blood-red, with coal-black letters, saying that he who praises it most here will blame it most in his need (p. 373). Nasciens cannot make out what the scabbard is made of (p. 373), nor does the Story here tell us (p. 374); but 'al this schal ben declared sauns delay' when the right time and place come (p. 375). Now for another mystery:—How, from the bed where the sword and sheath were, three spindles came, joined together (p. 375); of which one was white as snow, the second blood-red, and the third emerald-green (p. 375). And, because these things must be explained, therefore the Story proceeds to expound them (p. 375), beginning with Eve and Adam in Paradise, and going on with the Fall, the death of Abel, the building of this ship by carpenters for Solomon and his wife, who look on, and then put the sword, &c. on board of it. (*See chapters 29 and 30.*)

#### CHAPTER XXIX. THE HISTORY OF SOLOMON'S SHIP, ETC.; AND HEREIN OF ADAM AND EVE, ETC. 377

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. How Eve the first sinner was tempted by the Devil to eat of the forbidden Tree and pulled off a branch of it (p. 378), and got Adam to eat an apple too (p. 379). How they knew that they were naked, and were ashamed 'each of others' members' (p. 379). God comes to them and pronounces their doom (p. 379-80), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 380).

She thinks she will always keep the branch in sight, to remind her of her sin (p. 380); but, as she has no hutch to put it in, 'for at that tyme was no swich in makyng,' she plants it (p. 381), and by God's grace it takes root (p. 381), and signifies much gladness; for, as by woman Paradise was lost, so by woman (the blessed virgine Marce) it shall be restored to man (p. 381-2). How the branch grew into a great tree, which was wholly white, signifying Virginitie (p. 382). Of the difference between maidenhood, purity of body, and virginity, purity of soul and body (p. 382-3). How Eve was a Virgin when she planted the branch of the Tree of Life, and till Adam lay with her at Christ's command (p. 383). They sit grieving under the Tree, and Eve says it is the cause of their grief, and may be called the Tree of Death (p. 383-4). A voice tells them to comfort one another, as life is much nearer them than death (p. 384). They do this, and call the tree The Tree of Life, and plant branches of it (p. 384). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 385). They are greatly ashamed (p. 385). So Christ pities them, ordains that men shall restore the Tenth Legion of Angels that were cast into Hell (p. 385-6), and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just (p. 386). The darkness disappears, and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 387); and the Tree of Life, which before was barren, bears flowers and fruit (p. 387): signifying Abel's good life (p. 387). How Abel gave tithes and his best things to God, but Cain gave his worst (p. 388). And, when they sacrificed, the sweet smoke of Abel's offering went straight to heaven, but the stinking smoke of Cain's spread over the fields (p. 388); on which Cain resolves to kill Abel (p. 389). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 389). Cain follows him, thinking to kill him unperceived, but Abel sees him and welcomes him (p. 389-90). Cain runs at him with an 'op-courbed knyf,' smites him 'vndir the pappe,' and,—'vntrewe brother,'—kills him (p. 390), on a Friday, under the tree under which he was begotten (p. 390). How Abel's death signified Christ's, and Cain typified Judas (p. 390-1); 'for it is the condiscipoun of a cursed man to haten a good man what that he can' (p. 391). How Christ condemns Cain 'be kyng Davy in the Sawter book' (p. 391). God asks Cain where Abel is (p. 392). Cain covers the body up with leaves and says 'with him have I not for to done' (p. 392). God curses Cain and the earth, but not the Tree of Life, which turned from green to red directly after Abel's death (p. 392-3); and grew very large, but bare no flower or fruit (p. 393). How the tree was held in great reverence by Eve's descendants (p. 393); and how they came to it in times of trouble, and called it the Tree of Counsel and of Comfort (p. 394). How it and its saplings continued beautiful till and after the Deluge, and were called 'Trees of Life' by all who saw them (p. 394-5).

CHAPTER XXX. THE HISTORY OF SOLOMON'S SHIP, CROWN, &c., *continued* . . . 396

The Episode of [the Fall, Abel's death, and] Solomon's building the ship, continued. How the Tree of Life continued till the time of Solomon, who was wonderfully wise (p. 397), but was deceived by a woman, and, when much troubled by her, spake his Book of Parables (p. 398), and said that not one good woman could be found in the world (p. 398). One night he declaims against women (p. 399), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 399-400). Solomon thinks that he was

a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 400). A voice tells him that this Son shall come of his line, but of a knight passing all others (p. 401). He is greatly rejoiced, though the Son is not to come for 2,000 years (p. 402). His wife asks him to tell her what he has been thinking of (p. 402). He tells her, and on the third night she says she can certify him of the coming knight of his line (p. 403). She says he is to send for all the carpenters in his realm, and order them to make a ship that will last for 4,000 years, which she will fit up (p. 403-4). Solomon sends for the carpenters, and orders them to make the ship (p. 404). They say they will do their best, and then they set to work and finish it in half a year (p. 405). Solomon's Queen then tells him that he ought to provide a precious piece of armour for his descendant (p. 405), namely King David's sword (p. 406), to which he is to make a point of precious stones (p. 407), and then a pomel and a sheath; and she will add the hangings (p. 407). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 407-8). He then looks at them, and wishes that no one but the man the sword was made for may draw it without repenting for his deed (p. 408). A voice promises him that it shall be so (p. 409). He writes letters on the scabbard, and makes fine hangings for it; but his wife will not have them, and puts foul and weak hangings instead (p. 409), which she says a fair maiden (like her who will undo Eve's work) will change into glorious ones (p. 410). A bed is made in the ship, and the sword is put at its foot, and David's crown at its head (p. 410). Solomon's wife takes carpenters to the Tree of Life and its seedlings and orders them to cut off three sprigs, red, white and green, (p. 411). They refuse, but at last obey (p. 411-12). Blood springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it (p. 412), and tells Solomon that no one shall see the bed unless he thinks of Abel's death (p. 413). Solomon writes a letter to the knight of his line who is to draw the sword, warning him against the wiles of women. This he puts into the ship (p. 414). Then he writes an account of the building of the ship, of the bed, spindles, &c. and puts it at the bed's head, under the crown; and then launches the ship (p. 414-15). His wife tells him to have his pavilions set up on the seashore, that they may stay there and see what becomes of the ship (p. 415). This is done, and one night in a dream Solomon sees a man and angels sprinkle the ship with water, and say that it is a type of God's "New House" (p. 416). The man has a warning written to faithless people not to enter the ship (p. 416-17). Solomon wakes and seeks the man and angels, but cannot speak or go to them (p. 417). A voice tells him that his desire is fulfilled, and this last of his line shall enter the ship and get the sword (p. 417). The men and angels vanish: Solomon is going on board the ship, but the voice warns him that if he does he shall perish (p. 418). He draws back, and looks at the writing on the ship, charging no man to enter it who has not faith and full belief (p. 418-19). Then he orders his men to put the ship out to sea, and it is soon carried out of their sight (p. 419).

CHAPTER XXXI. NASCIENS'S ACCOUNT OF HIS ADVENTURES IS RESUMED . . . 420

Nasciens's account of his Adventures is resumed. How Nasciens could not make out how the Three Spindles were coloured (p. 421); and said that it was by trick (p. 421); whereat the Ship splits in two, and he is nearly drowned. But he reaches the isle of his exile (p. 421), sees the letters on the Ship, and prays to God to forgive him his sin (p. 422); then he lies

down on the ground and goes to sleep (p. 423). In the morning he wakes, and prays to God to protect him from his enemy (p. 423). He looks to the east, and sees a vessel with an old man in it, which comes within two lance-lengths of the isle, but no nearer (p. 424). The vessel is richly ornamented (p. 425). Nasciens salutes the old man in it, who tells him that Calafar is dead (p. 425-6). He at first doubts this, but, being rebuked (p. 426), believes the man (p. 427), and asks the meaning of the Ship and the writing on it (p. 428). The old man explains that the Ship typifies Holy Church (p. 428), and the Writings forbid men to enter it unless they are cleansed from sin by confession of mouth and repentance of heart (p. 429). Therefore men must found themselves on Christ (p. 429-30); and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refined (p. 430). Next, of the bed; it means the Sacramental Table (p. 430-1), 'the Cros that Crist was on crucified in Ivrie londe,' the place where he liked to rest (p. 431). Further, as to the Spindles (p. 431): the white one means the Virginity of Christ and his mother (p. 432); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 432). The green spindle means Patience, which ever remains in a man's heart (p. 433). And these three Virtues give victory over all enemies (p. 433); and were present with Christ at his death (p. 433). Nasciens now goes to sleep, and dreams that a serpent attacks him, and that a little worm kills it (p. 434). He awakes in wonder (p. 435).

#### CHAPTER XXXII. OF CELIDOYNE'S ADVENTURES, AND HIS INTERPRETING LABEL'S FIRST VISION 436

Celidoyme's adventures. How, when the Nine Hands bore him from Calafar, he was carried to an island, five days' sail from Nasciens's isle (p. 437), and it was very wild, and 'feeble comfort' for him (p. 437). A thunderstorm comes on, and Celidoyme gets into a cave (p. 438). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 438-9). Another tells him not to fear (p. 439). Celidoyme approaches them: they are heathen Persians, and are going, under their king Label, to fight the Syrians (p. 439). Label described: he hates Christians (p. 439-40). He has his pavilions pitched on the shore (p. 440). Celidoyme talks to his attendants, and they take him to King Label (p. 440), who treats him kindly and asks who he is (p. 440-1). Celidoyme tells him (p. 441). Label says he knows Evalach, and is sorry to hear that he has changed his faith (p. 441). Celidoyme tells Label how he was delivered from Calafar (p. 442). Label wonders at the boy, and makes him a knight, and lets him lie by him (p. 442-3); and tells his Council that he should like to marry Celidoyme to his daughter (p. 443). Label then goes to bed, and has a vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 443-4). In the morning the king's guards tell him they have caught a lion (p. 444). They then wake Celidoyme and take him to the king (p. 444). Label orders his Council to be called, tells them his dream, and asks them to interpret it (p. 444-5). They consult, but cannot (p. 445). Celidoyme then rises, and tells the king that he will explain it to him (p. 446). Celidoyme then tells Label what he saw (p. 446), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 446-7); but, as the meadow is scorched by the sun, so will mankind be when the soul leaves the body (p. 447). As to the Tree, it signifies man's person, even Label's, which is feeble and poor (p. 447). And



of the Flowers, there is an unfading one, the Virgin Mary (p. 447); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy (p. 448), of which and other virtues he has many, but not devoted to the service of God (p. 448). The Heap of Earth signifies the mass of man's sins (p. 449); and Label has heaped sin on sin daily since his birth (p. 449). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 450). Celidoyne then says that he will tell Label of a secret deed done by him (p. 450), and warns him that he will die within four days (p. 451). Celidoyne then tells Label that God commands him to turn Christian, and as a sign tells him that he, Label, had secretly murdered his sister on the 1st of May, for refusing to let him lie with her, and had cast her body into the sea (p. 451). Label says no earthly man could have known this (p. 452). He has his bed made ready; gives Celidoyne in charge to his barons (p. 452); goes to bed (p. 452), and makes long and grievous lamentations (p. 452-6), calling himself a poor caitiff, who shall die like the poorest man (p. 453). And where shall he then go? What shall he take with him? (p. 453). He has nothing to meet death with, and none can tell him what he shall be after death (p. 454). Therefore, let him remember his life, and choose now for endless joy or pain, knowing that this world's joy is but sorrow and mourning (p. 454-5). Wretch that he is; yet God has warned him (p. 455). And so he falls asleep (p. 456).

#### CHAPTER XXXIII. OF KING LABEL'S SECOND VISION AND ITS INTERPRETATION. OF HIS DEATH 457

King Label's Vision in his Sleep, and Celidoyne's Interpretation thereof. Label dreams that he is on a broad highway, where felons take all the passers-by, rob them, and put them in prison (p. 458). A seemingly man accompanies him along the road, and suddenly disappears (p. 458-9). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 459). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 460). He does not wash, but goes on to the City, and wants to enter (p. 460), but cannot, because he has not washed in the fountain (p. 460). He looks through a wicket in the door, and sees at the table the sister whom he had murdered (p. 460). She tells him to wash, and then eat with them (p. 461). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley (p. 461), where foul people are, and which is filthy, black, and full of weeping and crying (p. 462). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 462). Two of them ask him what ails him (p. 462); he says he has seen marvels in a dream, of which he *must* know the meaning, and orders Celidoyne to be brought before him (p. 463). The lords wake Celidoyne, and bring him to Label, who asks him to expound what he shall tell him (p. 463). Celidoyne promises to do so, by the help of God (p. 463), and threatens Label with endless darkness if he will not obey him (p. 464). Label kneels to him, and promises to do all he is told to do (p. 464). Celidoyne then expounds Label's dream to him: The Broad Road is the Old Law (p. 464), the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label as he had once pitied him (p. 465). Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helped by God (p. 465-6), so is a man on the broad road of sin in which Label has walked; but God can bring him out of it (p. 466). As to the Green Way, it is the New Law (p. 466); and the Strait Way shows that they who

are in it wish not to leave it, but to obey God's commandments, which forbid sin (p. 467). The Green Trees are the Pastors of Holy Church (p. 467). The Voice calling all people to come and eat, is God's Grace (p. 467). The Well in the Mountain is God on his Throne (p. 467), and the Uncion of Baptism (p. 468). The City is Paradise. The refusal to admit him, when unwashed, into the City, shows that he (Label) cannot be God's child till he is christened (p. 468). The desert lands are Label's wicked works (p. 469). The dark black house is Hell, to which Label will go unless he amends his life (p. 470). Label promises to do whatever Celidoyne tells him (p. 470). Celidoyne tells him to go to a hermit in a forest close by, and be baptized (p. 470-1). Label says he is willing, but asks his knights what they advise. They declare that they will not forsake their faith (p. 471). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 471-2). They reach it at night, and the hermit is surprised to see them; but embraces Celidoyne (p. 472), and rejoices to hear the cause of their coming (p. 473). All night he teaches Label what belongs to holiness, and tells of the lives of holy men (p. 473). On the morrow the hermit fills a hollow stone with water, puts the king in it (p. 474), and baptizes him (p. 475). He then asks the king's followers if they will be baptized. They say No (p. 475). Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 475). He then tells his knights that he forsakes them, and will take to his new life (p. 476). They are cast down at this, but seize Celidoyne and carry him off (p. 476). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils (p. 477). On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 477).

#### CHAPTER XXXIV. OF THE MEETING AGAIN OF CELIDOYNE, NASCIENS, AND MORDREINS . 478

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them. How Label's host are angry at Celidoyne's having converted Label, and take counsel to put Celidoyne to death (p. 479). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea (p. 480). They do this. Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish and never reach home (p. 480-1). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair ship with the royal sword that Nasciens had seen (p. 481). He boards her, and sees the bed, crown, and spindles (p. 481-2). The lion and boat vanish, and Celidoyne lies down to sleep (p. 482). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 483). Nasciens wakes, embraces his son, and they make great rejoicing (p. 483). Celidoyne tells his father how he escaped from Calafier, and was carried to an isle where King Label was (p. 484); and how Label had a vision, and was christened; and the rest of his adventures. Nasciens thanks God, and they leave the island (p. 484). A storm rages for three days, and on the fourth ceases (p. 485-6); they see a ship, and find Mordreins there (p. 487). Nasciens hails him, and Mordreins is so overjoyed that he cannot speak, but jumps on board Nasciens's ship, kisses him, and entreats him to tell his adventures (p. 487). Nasciens tells how he was imprisoned, and by God's grace brought to a desert isle which turned to and fro every day and every night (p. 488); also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man; and all the

rest of his tribulations (p. 489). He tells Mordreins that more wonders shall happen with the sword. Mordreins admires the sword (p. 489), and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 490). They hear a great noise, and a voice tells them to go out of the ship (p. 490). Mordreins and Celidoyne do so, but Nasciens is late, and a sword cuts him through the left shoulder (p. 490). He swoons; the others go to raise him, and weep (p. 491); he recovers, and thanks God for thus chastising him as a son (p. 491). The ship remains becalmed for four days, and the story returns (vol. ii.) to the five messengers whom Sarracynte sent out to find Nasciens (p. 492).

## CONTENTS OF APPENDIX,

*The earlier French Verse ROMANZ DE L'ESTORE DOU GRAAL.*

Let all sinners know, that, before Christ came, prophets foretold his coming and his sufferings. And then, Adam and Eve, and every one, good and bad, went to Hell, and the Devil thought he had them safe. Then Christ came on earth, and was born of the Virgin, who was full of all goodness and beauty, and like the rose-tree, as she bare the sweet rose within her womb. She was daughter and mother of God. Joachin was her father, and Anne her mother (p. 1). When Joachym was in the desert, an angel tells him that his wife Anne shall have a daughter, the Virgin Mary, who shall be sinless. He is to go home and be with his wife. For the people that God made must be brought out of hell. So God redeemed us by the Father, Son, and Holy Ghost, three in one. The son took flesh, showing his humility when he died to save us, and deliver us from the Devil who betrayed us by Eve. How Eve gave Adam an apple, and he eat it, and knew that he and his wife were naked; then they sewed fig-leaves together and God cast them out of Paradise. Eve bore a child, and all of them were in the power of the Devil till God sent Christ to save them. He took flesh, and was born in Bethlehem. (p. 2). To resume; Christ was baptized in Jordan, and said that those who believe and are baptized, shall be saved. (And Holy Church has the like power, as St. Peter gives order to all Church ministers.) So the Devil lost his power, and his prisoners for 5000 years were rescued. Christ wills St. Peter to order a second Baptism, Confession. When Christ was on earth, Judea was under Rome, and Pilate governed it. A soldier of Pilate's, with five knights, loves Christ, but dares not show it for fear of the Jews. Jesus has few disciples, one bad. The Jews talk of how they may torture him. Judas, who took tithe, and was senescal over the disciples, grew envious, and the others disliked him. How chamberlains then took a tenth of all gifts to their lords (p. 3). Mary Magdalene comes to Simon's house, kneels at Christ's feet, washes them with her tears, and wipes them with her hair, and anoints them with ointment, and the house is filled with its fragrance. Judas is enraged; he has lost thirty pence by it. Christ's enemies are assembled under Caiaphas, and Judas goes to them. (Joseph of Arimathea is among them.) They suspect Judas at first, thinking him loyal to Christ. Judas asks

why. They ask him where Jesus is. He tells them, and offers to sell Him, if they'll buy. He agrees to betray Christ for thirty pence. A Jew pays them to him, and so he gets his ointment-tithe back. Judas tells them how to take Christ. The priests are not to mistake James for Jesus, but to take the man whom Judas kisses (p. 4). On Thursday Jesus is in Simon's house, at the Last Supper, and tells them that one who eats with him shall betray him. Judas asks who it is. Christ says 'You.' Jesus washes the disciples' feet. St. John asks why He has washed their feet. Christ says, for an example to Peter. That as, though the water was dirtied by the feet first washed, yet it has washed the others' feet as clean as the first, so Peter and the Ministers of the Church, though sinful, can cleanse sinners who wish to obey God, so that nothing can hurt them. While Christ was in Simon's house, Judas takes the Jews there. The disciples are dismayed. Judas kisses Christ. The Jews seize Him. Judas says, 'Hold Him tight, he's very strong.' A Jew takes away the vessel in which Christ performed his Sacrament. Jesus is taken to Pilate, and the Jews accuse Him, but cannot condemn him (p. 5). Pilate finds no cause for death in him. The Jews cry, 'His blood be on us and on our children.' Pilate washes his hands, and says that, as they are clean, so is he clean of the wrong judgment on the just. The Jew who has the vessel gives it to Pilate, who puts it away safely, till he is told that they have killed Jesus. Joseph of (Arimathea) is angry, and goes to Pilate, and says, 'I and my five knights have served you long without pay, but you have promised me a gift. Now give me one.' Pilate says he will. Joseph asks for the body of Jesus. Pilate wonders he has asked for so little, and gives him the body, telling him to take it. Joseph goes to the Cross, and tells the watch that Pilate has given him the body. They will not let him take it, as Christ said he should rise again on the third day. Joseph goes back and complains to Pilate (p. 6). Pilate is angry, and sends Nichodemus with orders to get Joseph the body, and he gives Joseph the vessel (or Graal). Joseph returns to the Cross with Nichodemus, who goes to a smith's, and gets pincers and a hammer. Nichodemus tells the Jews Pilate has given Joseph Christ's body, and, as it is dead, they ought to let him have it. They say that Christ will rise again, and that they will not give him up. Nichodemus declares that he *will* have him. They go off to Pilate. Nichodemus and Joseph take Christ down from the Cross, and wash him clean, which makes the blood flow from his wounds. Joseph puts the blood in the Graal. Joseph wraps up the body and puts it in a rock, covering it with a stone, which we call 'tomb' (p. 7). The Jews speak to Pilate, who orders them to watch day and night that Christ's disciples do not steal his body. The Jews set a watch at the sepulchre. Christ goes to Hell and frees his friends, Eve and Adam, and all good people. And then He rises again, and appears to Mary and his apostles. His disciples saw Him, and their other dead friends, who had risen with Him. The Jews consult, as the affair goes badly for them. The guards say the body is not where it was put. As Joseph was the cause of this, and Nichodemus, the Jews resolve to seize Joseph and Nichodemus. Nichodemus is warned by a friend, and escapes. When the Jews find this, they break into Joseph's house (p. 8), and take him, and ask what he has done with Jesus. He says, he left the body in the tomb to their knights, and went home. They accuse him of taking the body away. He denies it. The Jews put Joseph into a deep dungeon, horrible and dark. Pilate is angry at it. Joseph is badly treated by the world, but God does not forget him. Christ comes into the prison with the Graal, and it lights the dungeon. And

Joseph is filled with the grace of the Holy Ghost when he sees the vessel. Christ tells him not to fear. Joseph asks Christ who He is. Christ answers, 'I am the Son of God, sent on earth by Him to save sinners from infernal torment. I came to save the work of my Father, which was damned through Adam's eating the apple, for which God drove him from Paradise (p. 9). Eve bare a child, and it and all others the Devil had in his power till I, the Son, was born. By woman was man cursed, and by her restored. This is why I came on earth and shed my blood.' 'What,' said Joseph, 'are you Jesus whom Judas sold for thirty pence, and who was crucified, and buried by me?' 'Yes. Believe it, and be saved.' Joseph says, 'Have pity on me. I am here for you. I have always loved you, though I was with those who plotted your death.' Christ says that Joseph was his good friend, and He knew he would help him at need, and get His body from Pilate. The good are Christ's, and He theirs. Joseph shall have everlasting life, for none know the love Christ bears him: he loved Christ secretly, and the love shall be shown openly, to the confusion of the evil Jews. And Joseph shall have the Graal (p. 10). Christ shows Joseph the Holy Graal. Joseph recognises it, and wonders, as he had hidden it in his house. He kneels, and thanks Christ for it. Christ gives the Holy Vessel in charge to him, and he is to give it only to three persons, in the name of the Trinity. Joseph takes the Graal which God held,—the sinners' salvation. No sacrament shall ever be held without remembrance of Joseph. Christ explains the Sacrament of the Altar. The bread and wine are His flesh and blood. His tomb is the Altar. His grave-cloth, the Corporal. The Graal is the Chalice. The tomb-stone, the cup-platten. All who see the Graal shall be Christ's, and have joy eternal; shall be pleasing to God, and shall never be beaten in battle. (This, I, the writer, only know from The Great Book, written by great clerks, where the secrets of the Graal are told) (p. 11). Joseph takes the Vessel. Christ tells him that he is to believe in the Blessed Mother of God, and the Holy Spirit will speak with him; for He (Christ) must go, but Joseph is not to fear; his deliverance will be a wonder to all, and the Holy Ghost will be with him. Joseph is left in prison, and no talk is made of him, till a pilgrim—who lived in Judea when Christ was doing miracles, making the blind see, raising three dead men to life, and was then crucified—till this pilgrim came to Rome when Vespasian, the Emperor's son, was a leper, and was kept in a tower, having his food put through a little window. The pilgrim's landlord tells him about the Emperor's son, how he was a leper, and asks him whether he had found any thing to cure Vespasian (p. 12). The pilgrim tells him of Christ's cures, how God wrought for Him, healing the sick, giving the blind sight, making rotten men whole. And how the rich Jews hated Him. The landlord asks the healer's name. The pilgrim says, Jesus of Nazareth: and His enemies took Him, stripped Him, beat Him, and crucified Him. But, if He were alive, He could cure Vespasian. Jesus was killed because men hated Him, in Judea, under Pilate, a deputy of the Roman Emperor. And all this the pilgrim will tell to the Emperor Cesar. The landlord tells the Emperor the pilgrim's story. He wonders whether it can be true, and sends for the pilgrim, who goes to him (p. 13). The pilgrim tells the Emperor the story (of Christ), and the Emperor tells it to his Court, who think that Pilate would never have allowed Christ to be crucified. A friend of Pilate's defends him. The Court tell the pilgrim to recount the fair miracles of Jesus. He does, and says that he'd lay his head that the Emperor's son could be cured if He were in Judea; and, if any thing of Christ's could be brought to Rome, Vespasian

would be cured. The Court do not know how to save Pilate. The pilgrim proposes to be put in guard while they send to Judea and see if his story is not true. If not, let his head be cut off. They put him in guard. The Emperor says, it is well to send, as it would be good to be able to cure his son. Vespasian rejoices at the news (p. 14). Vespasian's pains go. He prays his father to send to Judea and ask if he can be cured, and got out of his vile prison. The Emperor orders all Jews, and specially Pilate, to tell his messengers all about Jesus' death and his murderers. The Emperor sends his wisest man to inquire into the matter, and orders that, if Jesus is dead, something of His must be brought back to Rome. He threatens Pilate. The messengers depart, and cross the sea. Pilate's friend tells him that he has hanged a man without trying him—a great crime to commit—and that the Emperor's messengers have come about it. Pilate collects his men to meet the messengers and receive them with honour. He falls in with them at Arimathea, and one gives him the Emperor's letter, telling the pilgrim's story. Pilate says he knows all that's in it. The messengers think he must clear himself, or be killed. He calls them into a room (p. 16). Pilate closes the room, and tells the messengers of Christ's childhood, 'how the Jews hated Him, and called Him a rebel, though He healed the sick; also how they bought Him of Judas, and took Him at Simon's, brought Him to me (Pilate), and asked me to condemn Him to death. I said I would not. They got angry, and said they *would* kill Him. I said, how could I answer to my lord if I did so, and he were to ask about it. On them and their children was Jesus' blood to be, they said. So they took Him, beat and bound Him, and crucified Him. But, that they might know I would be clean from their great sin, I washed my hands before them, and said I was as clean from the death of Jesus as my hands just washed were. A good knight of mine asked for Christ's body—Joseph was his name—and he took Christ down from the cross, and put Him in his own tomb. Since then I've never seen or heard of him: he may be killed, drowned, or in prison.' The messengers think Pilate not so wrong as they expected (p. 16). The messengers think Pilate will clear himself before the Emperor, but they desire that within a month the Jews assemble to meet them. Pilate sends his messengers through all Judea, to call the Jews together to talk with the Emperor's messengers. He also tries to find something that belonged to Christ. The Jews assemble. Pilate asks leave to speak to them first, and tells them that the messengers want to know who Christ was, who made Himself Lord of their Law, and that he (Pilate) had said they had killed Him. The Jews say they did kill Him, because he made Himself their king. And Pilate was wrong enough not to judge Him. So, as they would have no king but Cæsar, they put Him to death themselves. Pilate says he had no power over them. The messengers ask if Pilate forbade them to kill Christ. The Jews say that they pledged themselves to hold Pilate harmless, or he would not have suffered Christ to die (p. 17). The messengers think Pilate not greatly to blame, and ask who Christ was. They say He wrought miracles, and was an enchanter. The messengers ask for something of Christ's. One Jew knows a woman who has His Likeness. Her name is Verrine. She is sent for, and comes. Pilate receives her graciously, and asks her to show him the Likeness that she worships. Verrine says she hasn't any likeness of Christ. Then the Emperor's messengers come, and tell Verrine their errand, and promise her rewards if she has any thing to cure Vespasian; they wish to buy her likeness of Jesus. Verrine sees she cannot conceal her having it, but she will never sell it, though, if they will swear to take nothing from her, she

will go to Rome with the Likeness (p. 18). The messengers say they will swear this, but ask to see the Likeness. Verrine tells the messengers to wait; then she goes home, gets the Likeness, and returns with it. She tells them to sit down, but on seeing the Likeness they are obliged to get up again. Verrine tells them how Christ's face came on her kerchief. It was on her arm when she met Christ. The Jews asked her to lend it them. She wiped Christ's face with it, as He sweated so. (They beat Him, but He complained not). When she got home, she found the Likeness on the kerchief, and she is willing to take it to Vespasian. The messengers thank her, and take her to Rome. The Emperor asks if the pilgrim told the truth. 'Yes' (p. 19). 'Then, have you brought aught of Christ's?' 'Yes, one thing,' and the messengers tell their doings. The Emperor praises them, and goes to Verrine, who shows him the Likeness. He bows down three times to it, and takes it to his son's room. Vespasian is cured by the kerchief, and asks what has cured him. He orders his room to be broken open, and is found healed of his leprosy. The pilgrim is taken out of prison, and enriched, as is Verrine. Vespasian declares that Christ's murderers shall rue His death; and tells his father that Christ is King over him and all (p. 20). Vespasian asks leave to avenge Christ's death. Titus gives it him. They take the Likeness called Veronica, a precious relic at Rome. Vespasian and Titus go to Judea, and send for Pilate, who puts himself at Vespasian's disposal. Vespasian says he has come to revenge Christ's death. Pilate is much afraid, and, to clear himself, suggests that Vespasian shall put him in prison, and tell the Jews this is for his forbidding Christ's death. It is done. The Jews are called together; Vespasian questions them about Christ. They answer, that Pilate supported Him, but they thought He ought to die (p. 21). Vespasian says he has put Pilate in prison, but he wants to know who was most against Christ, and hated Him most. The Jews rejoice at Pilate's punishment, and tell Vespasian how Jesus made Himself king, and how Judas betrayed Him. They show Vespasian the man who paid the thirty pence, and the men who took Christ, and complain that Pilate would not condemn Him, though they took His blood on themselves and their children. Vespasian has them seized and confined. He releases Pilate, and acquits him, but says he'll destroy the Jews. Vespasian ties thirty Jews to horses' tails, and tells the others, that, unless Jesus is restored alive, they shall all die (p. 22). 'We gave Him up to Joseph. If you get Joseph, you'll get Christ's body.' Pilate says, they put guards over the body, as Christ said He'd rise on the third day; and they feared lest his disciples should take away the body, and pretend He had risen, and so lead people from their law. Vespasian kills many Jews and burns some. One Jew offers to find Joseph if he and his family's lives are spared. Vespasian agrees, and the Jew takes him to the tower where Joseph is. Vespasian asks why Joseph was put there. 'Because he took away Christ's body; for which we agreed to take his life, and be quit of Jesus and him.' Vespasian asks if they killed Joseph before putting him in prison (p. 23). 'No; but he must be dead now.' Vespasian says that Jesus, who cured him, would not have let Joseph die. Vespasian looks into the prison, and calls Joseph; then asks for a rope, and is let down into Joseph's prison. Vespasian in Joseph's prison sees a light, and goes to it. Joseph welcomes Vespasian by name, to his astonishment, and tells him that he is Joseph of Arimathea. Vespasian blesses God for it, and asks Joseph who it was that cured him (Vespasian) of his leprosy. Joseph says he will tell him, but he (Vespasian) must believe on Him. (p. 24). The healer was the Holy Ghost who created all things, and archangels and angels;

of whom some were bad, full of pride and hatred and sin. So God cast them out. Three generations fell into Hell; three on Earth. Those who fell into Hell torment souls there; and those on Earth torment women and men. The other three generations stayed in the Air, and dart darts at men to turn them from well-doing. These brought on earth evil, strife, and anger. The other angels who remained in Heaven cannot sin. Instead of the bad angels God made man, beauteous as Himself, able to go and come, and speak and see; and meant to fill the lost angels' seats in Paradise. Then God made the man a wife, and called them Adam and Eve. When the Enemy saw that man would take his place in heaven, he tempted Eve by the apple, and made Adam eat too (p. 25); so they lost Paradise, and had to till and sweat. The Devil wanted to have all men; but God, to save His work, sent his Son—who was born of the Virgin sinlessly, wrought miracles, and was crucified—to buy us from the pains of Hell. The Father, Son, and Holy Ghost are all one person, who has cured Vespasian, and sent him to see if He has kept Joseph safe. Vespasian professes belief in the Trinity. Joseph tells him to seek Christ's disciples who preserve His words, as He is risen with our flesh glorified to Paradise. Vespasian is converted, and tells his people to destroy the tower, as Joseph is safe. Joseph and Vespasian are drawn up out of the prison (p. 26). The Jews are confounded. Vespasian asks them for Christ. They say they gave Him to Joseph. Joseph tells the Jews that Christ has risen, after going to Hell, and releasing his friends. Vespasian puts the Jew who had shown him Joseph's prison, out to sea. Vespasian asks Joseph how he can be saved. 'By believing on Christ, that is, the Trinity.' Vespasian offers to sell thirty Jews for a penny. Joseph has a sister Enygeus, whose husband is Hebron or Brons, and they rejoice that he is alive. Joseph is glad when he sees them, and tells them to serve and love Christ, in whom all should believe. Then he proclaims that he will rescue from Vespasian all who will believe in Christ. They agree to do all he wishes (p. 27). Joseph tells them to leave their lands and go abroad with him. They agree to do this; and Joseph gets Vespasian to pardon them. He sets out with them, and dwells in distant lands, teaching them, and all for a time goes well. But afterwards Joseph's followers suffer; all their labour turns to ill, from one sole sin. They complain to Hebron: 'No people ever suffered as we do. Tell Joseph: we and our little ones are dying of hunger.' Hebron pities them. They say they have suffered long; let him ask Joseph if it is for their sins or his. Hebrons tells Joseph of his people's distress, and begs him to pray Christ to tell him the cause. Joseph fears he has offended God, and kneels before the Graal (p. 28). Joseph asks Christ why His followers suffer. The voice from the Holy Ghost tells Joseph that he is not in fault, but that he is to set the Graal before his people; and is to remember how Christ would not speak of his sufferings before the Last Supper, when Judas departed, whose place Joseph is to fill. Joseph is to prepare another table, and Bron is to catch a fish, which Joseph is to put on the table, with the Graal in the middle. Joseph is then to call his people together, and the sinners among them will be known (p. 29). Joseph is to sit where Christ sat at the Supper, with Bron on his right. Then Bron shall draw back as from the seat of Judas, which shall not be filled till Enygeus's son by Brons is born, and fills it. This done, Joseph is to call his people to him, and tell them, if they have believed the Father, Son, and Holy Ghost, and have kept all God's commands and teachings, and the three virtues, and have not broken any, to sit down to the grace of God. Joseph does all he has been told, and calls the people; part sit down, part do not; all the



places are filled but one: the sitters are filled with peace, the others not. Petrus asks the others if they feel no good, 'None.' 'Then you are defiled with the vile sin that you made Joseph ask about.' The sinners leave the house: one is sorrowful. Joseph tells them to come back daily. Thus was the Graal first proved. The sinners ask the pure what the Grace does for them (p. 30); 'More than heart can imagine is our joy.' Joseph says it comes from Jesus. The sinners are told that the Graal separates them from the pure, as it loves not the sinner, and makes known who has sinned. The sinners say they will go away, and ask what reason they are to give for going. 'That we who stay dwell in God and Christ and the Holy Ghost.' The sinners ask the name of the Holy Vessel. The Vessel is called *Graal*; and none see it but those to whom it is *agreeable*, and their delight in it is like that of a fish escaping out of a man's hand into the water.' This *agreeableness* is the reason of the name *Graal*. As this book is true, it is called 'The History of the Graal.' One sinner, Moyses, is left behind, a hypocrite (p. 31). Moyses says he will not leave the pure ones, and begs them to intercede with Joseph for him. One day they agree to do so, and ask Joseph to pity Moyses, and tell him of the grief of this one sinner left, and his desire to share their joy. Joseph says it is not his to give, but God's. [*A gap in the MS. in which Moyses has disappeared*]. Joseph prays to Christ, that as He died for men; and saved him (Joseph) in his prison, and gave him the Graal, and promised to come to him when asked, so now He would show him what had become of Moyses. The Holy Ghost answers, that now has come to pass what he said before (p. 29, col. 2), about the place of Judas at the Table, which is not to be filled till the Day of Doom (p. 32). But the vacant place at the Round Table is to be filled by the third heir of Hebruns and Enygeus. Moyses has gone to Hell. His staying behind was only to deceive; and he has his reward, in the abyss where he is lost. No more of him shall be heard till the filler of the empty seat finds him. Tell this to your disciples. Joseph tells Bron and his fellows all that Christ has told him, and about Moyses. Brons begets twelve sons on Enygeus his wife, and is bothered with them all. So Enygeus tells him to ask Joseph what they're to do with 'em. Brons agrees, and asks Joseph: 'We have twelve big sons, what shall we do with 'em?' (p. 33). They wait till Joseph one day before the Graal asks God what is to be done with his nephews. God sends an angel who says that Brons's sons are to serve God: those who want wives are to have them, and serve the bachelors. The unmarried son is to be brought before Joseph. The angel departs, and Joseph tells Brons, that he is to teach his boys to keep God's law; and that they may marry; but, if one will not marry, he is to stay with Joseph. Brons tells his wife all this. Brons asks his sons what life they'd like to lead. 'What you command, Sir.' So Brons gets them wives, and tells them to be good husbands. Joseph gives them good advice too. So all Brons's sons marry but one (p. 34), and he doesn't want a wife. Brons asks why. The son says he never will marry. Brons takes him to Joseph, and gives him to him. Joseph embraces him, and tells him that God has chosen him to exalt His Name, and that he shall be chief, and his brothers serve him. Joseph, before the Graal, asks God how he is to prove his nephew. Christ orders Joseph to tell his nephew Alein of Christ's birth, and how He was bought, sold, beaten, betrayed, bound, and crucified; how He was taken down, and His blood put in the Graal; how Joseph was put in prison, and how Christ comforted him there, and gave him a gift, and had great love for him and his fellows (p. 35); and how Christ will help

and defend them. Then Joseph is to show his nephew the Graal, and tell him of the Blood in it; and, if he believes it, his faith shall be strengthened. He is also to be told of the Devil, and to keep himself from anger. This shall deliver him from evil thoughts, and protect him from the snares of the Enemy. He is to keep also from the lust of the flesh. All this he (the nephew) is to tell his friends, and speak of Christ far and near. From him shall issue a male heir. He shall guard the Graal, and take charge of his brothers and sisters, and go to the West, and ever exalt Christ's name. Further, to-morrow a letter will come for Petrus, who is to read it, and go out of the land, whither he likes, which will be to the vale of Avaron. There he is to stop till Alein's son comes. He will not die till this son comes to read the letter, tell him who shall have the Graal (p. 36), and what has become of Moyses. Then he shall die in joy. All this Joseph is to tell his nephews. Aleins is full of grace. Joseph tells him all Christ's message. If it were all put here, M. Robers de Bouron must have made this book one hundred times bigger, but this is enough. Joseph tells Aleins how good he ought to be, and tells his father and mother that he is to rule his brothers and sisters, who are to resort to him for counsel. And Brons and Enygeus are to confer this control on Alein with their own hands. Next day the letter for Petrus comes. Joseph says it is from Jesus, and is always to be about him. They ask Petrus where he means to go. He says, to the West, to the Vale of Avaron; he will wait for the mercy of God (p. 37). And they are to pray God that he may never go against His will, and that no enemy may sever him from God. Hebrons tells his other children to obey their brother Alein as their lord, and go to him for counsel, and do nothing against his orders. Hebrons's children willingly obey Alein. Alein takes his brothers to foreign lands, and preaches Christ, as Joseph taught him. But here we must leave Alein, and return to Petrus, who says he must depart, as he has no wish to stay; but for their sakes he'll stop till next day. Gods sends his angel to Joseph, and says that Petrus has been kept back that he may say truly he has seen the Graal and heard God's message (l. 3386-90) (p. 38). God knows Brons for a good man; and, as He made him fish for the fish used in the Service, so He wills that he (Brons) is to guard the Graal after Joseph, who is to tell him how to keep it, and of God's love, and put him in the right belief, telling how God came to Joseph in the prison, and gave him the Graal, and told him the sweet and precious words called 'The Secret of the Graal.' Then Joseph is to tell him to keep the Vessel, and never misuse it; and he shall be called by a new name, The Rich Fisher, from the fish he fished up when this Grace began. All Joseph's people and Brons are to go to the West, wherever his heart desires, and there Brons is to wait for his son (Alein), and when he comes, the Graal is to be given him; and then shall the meaning of the Trinity be made known. When the Graal shall be given to Brons, then Petrus too is to go—as he can truly say he has seen Hebron and the Graal—and he is to go o'er sea and land, and God shall guard him (p. 39). And Joseph is to go to perfect joy, to Life Eternal, he and all his kin; and the relaters of this shall be loved and honoured by all men. Next day Joseph tells them the angel's message, except Christ's words in the prison. This he tells to the Rich Fisher, Brons. He then gives them writings, and shows them secret things, and then leaves them, to their great sorrow. The Graal is given to Brons, with whom Joseph stays three days. Then Brons wishes to depart. Joseph agrees, saying that he shall remain. Brons returns to his native land, and Joseph stays where he was.—Of M. Roberz de Beron's four other histories that ought to be: (1) Of Aleins the son

of Hebron, where he went, and what heirs he had. (2) Of Petrus, and what became of him. 3. Of Moyses, and what became of him. (4) Of the Rich Fisher, and where he went. These four must be got together; but first the Great True History of the Graal must be told (p. 40). For till I now tell it, my Lord Walter, this Great Graal History has never yet been told by mortal man. And, if God gives me health, I'll put these four parts together. But now I must go on with the fifth, the Graal, and leave the four till I have leisure to tell them. [*The continuation of the Graal, commonly called MERLIN.\**] Of the anger of the Devils at Christ's coming into Hell, and taking His friends out to Paradise. The Devils ask 'Who is this man, that does just as he likes? No man born of woman can escape us: how was this man conceived?' A Devil answers, 'Remember how the prophets said that the Son of God should come and save sinners. And we tormented the prophets, but they said they did not care, and told sinners that One would come and deliver them. This has come to pass (p. 41). Those are out of our power who are washed in the name of God, the Son, and the Holy Ghost, from original sin, until they return to us, and do our deeds. Christ's ministers too will save men, for if they repent of their sins they are quit of them. Much did Christ do for men when He was born of His mother, and never sinned. We tempted Him, but found only good in him. To save man from us, He died; and we must work to get man back; each of us must strive to deceive Him so that none may succour Him.' The other devils think that all is lost if repentance is allowed. But some say, 'As the prophets were the cause of our loss, and were tormented by us for it, so that Christ had to come sooner to rescue his friends from us, let us now get a man with our will and wiles (p. 42) to talk with men on earth and help us to deceive them, by prophesying falsely.' The other Devils think this a good plan. One says he cannot get a child, though he has a woman who'll do whatever he wants. The others say that one of them can have a child by a woman, and that he shall do so, and the child shall do their work among men. (But the Devil is a great fool to think he can take in God). So the Devils are to make a man to deceive God. The Devil chosen goes to a woman over whom he has power, the wife of a rich man, with three daughters and a son. The Devil goes to the fields and kills most of the rich man's beasts. The herdsmen tell their master that their sheep are dead. The rich man is very sad. The Devil goes to his other beasts and ten horses (p. 43), and kills 'em all. The rich man is angry, and tells the Devil to take the rest of his property. The Devil is glad, and kills the rest of the beasts. To enrage the rich man more, the Devil strangles his only son. He is much enraged, despairs, and loses his faith. The Devil next hangs the rich man's wife, and then the rich man himself dies. The Devil is delighted, and plots how to deceive the three daughters. The Devil takes a bad youth to the eldest daughter. She resists at first, but at last the youth seduces her. No one knew of it (p. 44), so the Devil makes it known every where. At this time women taken in adultery were abandoned or stoned. The judges assemble to try the eldest daughter, and pity her for the sake of her father who was rich and powerful. They agree to get rid of

\* Lonelich's introduction to the Merlin, "the storye that we elepen prophet Merlynne," is given in the 1st vol. of Warton, pp. 150-1 (ed. 1840, 3 vols. with notes, by Sir F. Madden, &c.) See Sir Frederic's notes, pp. 119, 149. But Lonelich's translation contains none of the Lancelot; it ends in the middle of a battle, about two-fifths through the Merlin.

her by night and so cover her shame. So they bury her alive. A good man talks to her two sisters, comforts them, and asks the cause of their disasters. 'We are hated by God.' No, says the good man, Christ hates no one. This is the Devil's doing. Do you know what life your sister led? 'No.' 'Then, keep from doing evil: of it come evils. Doing good brings a good end.' The elder of the two daughters receives the teaching, and learns to pray to and worship Christ, and does what she is told. The good man tells them to consult him (p. 45), and he will help them; and not to be dismayed. His house is near, let them come to him. The elder daughter believes and loves the good man. The Devil thinks he has lost them both, but he sets another bad woman on to the youngest daughter, and she asks her if her elder sister is kind to her. The younger complains of her elder sister's dullness, coming from a good man's having talked to her. The bad woman entices the youngest daughter: 'You'll never have pleasure as you are. If you only knew what pleasure other women have with their men, you'd not stay here. For we are in company that we love. And there's no such delight as of a man and woman together. But you have none of it, as your sister is older than you' (p. 46). [*End of the Text, the MS. being imperfect.*]

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# THE HISTORY OF THE HOLY GRAIL.

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## PROLOGUE.

§ 1. The Salutation. § 2. The Three Reasons why the Writer has not told his name at the beginning of the book.

(§ 1.) <sup>1</sup>CHIL ki la hauteche et la signourie de si haute estoire comme est chele du graal, met enscriit par le commandement du grant maistre: Mande tout premierement salus a tous cheus et a toutes cheles ki ont lor creanche en la sainte glorieuse trinite. Ch'est el pere, et el fil, et el saint esperit. El pere, par qui toutes choses sont establies, et cries, et rechoiuent commencement de vie. El fil, par qui tout chil et toutes cheles qui en lui ont creanche sont deliure des perdurables dolours, et ramene a le haute ioie ki dura sains fin. El saint esperit, par qui toutes les boines choses sont mondees et saintefiees. (§ 2.) Li nons de chelui qui cheste

<sup>1</sup> As a specimen of the language of Addit. MS. 10,292, Plut. CLXXXV. G, and its variations from the MS. Bibl. Reg. xiv. E iii. Plut. ix. H. printed in the text, § 1 of the Prologue of MS. 10,292 is put in the following note. Hardly any of the subsequent variations are given; though 10,292 is much shorter than the Royal MS.

Chil ki se tient et iuge au plus petit et au plus peceor du monde. Mande salus au commencement de ceste estoire a tos cheaux ki lor cuers ont et lor creance en la sainte trinite. Che est el peire ce est el fil ce est el saint esperit. El pere par qui toutes choses sont establies et rechoiuent commencement de vie. El fil par qui toutes choses sont deliurees des paines d'infer et ramene a la ioie qui dure sans fin. El saint esperit par qui toutes choses sont hors mises des mains au maligne esperit: et raemplies de ioie par l'enluminement de lui que est vrais enlumineres et vrais confors.

estoire met en escrit n'est pas nomes ne esclairies en chest commencement. Mais par les paroles qui chi apries seront dites : porra on grant masse apercheuoir et counoistre le non de lui, et sa uie, et son anchiestre.<sup>1</sup> Mais en chest commencement ne le veut il descourir. Et si i a. trois raisons par quoi. premierement, pour chou ke se il le nomast, et il desist ke diex eust par lui descouuert si haute estoire com est cele du graal : qui est estoire de toutes les estoires.<sup>2</sup> li felon et li enuieus ne li atournaissent a uantanche.<sup>3</sup> L'autre raisons est pour chou : ke ceus peust oir son non qui le couneust, si emprisait mains l'estoire pour chou que par si poure persone eust este mise en escrit. Car il se tient pour la plus poure persone et pour la plus despote ki onques fust formee.<sup>4</sup> La tierche raisons est pour chou : ke s'il eust en l'estoire aucune chose desauenant, ou par effacement, ou par leuice des escriuens<sup>5</sup> qui apres le translataissent d'un lieu<sup>6</sup> en autre : tous li blasmes en fust sour son non. Car il est ore en nos tans plus des bouches qui dient mal ke de cheles ki bien dient. Et plus est vns homs blasmes de faire vn seul mal : ke il n'est loes de faire cent bens. Pour ches .iiij. choses : ne ueut ke ses nons soit de tout en tout descouuiers. Car ia soit che ke il le voelle mult couvrir et cheler, si sera il plus apercheus qu'il ne uaueroit.<sup>7</sup> Mais il descouerra et dira tout en apert comment la haute estoire del saint graal li fu commandee et baillie, et en quel termine, et qui li bailla.<sup>8</sup>

<sup>1</sup> Et le pais ou il fu nes et vne grant partie de son lignage.

<sup>2</sup> estoire comme est cele du saint graal qui est la plus haute estoire qui soit.

<sup>3</sup> le torneraient en vielte.

<sup>4</sup> Car *to* formee omitted.

<sup>5</sup> mesauenant ou par visse de mal nais escrivain.

<sup>6</sup> liure.

<sup>7</sup> Plus descouers qu'il ne voldroit.

<sup>8</sup> commandee a manifestier.

## INTRODUCTION.

§ 1. How in the year 717 A.D. in White Britain, which is England, Christ, as a beautiful man, appears in a vision to a Trinity-doubting monk, and promises to clear his doubts; and (§ 2, p. 9) gives him a little Book; and how in the book there are four treatises, with these titles. i. Here beginneth thy lineage. ii. Here beginneth the book of the Holy Grail. iii. Here begin the terrors. iv. Here begin the marvels. How a ray as of fire descends from heaven, and great darkness comes, and then sweet odours, and sweet voices, singing hymns to God (p. 8). (§ 3, p. 9).—How on Good Friday an angel appears to the monk, and takes him up to the third heaven, and reveals the mystery of the Trinity to him. How the monk locks the Book up in a box. (§ 4, p. 11), How on Easter Day the monk says his service, and then finds the Book gone. How he has a vision telling him to go to Norway and there find it (p. 12). How he goes after the Book, a wonderful beast guiding him; how he is lodged by a hermit the first night (p. 13); how on the second day he comes to the Pine of Adventures and its miraculous fountain (p. 14), and how a lady's servant feeds him there, and how he is lodged by a knight (p. 15); how on the third day he finds the Book in a little chapel and cures a devil-posessed man with it (p. 17). How food for the man is sent miraculously (p. 18); how on the ninth day the monk starts for home with the Book, and the beast reappears (p. 19); how he reaches home. How he is told in a vision to copy out the Book (p. 20).

(§ 1.) Il auint apres la passion ihesus crist .vij. cens et .xvij. ans ke ie, li plus pechieres des autres pecheours, me gisoie en .j. petit habitacle endroit ichele eure ki est apielee la tierche vigile de le nuit. Ichil lieus ou iou me gisoie en tel maniere, com dieus seit ki tous les penses counoist: estoit lontieus et destornes de toutes gens. Et tant en puis iou bien dire ke il estoit en .j. des plus sauuages lieus ki fust en toute la bloie bertaigne.<sup>1</sup> Mais ne pour quant mult m'estoit delitables et plaisans. Car quant notres sires veut ouurer en son crestien: il la tantost mis en tel corage ke toutes les choses ki li siecles prise li annuient. Ichele nuis ke ie me gisoie en si com

<sup>1</sup> The other MS. says nothing about 'bloie bertaigne,' having only after pecheours, 'estoeie en .j. lieu le plus souage que iou ne voel faire counoistre et eslongies de toutes crestiens: Mais itant vous puis ie bien dire que li lieu est mult saluages mais mult estoit delitables et plaisans.'

#### 4 THE DOCTRINE OF THE TRINITY IS PROCLAIMED TO THE WRITER.

On the night  
before Good  
Friday

the writer (a  
monk) has a  
vision.

The doctrine of  
the Trinity is  
proclaimed to  
him.

Christ appears.

The monk's  
doubts on the  
Trinity.

He does not  
know Christ.

vous aues oi : si fu la nuis ki est entre le ioesdi absolut et le vendredi beneoit. Et se notre signour plot ke il recheust en gre. Ie auoie fait le seruiche des matines ke on apele tenebres. Et lors si me prist mult grans volentes de dormir, si commenchai a soumillier en mon lit ou iou m'estoie a-coutes. Ensi com ioi commenchie a soumillier : ne demoutra puis gaires ke iou oi vne vois ki m'apiela .iij. fois par mon non, et si me dist. "esueille toi et si ascoute. De trois coses vne et d'une cose trois, et autrestant puet l'une comme les trois. Ne les trois naturellement ne sont autre cose ke vne " A chel mot m'esueillai, si esgardai entour moi et ui si grant clarte ke nule si grans ne peust issir de nule terriene lumiere. Apres ui vn homme ester deuant moi si biel et si delitable ke sa biautes ne porroit estre contee ne descrite par lange de nul homme mortel. Et quant ie le vi, si fui si esbahis que ie ne seuch sous siel ke dire ne que faire. Et il m'esgarda et si me dist. "As tu entendu ne tant ne quant la parole ke ie t'ai dite:" Et ie li respondi en tranlant. "Sire : ie n'en sui mie encore bien certains." Et il me redist "che est la counissanche de la trinitei que ie t'ai raportee." Et che dist il pour chou que i'auoie este en doutanche : comment che pooit estre ke la trinites auoit trois persones et si n'auoit c'une seule deite et vne seule poissanche. Ne onques n'auoie en nule riens cose doutee de ma creanche : que seulement en chestui point. Apres me dist, "pues tu en-core counoistre ne apercheuoir ki ie sui." Et ie dis. "Sire, mi oel sont mortel, si n'ont pas pooir d'esgarder entirement la clarte de toutes les autres clartes, ne la bouche ne puet encore auoir la forche de dire chou dont toutes les pekeresses langues serroient encombrees." Et il s'abaissa vers moi : si me souffla en mi le vis. Et lors me fu auis : que i' oi les iex a cent doubles plus clers ke onques mais n'auoie eus, et ke ie sentoie dedens ma bouche vne grant meruelle de langues. Et il me redist, "pues tu encore counoistre qui ie sui." Et quant ie ouri la bouche pour respondre, si vi que vns brandons me saloit hors du cors autresteus com de fu ardent. Si en euch si grant paour quant ie li vi : que onques n'oi pooir de dire mot. Et quant il me vit si espoente, si me



dist. “N’aies mie paour : car la fontaine de toute seurte est chi deuant toi. Et bien sachies que ie sui chi uenus pour toi aprendre et ensengier de toute te doutanche. Car ie sui de toutes doutanches vrais ensengieres. Ie sui chil par qui toutes les boines scienses sont apprises. Car ie sui li grans maistres par qui tout li terrien maistre seuent tant de bien com il ont apris. Ne maistre ne sont il mie. Car maistres ne puet estre ; se chil non qui seit toutes les sciences. Ie sui chil maistres a qui nichomedes dist : ‘Maistre nous sauons que vous estes venus de dieu.’ Ie sui chil de qui l’escriture dist, ‘Toute sapiense vient de dieu notre signeur,’ et si est auoec lui et tous iours i a este deuant tous les eages. Et pour chou que ie sui li parfaits maistres comme chil qui sui fontaine de toute sapiense, pour chou sui iou uenus a toi. Car ie voel que tu rechoiues par moi enseignement de toutes icheles choses dont tu seras en doutanche. Et si te ferai certain et sage d’une cose dont onques nus hom morteus ne fu certains. Et par toi sera ele descouuerte et esclairie a tous chiaus qui iamais l’orront conter ne deuiser.” (§ 2). A chest mot me prist par le main destre, et si me mist dedens .j. petit liuret qui n’estoit pas en nule maniere plus lons ne plus les ke est la paume d’un home. Et quant ie ting le liuret : si me dist “veus tu sauoir ke ie t’ai bailliet.” Et ie dis ke ie le sauroie mult volentiers, et il me dist, “Ch’est li liures v quel tu trouueras si grans meruelles que nus cuers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies auoies par chest liuret. Et si i sont mi secre ke ie meismes escriis de ma main ke nus hom ne doit veoir se il n’est auant espurges par confession et par ieune de trois iours en pain et en iaue. Et apres che les doit il en tel maniere dire : ki les die de la lange du cuer si ke ia chele de la bouche ni paraut. Car il ni puent estre noume par nule langue mortel, que tout li quatre element n’en soient commeu, car li chieus en plouuera et fera autres signes. Li airs en tourbelera apiertement. Li terre en crolera et li aue en cangera sa couleur. Tout chou auenra par la forche des paroles qui en chest liuret sont escrites. Et si ia autre chose, que ia nus hom n’esgardera souuent en chest liuret ensi

The Great Master reveals himself,

and gives the monk a little Book.

The elements shall be moved when the Book’s secrets are spoken by mortal tongue.

The joy of the  
body.

The joy of the  
soul.

He hears a  
voice like a  
trumpet, and a  
great crash,

and falls to the  
ground;

recovers,

and finds the  
Book in his  
hand.

The first title in  
the Book,<sup>1</sup> Here  
is the beginning  
of thy lineage.<sup>2</sup>

comme on i doit regarder, qu'il n'i conquiere les .ij. grignours ioies qui soient. Ch'est la ioie de l'ame et la ioie du cors. Car il n'est nus hom morteus tant durement couchies se il puet dedens veoir ententieusement ensi comme veoir i deuera que ia maintenant ne soit les cuers deliures de toutes ires et plains de toutes les ioies ke cuers morteus puet auoir, tant sont plaisant et delitable les paroles qui i sont. Ch'est la ioie du cors. Et d'autre part il esprendra si durement petit et petit si durement del esperituel amour: que se il baans est as terrienes choses si sera chou pour metre et pour despendre en l'ueure et en la besoigne a son creatour. Ne ia par pechie qu' il ait fait en chest siecle ne morra de mort soubite qui chest liuret ara vne fois veu ou tenu. Ch'est la ioie de l'ame." Et quant il ot che dit, si cria vne vois autresi comme vne buisine. Et quant ele ot crie, si vint vns si grans escrois de haut, ke il me fu auis que tous li firmamens feust keus, et ke la terre fust fondue iusk 'en abisme. Et se clartes eut este grans deuant: lors fu graindre a chent doubles. Car i'en fui si esbahis ke bien en quidai avoir perdu la veue, et si cai a terre autresi comme pasmes. Et quant vint au chief de grant pieche ke la vanites du chief me fu tres alee, si ouuri les iex. Mais ie ne ui onques as iex nule riens vivant. Ne onques ne me soi a quoi tenir de quan que ie auoie veu: anchois tenoie tout a songe, quant ie trouuai en ma main le liuret ensi com li grans maistres le mi auoit mis. A tant me leuai mult lies et mult ioieus et ting toutes uoies le liuret entre mes .ij. mains. Et si fui si en orisons et en perieres tant ke dieus enuoia le iour qui mult durement me tarroit. Et quant li iours fu si clers ke ie peuch la letre counoistre, si comenchai a lire: et si trouuai el commencement .j. title qui disoit. Chi est li commenchemens de ton linaige. Et quant ie vi chou, si en fui mult lies. Car il n'estoit nule rien terriene: que ie tant desiraisse a oir comme la counissanche de mon linaige. Et quant ie oi garde tant ke ia estoit prime passee, si me fui auis ke ie ni auoie rien leu, tant i auoit encore a lire. Car ie i ui tant de lettre ke ie en fui tous esbahis comment si grans plentes de paroles pooit estre amonchelee en si petit liuret qui n'estoit pas

au mien ensient plus lons ne plus les en nule guise que est vne paume. Si m'en merueillai tant que ie en mescrisse moi meisme qui le veoie : se chil ne le m'eust baillie que grant plente de choses puet metre en petit de lieu, et ki grant lieu puet a emplir de peu de choses. Ensi gardai el liuret iusques viers tierche tant que ioi counut grant partie de mon lignage. Si i ui les nons et la vie de tant preudommes, ke a paines osaisse ie ne deusse dire ne counoistre que ie fusse d'aus descendus. Car quant ie veoie lor boine vie et les grans gries k'il auoient souffiert en terre pour lor creatour : si ne pooie pas penser comment ie peusse tant amender ma vie qu'ele fust digne d'estre amentue aueuc les leur. Ne il ne m'estoit pas auis que ie fusse hom enuiers aus : mais fainture d'omme et reproches. En che pense demourai mult longement, mais toutes uoies retourna au liure et commenchai a lire tant ke ie oi leu iusk 'en la fin de mon linaige. Et lors trouuai vn title qui disoit. 'Chi commence li liures du saint graal.' Et quant ie oi leu tant que miedis fu passes et ke il pooit estre bien pres de none. si en trouuai .j. autre qui disoit. 'Chi est li commencement des paours.' Et quant ie oi che title passe. si commenchai a lire, et vi teus choses qui mult estoient peureuses et espoentables a ueoir. Et sache diex ke a si grant dou-tanche les veoie. Ne ia en uair ne lo sai se se chil ne le m'eust commande par qui commandement toutes choses uiuans sont meues. Et quant ie oi asses veus de coses merueilleuses, si trouuai le quart title qui disoit 'Chi commencent les meruelles.' Et lors commenchai mult durement a penser. ensi com ie pensoie a cheste cose et vns rais autresteus comme de fu ardant descendi de uers le chiel et vint tres par deuant mes iex autresi bruians comme foudres. Et mult durement sambloit espars de tounoire. fors tant que la clartes endura plus, et fu graindres et plus espoentables. et si descendi par deuant moi si soudainement ke tout li oel m'estinchelerent en la teste che me fu a-uis que ie eusse la ceruele expandue si que ie kai a terre tous pasmes. Mais ne me dura gaires li estourdissemens. anchois me tres ala si comme notre signour plot. Et lors redrechai

Title 2.  
Here begins the  
book of the  
Holy Grail.

Title 3.  
Here is the  
beginning of  
the terrors.

[MS. 10,292  
omits the 4th  
title.]

Title 4.  
Here begin the  
marvels.

Lightning and  
thunder come;

he falls to the  
ground.

la tieste, si ouuri les iex, et ui ke tous li firmamens noircissoit, et ke li solaus pierdoit de tout en tout sa clarte si ke il faisoit autresi grans tenebres com il seut faire es espesses nuis d'iuer. Et quant ches tenebres orent dure tant ke on peust bien auoir ale chent pas : si plot a dieu que eles trespasserent. et lors commencha a esclarchir petit et petit : si ke li solaus reuint tous en sa propre clarte. Et maintenant descendi el lieu ou iou estoie, vne odours si douche et si soues ke se toutes les espices qui sont ou monde fuissent encontre : eles ne rendissent pas la milisme pars de douchour ne de souautume si com ie quit. Apres oï entour moi .j. si douch chant, et vne si grant loenge : ke tout li estrument et toutes les melodies que on porroit oir en terre serroient fins niens a escouter : enuers chelui chant ke ie oi. Car tant i auoit vois que nule riens morteus au mien quidier n'en porroit le nombre dire. Et si estoient au mien ensiant si pries de moi ke se che fuissent coses veables ie les peusse a touchier a ma main. Mais onques tant esgarder ni soi que onques .j. de tous chieus qui cantoient peusse veoir. Et tant entendige bien qu'il looient en lor chant notre seignour. et si disoient tous iours en la fin de lor canchon. "Hounours et gloire et poestes et empires soit par-durablement au destruseour de la mort et au restoreour de la vie pardurable." Icheste loenge entendoie ie bien. Mais de tout l'autre chant ne pooie ie pas entendre que il voloit dire. mais sour toutes riens estoit dous et plaisans a oir. Et quant il auoient chou chante, si sounoient en haut vne grant meruelle, ne sai de ques estrumens, qui resambloient escheletes au soner. Et quant eles laissoient a soner, si recommenchoient a canter les uois. En cheste maniere canterent bien iusk' a .vij. fois. Et quant vint a la sietisme fois, si rompirent lor chant si soudainement qu'il me fu auis que il fussent tout keu en abisme. Et lors ne sambloit que toutes les eles des oisiaus ki sont en l'air s'en uolaissent par deuant moi. Et maintenant que les vois laisserent a canter, si remest la grans odours ke i'auoie si longement sentue qui si durement m'auoit pleu que iamais a nul iour ne quesise estre en autre maniere

A sweet odour comes.

And a sweet song of praise.

(Honor and glory and power and dominion be for ever to the destroyer of death and the restorer of eternal life)

and sounds as of bells.

[10,292, vnes champenees.]

[witisme.]

and sounds as of flying birds

que ie estoie mais c'au plaisier notre signeur fust. Ensi remes si commenchai mult durement a penser : a cheste merueille que ie auoie oie. Et lors vint vne vois d'en haut ki me dist. "Laisse a penser, si lieue sus, et si ua rendre a dieu che que tu li dois. Car bien est huimais tans et eure." (§ 3) A chest mot me leuai, si gardai en tour moi et vi que ia estoit nonne passe. Et quant ie vi che, si m'esmeruellai trop du iour qui si tost s'en estoit ales. Car ie quidoie qu'il fust encore matins, tant durement m'auoit pleu li lires du liuret. Et quant ie fui leues, si le mis en tel lieu ke il fu tous iours deuant mes iex. Apres cantai mes eures ensi com eles font a dire a chel iour. Et quant ie les oi dites : si commenchai le seruiche si douch et si piteus comme de la mort ihesu crist. Car a chel iour fu il uraiement mors. Et pour chou ne sacrefi on mie son cors a chel iour. Car la ou la uerites vient avant : la figure doit estre ariere mise. Mais a tous les autres iours le sacrefie on, en senefianche ke il fu sacrefies pour nous. Et a chel iour ke il fu vraiment sacrefies : ch'est li venredis beneois : ne le sacrefie on pas car il ni a mais point de senefianche puis ke li iours est venus que il fu vraiment sacrifies. Et quant ie oich fait le seruiche a laie de dieu. Iusques la ou li prestres fait les .iiij. parties del sacrement, et ie vauch recheuoir mon sauueour, si vint vns anges deuant moi qui me prist par andeus mes mains et me dist, "Ches .iiij. parties te sont deuees a recheuoir : deuant ke ie t'ai demoustre apiertement pour quoi tu les as faites d'une seule cose et ke ie t'arai de toutes tes doutances chertifiyet." A chest mot me leua en haut, non mie en cors : mais en esperit. Et si m'enporta el plus delitable lieu : ke onques hom eust ueu a mon ensient. Car nus cuers ne porroit tant penser de ioie : ne langue n'en porroit tant dire, ne oreille escouter : ke la n'en eust encore cent mil tans. Et se ie disoie ke che fust el tierch chiel : la ou saint paus fu portes par le saint esperit : espoir ie diroie uoir. Mais tost seroit tenu a uantanche : et a menchoingne. Et ne pour quant tant en diraige, ke la me furent monstre et descouuert li secre dont saint paus dist

The end of the vision.

On Good Friday morning he rises.

He sings his hours

and begins the Sacrament.

An angel comes to him and raises him in spirit to the <sup>\*</sup> third heaven,

where secrets are revealed to him.

The angel takes  
him to another  
stage.

He sees the  
Father, Son,  
and Holy Ghost  
separately.

And this is not  
against Saint  
John's saying,  
That no man  
can see the  
Father ;

for that meant  
mortal man,  
and not  
spiritual

A clap of  
thunder is  
heard.

que nule langue d'omme mortel ne doit descourir. Et quant i' oi longement esgarde les meruelles dont ie veoie tant que nule bouche ne porroit conter, si m'apiela li angeles. et me dist, "As tu chi grans merueilles veues." Et ie respondi, ke ie ne pensoie mie : ke nulcs si grans peussent estre. Et il me dist que il me mousterroit gringnours encore. Lors me prist, et si me mena en vn autre estage qui estoit a chent doubles plus clers pue voirres. Et precieusement estoit coulours : si que nus hom certainement ne deuisast la coulour, tant parestoit soutieus et esbaissans. Illuec me monstra apiertement la forche de la trinite. Car ie i ui deuiseement le pere et le fil et le saint esperit, si que ie peuch connoistre l'une persone et l'autre. Et si vi tout apertement comment ches .iij. persones repairoient apertement a vne sustanche et vne deitei et a vne poissanche. Et ne por quant se i'ai dit que i'aie veu les .iij. persones et deuisees l'une de l'autre. Ia pour chou ne m'en courent sus li enuieus et li felon : qui ne seruent fors que des autres reprendre et remordre. Ne pour chou ne dient il mie que i'aie parle contre l'auctorite saint iehan le haut euwangeliste. Car il dist que nus hom ne vit onques le pere, ne veoir ne le puet. Et ie m'acort bien a lui. Ne tout chil qui l'ont oi ne seuent pas ke il i entendi. Car il vaut dire des homes morteus. Car tant com li ame est el cors, tant est il morteus, ne il ne muert en l'omme ke la chars. Mais puis que li hom est desuestus du cors, puis est il esperitueus. Et des ke il est esperitueus : bien puet esperitel cose veoir. Par che poes counoistre ke li sains Iehans vaut dire des hommes morteus, ke nus ne pooit veoir la maieste del pere. En dementiers ke ie estoie ententieus et curieus de remier chele grant meruelle, si souna autresi com vns escrois de tounoire, et si trambla che me fu auis trestous li firmamens. Et maintenant uint illuques tant de celestiens virtus ke li nombres n'en porroit estre seus ne dis. Et quant ie me regardai : si se laisserent tout chaoir souin tout enuiron la maiestei ausi com s'il fuissent cheu de pamisons. Et quant ie vi chou, si fui trop durement esbahis et

peureus. Et li angeles me prist et si me remena la ou il m'auoit pris premierement. Mais anchois ke il remesist en mon cors l'esperit: me dist. "As tu veu grans merueilles" Et ie dis ke eles estoient si grans ke ki aroit congiet del dire as gens teriiens. Il n'est nus hom si sains ne si bien de dieu qui pas en fust creus. Et ensour ke tout nos cuers morteus ne porroit auoir la forche del retenir ne lange del dire. Et il me redist. "Es tu encore bien certains de che dont tu as tant doute." Et ie li dis ke il n'estoit el siecle nus hom si mescreans se il me voloit deboinairement escouter: ke ie ne li fesisse apiertement entendre les poins de la trinite. par che ke ie en auoie veu et aprins. Et il me dist lors. "Or te mettrai dont la: ou ie te pris." Et lors si recheuras tou sauueour plus certainement ke tu ne fesis deuant. Car tu ne dois pas herbergier oste ke tu ne counoisses. Et se tu as veues grans merueilles, tu en trouueras el liuret de teles: ke tu ne tenras mie a menours. Mais tu ni garderas, mais deuant ke tu aras celebree la surrection ihesu crist." A tant remist mon esperit dedens le cors. Et ie m'esperi autresi com chil ki a dormi qui s'esueille, si quidai l'angele veoir, mais il s'en etoit ia ales. Et ie esgardai, si ui mon sauueour deuant moi: tout en tel maniere com il i estoit quant li angeles m'enporta. Et ie le pris, si le rechui, et vsai a boine creanche et a grant deuotion. Et quant li seruiches fu fenis, si pris le liuret et si l'ostoi ai en vne petite casse ou la boiste estoit en lequele corpus domini reposoit. Et quant ie l'oi mis dedens, si frema la casse mult bien a vne clef: Car ie me voloie du perdre garder: Ne ie ne le sauoie ou metre plus honestement. Car mult i auoit biel lieu et net. Et quant ie issi de la capiele, si vi ke il estoit ia si basse eure: qu'il anuitoit. Et lors entrai en ma maisonnete: et mangai tel viande ke notres sires m'auoit prestee. (§ 4) Ensi passai cheli iour. et lendemain tant ke uint au iour de la surrection au sauueur. Et quant il le plot ke ie oi fait le seruiche del iour qui si est haus com de notre sauueour: chelui meisme qui le iour saintefia, entrai a garant que ie couuri anchois au liure pour

The angel takes him back ;

hears that he's convinced about the Trinity,

and then puts his spirit back into his body.

The monk ends his service, and puts the Book into a box, and locks it up.

On Easter day, after service,

he unlocks his  
box and finds  
the Book gone.

les saintes paroles veoir que ie ne fesisse a la viande prendre. Tant estoient douches et plaisans a oir, ke eles me faisoient oublier la fin du cors. Et quant ie ving a la casse ou ie l'auoie mis, et ie le desfrenai: si n'en trouuai point. Et quant ie vi che, si fui si dolans ke ie ne sauoie prendre nul conroi de moi. Anchois quidoie bien que ie ne fusse iamais lies a nul iour. si commenchai a penser comment il pooit estre ietes hors de chel lieu. Car ie l'auoie troue ferme en tel maniere com ie l'auoie laissie. Endementieres que ie pensoie a cheste cose: si oi vne vois qui me dist.

A voice tells  
him he shall  
have the Book  
again when he  
has suffered for  
it.

“Pour quois es tu esbahis, et de quoi te meruelles tu? T'esmeruelles tu de che que li liures est ietes hors de son lieu sans desfrenmer? Tout en tel maniere issi ihesus cris du sepulcre sans la pierre remuer. Mais or te conforte, et si va mangier-ke anchois te couendra paine souffrir ke tu le tienes mais.” Et quant ie oi ke ie encore le porroie auoir par paine souffrir, si m'en ting a bien paies. Lors alai mangier. Et quant ie oi mangie, si me retournai en la capiele, et priaï notre signour ke il par sa pitie me dounast auoïement de che que ie tant desiroie. Et maintenant reuint vne vois qui me dist. “Che te mande li grans maïstres, quant tu aras le

He is to go on a  
journey

matin celebreie la messe, si te desiuneras, et si t'en iras maintenant en sa besoigne la ou ie te dirai. Et quant tu seras issus de chaiens, si enterras el sentier qui va un grant chemin. Ichil chemins te menra tant ke tu venras au pierron de la prise. Et lors lairas le chemin, si enterras. en .j. sentier a diestre qui maine au quarre four .de vij. voies es plains de walescog. Et quant tu venras a la fontaine del plour, illuec ou la grans occisions fu iadis. Si trouueras vne beste com quis tele ne ueis. Et si garde ke tu le sieues la u ele te menra. Et quant tu l'aras perdue, si enterras en la terre de norweghe, et illuec achieueras de ta queste.” A tant laissa la vois a parler. Et quant vint a lendemain. Ie me leuai matin. et quant ie oi la messe cantee, si me desiunai. Et quant ie fui issus hors, si fis le signe de le crois sour moi et sour mon habitacle. A tant m'en alai ensi com la uois m'auoit noumee la uoie. Et quant i'oi passe

to the plains of  
Walescog(?),  
[MS. 10,292,  
plains de ual  
estone.]

and follow a  
wonderful beast  
to Norway, and  
there find the  
Book.

[t. de negne,  
i. ach. ton  
oirre.]

He starts on his  
journey,



le pierron, si alai tant com ie ving. en .j. val ke on apiele le val des mors. Chelui ual deuoie ie bien sauoir : car ie i auoie veu iadis vne bataille. des ij. milleurs chiualers du monde. Et quant ie fui issus du ual, si alai bien encontre demie lieue gales ke tant que ie ving de-sous le quarrefour. Si esgardai auant mi, si vi vne crois sour la riue de la fontaine, et de sous chele crois se gisoit la beste ke la uois m'auois dit. Et maintenant ke ele me vit, si se leua, si me commencha a regarder, et ie li. Mais quant plus le regardoie et mains pooie sauoir quele beste c'estoit. Et si sachies k'ele estoit diuerse en toutes coses. Car ele auoit teste et col de brebis et blanc comme noif negie. Et si auoit pies de chien, et gambes, et quisses, et tout chou estoit noir comme carbon. Et si auoit le pis et le cors et la crupe de woupil, et la keue de lyon. Et si estoit la beste de diuerses semblanches. Et quant ie l'oi mult esgardee. et ele moi, si levai ma main et li fis signe qu'ele alast auant. Et ele s'en ala tout droit el quarrefour, si s'en entra en la premiere voie k'ele coisi a destre. Et ie alai apres si tost comme ie poi, mais che fu lentement. Car uielleche et flebetes me destourboient. Et quant nous eumes ale iuske a eure de vespres, si issi la beste hors du chemin et entra en vne mult espesse caurroie. Et tant ala auant et ie apres, qu'il commencha a anuitier. Et lors issimes hors de la caurroie, et entrames en vne profonde valee plaine de mult haute forest espesse. Et quant ie fui el fons de la valee, si vi deuant moi vne loge, et deuant l'uis estoit vns vies hom uestus de reube de releigion. Et quant ie le vi, si en fui mult lies : et rendi grascas a notre signour de che qu'il m'auoit compaignie donnee. Et tantost com il me vit, si osta son caperon, et me chai as pies, si me requeroit beneichon. Et ie li priai qu'il se leuast, car i'estoie vns hom pechieres, si ne deuoie pas beneichon doner. ke vous diroi ie : Onques tant ne li soi prier k'il se vausist leuer, deuant que ie li oi beneichon donee, dont mult durement me pesa. Car diex le seit que ie n'en fuisse mie dignes. Et quant il fui leues, si me mena par la main en sa loge. Et quant nous eumes cantees toutes nos eures : si

comes to the  
Vale of the  
Dead,

and then the  
Beast, with  
sheep's head  
and neck,  
white ; dog's  
legs, black ;  
wolf's body and  
lion's tail.

The monk  
follows the  
Beast.

At even he  
comes to a  
thick-wooded  
vale,

and sees an old  
monk,

who asks his  
blessing,

and takes him  
into his  
dwelling.

They sup and  
chat.

mangames tele viande com diex auoit au saint homme preste. Et quant nous eumes soupe, si m'enquist mult li boins hom de mon estre, et de ma uoie. Et ie l'en respondi au mieus ke ie soi. Tant diex le seit ke il quida asses plus bien en moi qu'il ni auoit. Car il est coustume des boins houmes ke il ne seuent quidier es autres gens se bien non. Pour che ke il lor est auis que cascuns ait lor volente et lor talent. Mult me fist grant ioie et grant compaignie la nuit. Ne onques en ma vie ne vi homme qui grignour samblant eust d'estre durement preudom et boins hom. Sans che que il n'en

The second day  
of the journey.

moustroit le samblant : se au mains non ke il pooit. Au matin me pria li sains hom ke ie cantaisse. Et quant nous eumes cantei, si pris congie. Et il dist que il me conuoieroit. Et quant nous fumes hors du postis, si vi la beste qui me conduisoit : et si ne l'auoie mais ueue des la nuit quant ie trouuai le boin homme. Ensi me conuoia li boins hom iusc' au chemin. Et lors departimes, si me pria mult qu'il me membrast de lui en mes orisons et en mes biens-fais, que diex en cheste religion li dounast demourer iusc' a la fin. Ichest don otriaumes li vns a l'autre. A tant nous entrebaisames, si le commandai a dieu, et il moi. Si errames entre moi et la beste toute la 'tinee tres parmi la forest c'onques n'encontrames ne homme ne feme. Tant qu'il fu bien miedis. Lors si entrames en une mult

At midday he  
gets to the Pine  
of Adventures  
and a beautiful  
fountain, whose  
sand became  
blood-red and  
fire-hot, and  
water ice-cold,  
green, and  
bitter three  
times a-day.

ville lande. En mi chele lande auoit .j. pin qui auoit non li pins des auentures. Desous chel pin auoit vne fontaine la plus biele ke nus peust onques veoir, au mien quidier. Et si auoit vne coustume que onques autre fontaine n'ot. dont i' oisse parler. Car la grauele estoit vermelle comme sans : et caude comme fus. Et li aue estoit autresi froide comme glache. Et si estoit autresi verde comme esmeraude .iiij. fois le iour, et ausi amere comme la mers tant comme la verdeurs duroit. Quant la beste vint au pin, si se coucha desous, et fist samblant de reposer. Et quant ie me voil asseoir, si vi venir par mi la lande .j. vallet sour .j. cheval tout suant, et si venoit tout droit a moi. Et quant il fu venus a la fontaine, si descendi du cheual, et traist de son col vne

[.j. uarlet].

A servant on  
horseback  
comes to him,

touaile, et s'agenouilla devant moi, et si me dist. "Sire, ma dame vous salue : chele qui li chivalers au cercle d'or rescoust de sa terre perdre : le iour ke la grans merueille fu veue de chelui que vous saues. Et si vous envoie a mangier itel viande com ele a." Lors desuolepa la touaile, si en traist oes et .j. wastel mout blanc, tout caut. Et si traist auant .j. bareil plain de ceruoise et .j. petit hanap. Et ie mangai volentiers. Car i'estoie tous familleus pour la voie qui m'auoit greue. Et quant i'oie mengie et but, si quelli le remenant, et dis au vallet qu'il en rendist a sa dame les merchis : et diex l'en rendist le guerdon. A tant s'en ala li valles, et ie m'en aloi mon chemin entre moi et la beste. Et alames toute iour, tant qu'il commencha a auesprir que onques uissimes hors de bos. Tant que nous uenimes a .j. quarrefour ou il auoit vne crois de fust. Et lors s'arestut la beste, si commenchai a escouter. Et ie oi maintenant venir : cheuaus mult grant a l'eure. Tant que ie vi vn chivaler venir sour vn palefroi et .ij. autres auoec lui. Et tantost com il me vit en reube de relegion : si sailli ius de sou cheual et li autres apres. Si me dist ke bien fuisse iou venus. Quant ie oi rendu au chivaler son salu : si me prist par le main et dist qu'il me menroit en sa maison pour herbergier. Et ie li dis que diex li guerredounoist. Et il apiela tout maintenant son escuier, si commenda qu'il en-menast li cheuaus et que il fesist le plus biel el ostel ke il porroit. Li escuiers s'en tourna et li autres remest auoec nous, qui estoit fiex au signeur et chivalers. Ensi nous en alames tout troi, si ne vi onques grignour hounour : a home faire que il me fist, et il et sa maisnie que il auoit mult bieles. Mais d'une chose me meschai plus que ie ne vausisse, que il me connut a .j. saing ke ie auoie sour moi, et dist qu'il m'auoit autre fois veu, et nouma en quel lieu. Mais comment que il m'en-quesist, ie ne li counui onques riens. Et quant il vit qu'il ne me plaisoit mie che qu'il m'en-queroit. Si laissa la chose ester. Mais toutes les ioies et toutes les honnours ke on porroit faire a cors d'omme, me fist il la nuit. Au matin m'en parti, si les commandai tous a dieu.

and brings him food.

[gastel mult bel et mult boin. et il me bailla plain pot de ceruoise.]

He goes on his journey.

At even he stops at a cross,

and a knight comes to him,

and takes him home, and treats him nobly.

The third day's  
journey,

he comes to the  
Queen's Lake

and a Convent  
of Nuns,

who feed him.

He goes on

and finds a  
letter :

'At night thou  
shalt achieve  
thy quest.'

Sees a little  
chapel.

Et quant ie ving hors de la porte, si retrouai la bieste. Et quant li sires m'eut vne pieche conuoie. Si li priaï qu'il s'en retournast. A tant me commanda a dieu, et ie lui. si nous en alames toute la forest entre moi et la beste, tant ke il fu pres de tierche. Et lors si retornames vne voie qui menoit hors de la forest. et tant que ie vi .j. mult biel moustier et mult riche herbergage selonc vne grant prairie qui estoit sour vne riuere Chil moustiers estoit sour .j. lac qui a a non li las a la roine. Quant ie ving au moustier, si trouuai .j. conuent de nounains, mult boines dames qui cantoient l'eure de tierche mult biel et mout hautement. Et quant eles sorent que i'estoie prestres : si me requisent de canter. Et ie cantai. Et quant nous eumes fait le seruiche : si me fisent les dames desiuner. Apres me prierent mult que ie remansise iusc'a lendemain, et ie dis qu'il ne porroit estre. Lors pris congie aux dames, si m'en parti. Si m'en alai, et la beste auant moi, tant que nous rentrames en la forest. Et quant nous fumes ens, si errames au lonc du iour c'onques n'encontra mes riens terriene. Et quant il commencha a auesprir, si gardai hors de la voie sour vne pierre plate, si vi vnes lettres ploies. Ie tournai chele part, si les pris. Et quant ie les oi desploies, si trouuai el commencement escrit. 'Che te mande li grans maistres: ke a nuit achieuras de ta queste.' Et ie regardai ke la bieste faisoit, si n'en vi point, anchois s'en fu ia alee. Et quant ie vi che, si regardai es lettres, si i ui ke eles m'ensignoient de quankes ie auoie a faire. A tant m'en tournai toute ma uoie, et quant ie oi grant pieche ale, si trouuai vn sentier bien batu qui aloit a destre parmi la plus biele forest que ie onques eusse ueu, au mien quidier. Et quant ie oi grant pieche ale par chel sentier, si commenchai a la fores a esclairier. Et ie resgardai. si ui en .j. tiertre sour vne roche: vne mult biele capele petite, bien encontre demi lieue loing. Et quant ie commenchai a aprochier, si oi chele part .j. cri si hideus que pour noient demanderoit on plus hideus ne plus espoentable. Mais ie ne m'en espoentai onques. Car les lettres m'en auoient bien acointie. Et quant ie ving deuant la capiele, si vi l'uis ouuert. Et en l'entree del huis

gisoit vns hom tous pasmes autresi com se il fust mors. Et quant ie le vi, si courui a grant fianche de dieu qui m'auoit ensengiet ke ie deuoie faire. Si trouai qu'il auoit tous les iex tournes en la teste. si seu bien ke il auoit le dyable ou cors. Si li fis le signe de la crois en mi le vis. Et il se drecha en seant, si commencha meruelles a dire. Et ie coniurai le dyable de par ihesus crist ke il s'en issist. Et il me respondi que par ihesus crist i estoit il entres, et par lui s'en istroit. Et ie dis qu'il mi auoit enuoie pour lui metre hors. Et il dist qu'il ne veoit pas encore le message par qui il s'en issist. Et ie soi bien qu'il disoit voir, si m'en entrai en la capiele, et trouuai sour l'autel le liuret que ie queroie. Lors si m'agenoullai, et le pris. Et ie ving hors, a tout si n'oistes onques rien si crier com li anemis crioit. Et disoit "ne vien plus auant, bien voi ke issir me conuient. Ne il n'a rien en terre fors chesti qui m'en ietaist." Et quant il s'en vaut issir par la bouche, si ne paut pour le signe de la crois ke ie auoie fait. Et il recommencha a dire en criant. "Se tu ueus ke ie m'en isse, si me destoupe la voie." Et ie li demandai, comment. Et il dist qu'il n'en istroit mie tant com li liures serroit si pries. Et ie dis qu'il n'en istroit mie par la bouche anchois com uenroit, qu'il s'en issist par desous. Et quant il oi chou, si commencha si hideusement a crier ke il me fu auis que on le deust oir par tout le pais. Et tantost vint illuec vne si grans compaignie de dyables que ie ne quidai mie qu'en tout le mont en eust tant. Et quant il virent les paroles du liuret que ie tenoie ouuert. Si ne veistes onques nul estourbillon si tost ne si hideusement aler com il s'en alerent. Et ie me trois pres del foursene, si li mis le liure deuant la bouche, et tantost s'en issi li dyables par desous. Si s'en ala faisant si grant tempeste : ke il estoit auis que il esrachast tous les bos par la ou il aloit. Et lors remest li hom tous autresi comme mors. Et ie le pris entre mes bras, si le portai a laie de dieu deuant l'autel, si le gardai toute nuit illuec iusc' au iour. Et quant il fu aiourne, si ving deuant lui et demandai se il mengeroit. Et il me demanda qui iou estoie. Et ie dis ke n'eust

At its entrance he finds a man possessed with the devil.

On the altar is The Book.

The devil wants to come out upwards through the man's mouth, but The Book,

after routing a troop of devils,

drives him out downwards.

The monk watches by the man all night.

[<sup>2</sup>et iou li de-  
mandai quel  
viande il  
mangeroit]

The possessed  
man is a hermit,  
and will not eat  
meat.

The monk has a  
vision, showing  
him where to  
get fruit for the  
hermit;

he gets it,

and feeds the  
hermit,

and starts home  
on the ninth  
day.

Why the devil  
possessed the  
hermit.

pas paour : car i'estoie venus pour son preu.<sup>2</sup> Et il dist qu'il man-  
geroit tel viande com il auoit acoustumee. Et il iura sacrefianche  
qu'il auoit xxxij. ans et demi ke il estoit hermites. et si auoit  
passe ix. ans et .iij. mois et demi k'il n'auoit mangiet se herbes  
non et fruit et rachines. Ne iamais pour tant qu'il auoit a uiure ne  
gousteroit d'autre viande se diex proprement ne li enuoioit. A tant  
le laissai gisant tout vain comme chelui qui n'auoit mangiet de nule  
viande puis que li anemis le commencha premierement a traueillier.  
Et ie dis mes eures, et puis me reuesti, si cantai la masse. Et  
quant ele fut cantee, et ie suis reuenus au boin homme : si le trouai  
dormant mult durement. Et ie qui onques de toute la nuit n'auoie  
dormi se mult pau non m'acoutai de iouste lui sour .j. escamel, si  
commenchai a soumellier. Et lors me vint en avision qui restoit  
au pie du tertre dosous vne fontaine, si passoit par illuec vns vies  
hom qui portait en son geron pumes et poires a grant plentei, et si  
les versoit el mien. A tant me leuai, si aloi aual le tertre et si trouuai  
quankes ie auoie veu en ma vision. Et quant li preudom eut mis  
le fruit en mon gron : si me dist. "Chascun ior troueras chi ta  
viande apparellie par le grant maistre." Lors me retournai, si  
trouuai le frere esuillie, si li baillai du fruit, et il en manga  
mult uolentiers comme chil qui auoit iune qu'il ne se sous-  
tenist sour ses pies pour tout le monde. Tant demourai en sa  
compaignie que il fu tous garis et respasses. Et chascun iour  
trouuiens votre viande apparellie a la fontaine ensi comme li  
sains esperis le nous amenistroit. Et quant vint au neuuisme  
iour che fu au ioesdi apres le witaules, si m'en parti. Et quant ie pris  
congie du boin homme, si commencha a plourer, et dist. ke ore estoit  
il mult esmaies quant ie m'en aloie. Apres me conta comment  
c'estoit auenu que li dyables l'auoit ensi traueillie. Et che auoit  
este par .j. pechie ke il auoit fait. Ne ne se recordoit pas qu'il eust  
fait pechie dont chars morteus se peust garder, ke seulement chelui  
puis qu'il auoit recheu abit de relegion. Et quant il se fu rendus  
confes, si me requist ke ie priaise notre signour. ke il par sa pitie le

gardast de faire pechie : par quoi il iamaiz conquesist son mautalent. A tant nous entrebaisames, si nous departimes andui a grans plours et a grant destreche. Et se on peust iugier home par veoir : Ie ne quit pas qu'un nul homme peust auoir plus de bonte que ie vi en lui. Or esgardes com diex est aspres iugieres et larges guerredoneres. Car ki tous iours l'ara serui, se il fenist en vn mesfait, tous les seruiches ara pierdus. et en che mesfait sera iugies. Et qui tous iours li ara mesfait : s'il se raert en son seruiche, tuit si mesfait sont estaint, et ses seruiches li est a cent doubles guerredounes. Ensi dut cil auoir perdue l'amour de son signour. par .j. mes fait qui auoit este en son seruiche le plus de son eage. Et chil le dut auoir gaignie. par vne seule oeure : qu'il auoit tous iours fui et eskieue. Chiertes : mult boin le fait servir et mauuais courechier. A tant pris congier. Et quant il m'eut conuoie iusc' a son peustis, si ueismes la beste qui m'auoit amene. Et il demanda ke che pooit estre. Et ie li dis ke ie n'auoie eu autre contredit : et k'ele estoit de par dieu. Et il dist, ke bien faisoit li sires a servir qui si bien sauoit conduire ses sergans en sa besoinge. Ne onques ne poi apercheuoir ke nus en toute la voie veise la beste : que il seulement. Lors me departi du boin home, si m'en reuing tout autresi com ie i estoie ales. tant ke ie uing au samedi au soir a mon hermitage. Mais le liuret ne laissai ie mie anchois l'en aportai. Car trop desiroie le compaignie des saintes paroles qui i estoient. Et quant ie l'oi ostoie la u ie l'auoie mis premierement, si fis le seruiche de uespres et de complie. Apres mangai che que notre signour plot, et si m'alai couchier, car i'estoie mult las. Ichele nuit m'auint vne auisions, ke li grans maistres uenoit deuant moi en autel habit com il auoit fait a l'autre fois. Et si me disoit "au premier iour ouraule de la semaine qui enterra demain, te conuent a commenchie a escrire en autre lieu le liuret que je te baillai, si ke tu l'aies escrit ains l'ascention. Car il ni ert ia veus en terre puis que l'eure uenra que ie montai el chiel a chiel eure meisme. Et toutes les coses qui te conuerront a l'escrire : trouueras en l'aumaire qui

How God is a hard judge, and a bounteous rewarder.

The beast reappears.

The monk reaches home on Saturday evening.

His vision.

Christ appears, and commands him to copy The Book into another.

est el mur derrier ton autel. Et ne t'esmaie pas de che ke tu ne fesis onques tel mestier. Car nule oeure ne puet estre maufaite qui par moi soit commenchie." A tant s'en parti. Et au matin quant ie fui leues, si alai a l'aumaire pour esprouer se ma visions estoit uraie. Si trouuai toutes les coses qui conuenoient a escriuent.\* Et quant li dimenches fu passes, et ie oi au lundi la messe chantee, si pris le liuret et le parchemin, et commenchai a escrire tout droit au lundi de la quinsaine de pasques. Et li comenchemens de l'escripture si fu pris del crucefiement iesus crist ensi comme vous orres.

On Monday he  
begins to copy  
The Book of the  
Holy Grail.

\* Au matin me leuai ensi comme il m' auoit roue, et trouai tot ce qu' il couenoit a escriuain, pene, encre, parcemin, et coûtél. (MS. 10,292.)

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## *LI LIVRES DU SAINT GRAAL.*

### CHAPTER I.

Of Christ on the Cross. Of the character of Joseph of Arimathea (p. 22). How he got the dish out of which Christ eat the Last Supper with his Disciples. How he was one of Pilate's knights, and begged Christ's body from him (p. 23), and put it in his own sepulchre, and then collected the drops of Christ's blood in the dish of the Last Supper (p. 24). How Joseph slept in the sepulchre, and some Jews seized him, and carried him away to a prison of Caiaphas's (p. 25). How he lived forty-two years in the prison, and how he was delivered out of it on this wise:—Vespasian, Titus's son, was a leper; a knight from Capernaum tells him that a touch from anything Christ has touched will cure him (p. 27); the knight returns to Judea, and gets the Veronica kerchief from Mary the Venetian (p. 28), and cures Vespasian with it (p. 29). Vespasian goes to Jerusalem and seizes all who were concerned in Christ's death. Joseph's wife tells him of her husband (p. 29); Caiaphas takes him to the prison (p. 30); and Vespasian goes down into it (p. 30-1). He releases Joseph, burns the abettors of Christ's death (p. 32), discusses what shall be done with Caiaphas (p. 33), and has him put into a boat by himself, and pushed out to sea (p. 34).

AU iour qui li sauueres du monde souffri mort par la qui mort  
notre mors qui a nous estoit condempnable fu racatee perdurable-  
ment : a chel iour estoit encore mult peu de gent qui creissent en lui.  
Ne mais ke la glorieuse virge puchiele sa douche mere et ses disciples  
qui a chel iour estoient apieles si frere. Et s'il en i auoit des autres :  
qui creissent : mult en i auoit a cler. Car l'escripture dist que  
quant il dist. "Biaus pere, se il puet estre que ie ne sustienge cheste  
passion." que il n'en estois pas si courrechies pour l'angoisse des  
cors comme pour chou ke il veoit ke s'amours n'auoit encore nului  
rachate. Ne il ne veoit nului qui il eust conquis par sa mort, ke  
seulement le larron qui li cria le merchi en la crois. Et pour cheste  
cose dist l'escriure. "Ie suis autresi comme chil qui conkeut l'es-  
teule en le maison." Et ch'est a dire qu'il n'auoit encore nului rachate  
par sa mort : que le larron qui estoit noiens enuers l'autre gent

[s. mort, fu mors  
destruite, et  
notre uie  
restoree.]

How few  
believed on  
Christ at his  
crucifixion.

[cuelle l'esteule  
el tans de  
meisson]

autresi com li esteule est noiens enuers le grain. Et ne pour quant il estout mout de cheus qui auoient le commencement de croire, mais il ne l'osoient mie faire apiertement, car il doutoient les juïs.

How Joseph of  
Arimathea was  
a secret  
believer.

Mais de de-seure tous les couuiers creans, parole li sainte escriture du graal du gentil homme d'un chiualer qui estoit a che tans, qui auoit non Joseph de Arimathie. Arimathie estoit vne chites en la terre de ramathe outre le flun iordain. et si dist la letre que ele fu elchane le pere samuel. De chele chite fu nes joseph. Mais il s'en estoit venus en iherusalem .vij. ans devant que ihesus cris fu mis

How good he  
was.

en la crois. Et mult estoit piteus et dous et de grant relegion, et si auoit recheu la creanche iesus crist. Mais il n'en osoit faire samblant ke li iuif ne l'ochesissent. De toutes les bontes ki en homme mortel pooient estre : estoit ioseph garnis. Car il amoit dieu et doutoit. Il estoit piteus et deboinaires vers son proisme. Il estoit de grant honneur et de grant reuerence vers les plus haus de lui. Il estoit paisiules et concordans vers ses parens. Il estoit sans damage et sans nuisement as plus bas de lui. Il estoit de grant misericorde plains vers les souffraiteus. Toutes ches bontes estoient en lui. Et de lui parole li premiere saume du sautier qui dist. " Li hom est boinereus qui ne s'acorde pas ne consenti : au conseil des felons. Et qui ne vaut aler par la voie as pecheours ! "

His son  
Josephes

Ichis ioseph estoit en iherusalem, et sa feme, et vns siens fiex qui ot non iosephes. Et sachies qui che ne fu mie chil iosephes qui l'escriture trait si souuent a tesmoing, anchois fu vns autres qui ne fu mie mains letres de chelui. Ichist iosephes passa

(who comes to  
White Britain  
or England over  
sea, with the  
front of his shirt  
for a sail).

le lignage ioseph son pere outre mere iusqu'en la bloie bertaigne qui ore a non engleterre. Et si les passa sans auiron et sans gouuernal, et onques ni ot uoile : ke le geron de sa chemise, sans plus, ensi com l'estoire le dira cha en auant. Et quant vint au ior ke ihesus fu mis en crois. Joseph qui toute s'amour auoit en lui mise, en eut mult grant duel. Et si se pensa ke toutes les coses qui a lui appartenroient essaucheroit mult volentiers et honerroit. Car il ne l'eust pas ame a la vie se il ne l'amast a la mort. Et pour chou

dist la letre ' que nule auersites ne puet departir loial amour.' Quant ioseph vit chelui en la crois qui il creoit a fil dieu et a sauueour du monde: si ne fu pas esbahis ne mescreans pour chou que il le vit mourir. Anchois atendoit, et creoit certainement sa sainte resurrection. Et pour chou qu'il ne le pooit auoir uif, si pensa que il feroit tant qu'il aroit de ches coses a quoi il auoit touchie corporelment en sa vie. Lors en vint en la maison ou ihesus auoit tenue sa chaine, la u il manga l'aigriel de pasques auoec ses disciples. Et quant il vint en la maison, si demanda a ueoir le lieu ou il auoit mangie. Et on li moustra vn lieu qui estoit establis pour mangier: si estoit li plus haus estages de la maison. Illuec trouua ioseph l'escuele en quoi le fiex dieu auoit mangie, soi tresime, deuant che qu'il dounast as onse sa char et son sanc a vser. Et quant il le tint, si en fu mult lies, si l'enporta en sa maison et si l'ostoia en multe honeste lieu et en mult biel. Et quant il seut que li sauueres du monde estoit mors, et ke chil l'auoient trouue mort qui li voloient brisier les quisses autresi com as autres larrons. Il ne vaut mie tant attendre ke li felon li desloial qui le mescroient le despendissent ne le mesissent ius de la crois a lor ordres mains cunchiies. Anchois vint il a pilate qui chiualers terriens il estoit. Car il auoit este ses saudoiers .vij. ans tous plains. Et quant il vint deuant lui, si li pria en guerredon de tous les seruiches qui il li auoit fait, li otriast .j. don qui de mult petit coustement li serroit. Et pilates, qui mult amoit et lui et son seruiche: li respondi ke il l'aroit. Car il le deuoit bien auoir plus riche qu'il n'auoit dit. Et ioseph li demanda le cors ihesu, et pilates li dona comme chil qui ne sauoit ke il li dounoit. Car il li quidoit douner le cors d'un poure pecheour: et il li dounoit le pardon des pecheours et le pain de vie. Il li quida doner vne poure caronge pour don: et il donna le doneour de tous le grans et le resuscitement de toutes les karoignes qui en forme humaine sont fourmees. Che fu li plus riches dons que nus hom morteus donast onques. Mais pour chou que la conscience pilate fu tele ke il ne sauoit qu'il li douna. Pour chou le doit on mieus apieler despit ke don. Car se il creist la

Joseph goes to the house where Jesus eat the Last Supper,

and finds the dish in which He had eaten,

and carries it home.

Joseph is one of Pilate's knights [soldoiers]

and begs a cheap gift of him,

Christ's body.

How great the gift really was.

grant hautece et la puissanche dont chil estoit qui cors il auoit done, il n'en presist pas toute la rikeche et la signourie du monde. Et ioseph qui la grant hautece du don counissoit bien : en fu mult ioians quant il li fu otroies. Et si s'en tint bien apaiet : mult plus que pylates ne s'en tint a bien paiant. Et quant il vint a la crois ou il pendoit encore : si commencha a plourer mult tenrement pour les grans dolours ke il veoit qu'il auoit souffertes. Et quant il l'eut despendu a grans souspirs et a grans plours, si le coucha en vn sepulchre qu'il auoit fait trenchier en la roche : ou il meismes deuoit estre mis a sa mort. Puis ala querre l'escuele en sa maison.\*

Et quant il vint au cors si com quelli le degout du sanc tant com il en puet auoir et si le mist en l'escuele. Puis reporta l'escuele en sa maison, par qui diex fist et moustra puis maintes virtus et en terre de permission et en maintes autres terres. Et quant il l'eut mit el plus net lieu ke il sauoit, si prist de ses plus riches dras, et s'en tourna au sepulchre, si enseveli le cors de son signour si richement et a grant honnour com il peut plus. Et quant il l'eut enseveli, si le coucha el sepulchre. et si mist a l'entree vne pierre mult grant et mult pesant, pour chou qu'il ne voloit que nus entrast el lieu ou si haute cose gisoit com estoit li cors del fil dieu. Mais quant li iuif virent ke ioseph auoit despendu de la crois chelui qui il auoient iugiet a mort et dampne : et qu'il l'auoit si hautement enseveli, si en furent mult courchie et mult le tinrent a grant orguel. Si prisent conseil ensamble, et disent ke bien estoit drois ke ioseph comparast che ke il auoit fait, et contre dieu et encontre le

Joseph weeps  
at the Cross;

takes down the  
body, and puts  
it in his  
sepulchre.

Gets the dish,  
collects Christ's  
blood in it.

[promiseion]

Wraps the body  
in rich cloths;

puts a great  
stone at the  
entrance of the  
sepulchre.

The Jews'  
anger.

\* Here follows an illustration with a different version of the blood-gathering. The heading is—"Ensi que iosephs recoilli le degout du sanc qui issoit des plaiies nostre seigneur qui puis fu apeles li saint graalz." The illustration figures Joseph sitting *under the cross*, and collecting the drops of blood from the chest and feet in a basin. Mary wringing her hands stands on Christ's right, and John, pointing to him, on the left. The cross-bars of the thieves' crosses pass under their arms behind their backs, their hands are folded on their bellies in front, and crosses of blood are on their folded hands, as if nails had been driven right through the hands and bellies. In MS. 10,292, an angel is carrying off the child-soul of the repentant thief on the right; while a devil pounces on that of the unrepentant one on the left.

loy. Si pourparlerent ke il le prenderoient la nuit del premier somme : et si l'en menroient<sup>1</sup> en tel lieu ke iamaiz n'oroit on de lui enseignies. A che conseil se tinrent tout ; si murent la nuit del premier somme et feri l'uns d'aus a l'uis. Et quant il fu ouuers si enterrent tuit ens a vne bruie, et prisent ioseph tout endormi, si l'enmenerent loing de iherusalem bien .v. lieues en vne fort maison qui estoit l'eueske chayphas. Ichele maisons estoit en vne mult grant mareschiere. si i auoit .j. piler tout crues qui sambloit estre massis. Dedens che piler auoit la plus hideuse chartre qui onques fust veue, et la plus orde. Ne nus ne s'en aperchust se il ne li fust dit auant. tant soutiement estoit ouuree. Quant il orent ioseph mis hors de iherusalem, si le liurerent a deus seulement qui auoient iure ke ia nus paraus n'en saroit nouueles. Chil le menerent en la chartre, et deffendirent au chartrier ke il n'eust a manger ke vne pieche de pain le iour et plain hanap di aue. Et maintenant s'en retournerent en iherusalem si qu'il i furent anchois qu'il aiournast. Et lors si oirent le tumulte et la grant plainte de ioseph qui pendus est. Et quant pilates le seut, si su fu mult dolens, mais il n'en seut que faire. car il pensoit bien que che auoient fait li iuif par le conseil des maistres de la loy. si n'en sauoit que faire. Et quant uint au diemenche ke ihesus fu resussites, et les gardes orent dit as iuis comment il auoient pierdu ihesu : si manda chayphas a son chartrier qu'il ne li donnast iamaiz a manger, anchois le loissast morir de faim. Mais li sires pour qui seruiche li iuif pour-cachoient sa mort, ne le vaut pas werpir en sa meschanche. Anchois li guerredouna a chent doubles son seruiche. Car maintenant ke ses cors fu issus du sepulchre. vint il a lui en la chartre ou il estoit, et si li porta por compaignie et pour confort : la sainte escuele que ioseph auoit ostoie en sa maison a tot le sanc qu'il auoit requelli. Et quant ioseph le vit, si en fu mult lies : et lors seut il vraiment ke ch'estoit diex : si ne s'en repentoit mie de son seruiche : Anchois auoit tel ioie ke il ne li chaloit de la prison puis qu'il auoit le confort et la compaignie de son signour. Ensi apparut li sauueres du monde a

[<sup>1</sup> The MS. repeats, "la nuit del premier somme : et si l'en menroient."]

The Jews seize Joseph and carry him off out of Jerusalem,

and give him up to two of their set, who put him in prison, and order him to be fed on bread and water.

When Christ rises Caiaphas tells the jailer to let Joseph starve,

but Christ brings him the Dish with the Grail into the prison.

Christ comforts  
Joseph, and  
assures him he  
shall live,

and carry His  
name to foreign  
lands.

Joseph's wife  
and his son  
Josephs are  
dismayed.

But she will not  
marry again,

and her son  
will only marry  
Holy Church.

How Joseph  
lived 42 years  
in prison, and  
how he was  
delivered out  
of it.

The reigns of  
the Roman Em-  
perors after  
Christ.

Vespasian was  
a leper.

ioseph anchois ke a autrui. Et si la conforta mult. et dist que 'bien fust il seurs qu'il ne morroit. pas en la prison. ains en istroit tous sains et tout saus, ne ia mal ne douleur ni auroit, et si seroit tous iours en sa compaignie. Et quant il en istroit, il tourneroit a merueille tout le mont qui le uerroit. Et apres serroit ses nons portes en estrainges lieus: et par lui et par ses oirs. Mais encore ne estoit pas li termes que il en issist, ains demourroit grant pieche tant que tous li siecles quiderait qu'il fust mors. Et quant il l'en uerroient issir, si en serroit ses nons glorefies et loes, et maintes gens en kerroient.' Ensi remest ioseph en la prison tant que tous estoit oublies et ke nus ne tenoit mais parole de lui. Si remest sa feme mult esgaree, qui encore estoit iouene feme. Et ses flex iosephe qui n'auoit k'an et demi quant ses peres fu mis en prison. Si fu la dame maintes fois amonestee de marier. Mais ele dit k'ele n'aroit iamais carnal compaignie deuant k'ele seust certaine nouuele de son mari. Car el l'amoit sour toute creature Et quant li enfes uint a age de marier, si li en orterent si parent que il se mariast. Mais il estoit si espris de l'amour ihesu crist par l'amonestement de sa mere, qu'il dist qu'il ne feroit ia mariage de soi que a sainte eglise seulement. Car il creoient andoi, et auoient recheu baptesme en la main .s'. Iakeme le menor. qui fu eueskes de iherusalem: grant tans puis la mort ihesus crist. Et ioseph fu en la prison. ensi com vous aues oi: tant qu'il i demoura .xliij. ans, et lors l'en geta vaspasiens li empereres de rome. Et si orres comment il demoura .xliij. ans. Au iour que ihesus fu crucefies, tenoit tyberius Cesar l'empire de rome, et apres che le tint il .x. ans. Apres regna gaius ses nies, qui ne vesqui ke .j. an. Et apres regna claudiens qui tint l'empire de rome .xiiiij. ans. Apres claudien regna noirs, sous qui .s'. pierres fu crucefies et .s'. paus decoles. Et si ne tint l'empire que .xiiiij. ans. Apres noiron regna tytus et vaspasiens. ses flex, qui fu mesiaus. Et au tierch an que titus rechut l'empire, fu ioseph ietes de prison. E si poes conter .xliij. ans del cruchefiement ihesu crist iusc' au deliurement de ioseph. Et si

ores comment il fu deliures. Il avint le premier an ke titus fu empereres que ses flex vaspasiens deuint mesiaus si tres durement que nus ne le pooit souffrir. De cheste cose eut titus si grant duel : qu'il n'en pooit estre confortes. Et fist sauoir par toutes terres ke qui porroit son fil garir de la meselerie, il li donroit si riche don com il osoroit dire de bouche. Et quant il'eut par tout fait sauoir, si ne trouua home qui l' en seust garir. Tant qu'il auint cose c'un chiualers de uers capharnaum vint a rome, qui en oi la parole. Et quant il vint deuant l'emperour, si dist qu'il parleroit uolentiers a son fil pour son preu. Et il le fist mener a la fenestre d'une cambre ou il estoit tous seus, si parloit on a lui par chele fenestre. Car on ne peust autrement souffrir le grant puasine qui de lui issoit. Et quant il eut son chief mis hors par la fenestre, si le regarda li chiualers, et vit qu'il estoit plus mesiaus que nus ne peust penser. Et chil li demanda tantost. se il sauoit aucune cose qui li peust auoir mestier. Et li chivalers li dist. "Sire, certes ie uous y avoie, pour che ke ie fui ia mesiaus en m'enffanche." "Ha : biaux sire, dist chil, comment en garistes vous donques." "Chertes, dit cil, par .j. prophete qui fu en iudee ke li iuif ochisent a grant tort." "Et par quoi vous engari il," che dist uaspasiens. "Chertes, dist chil, il ne fist ke touchier a moi et tantost fui tous garis." "Coument, dist il : si estoit de si grant pooir. qu'il garissoit de meselerie :". "Certes, sire, dist li chiualers, encore faisait il plus. Car il resuscitoit les mors." Et il demanda pour quoi il auoit este ochis. "Certes, sire, dist il, por chou k'il prechoit ueritei, et ke il reprennoit les iuis de lor felounies. Et ie croi ke se vous tenies cose a quoi il eust touche, que vous gariries maintenant." Quant chil l'oi, si en eut trop grant leech, et si fist enuoier quere son pere. Et si li fist conter la parole, car il ne pooit mais gaires parler. Et titus dist qu'il enuoieroit sauoir se on porroit nens trouuer ki a lui eust touchie. "Sire, dist uaspasiens, pries ent chest chiualer qui est de la terre. Et si li dounes tant du uotre ke il fache chest message. Car li cuers me dist que ie garirai. Et se g'en puis garir,

Vespasian becomes leprous.

Titus offers gifts to any one who will cure his son.

A knight of Capernaum asks to talk with Vespasian,

and tells him how he himself was a leper, and was cured by Jesus,

who touched him and made him whole,

and that anything that Christ has touched would cure Vespasian.

Titus says he will send for something.

Titus asks the knight to undertake the task.

The knight finds Felix governor of Jerusalem,

and orders him to have proclamation made for anything Christ has touched.

Mary brings the Veronica cloth, and the knight takes it to Rome.

Vespasian's dream.

ie promech bien au prophete que ie prendrai uenianche de la honte ke li iuif li fisent. Tant pria titus le chiualer ke il li otria a faire son message. Et il li bailla mult riche harnois, et si li bailla son seel, ke tout chil a qui ches letres venroient. fesissent quanque il commanderoit. Lors en uint li chiualers en iudee, si trouua en iherusalem vn romain qui auoit non felis, qui a chel iour estoit garde de iudee et de sulie ensi, com li romain metoient lor gardes par les terres ke il auoient conquises. A chelui bailla li chiualers le seel l'emperour. Et quant chil ot leu les letres, si dist que il commandast son plaisir. et il seroit fais. Et li chiualers dist : ke il fesist crier par toute la terre, ke qui aroit nule cose ke ihesus eust tenue : aportast le auant. Et qui encheleroit riens, et il peust estre apercheu : il n'en porroit eschaper per ke il n'en mourust. Ensi com il le commanda, ensi fu crie en iherusalem tout premierement. Mais onques ne vint auant qui riens en reconeust. Fors que vne feme de mult grant aage qui auoit nom marie la uenissiene. Chele vint a felis, et si li porta vne pieche de toille k'ele auoit garde mult honorement puis le cruchefiement de ihesu. Et si le dist, "Sire, au jour que li sains prophetes fu menes cruchefier, si passoie ie deuant lui, si portoie vne pieche de toille uendre. Et il m'apiela, si me pria ke ie li prestaisse chele toille pour son vis essuer qui li degoutoit tous de suour. Et quant ie l'en oi essue, si l'enuolepai : et l'enporta en maison. Et quant ie le desuolepai, si trouuai la figure ihesu autresi parant ke se on l'eust painte en vne paroit. Des la en cha l'ai garde, si ne fui onques puis si malade, se ie le poi veoir ke maintenant ne fuisse toute garie." Et ele desploia la toille, si sambla k'ele fust toute noueement tissue, et la figure i paroit autresi bien com s'ele i eust este lors emprentee. Chele toille en aporta li chiualers a rome. Et l'auint deuant che qu'il i uenist, si songoit vespasiens ke vns hom venoit de uers li chiel, si le prenoit as ongles, si l'escorchoit tout. Et quant il estoit escorchies, si garroit. en j. miroir s'il se pooit cunnoistre. Et tous li siecles couroit apres lui et disoient "venes veoir l'omme mort qui est reuescus."



Au matin. quant il fu leues, si uint ses peres deuant lui com chil qui l'amoit sour toute riens. Et quant vaspasiens le vit, si li dist. "Sire, faites vous lie, car ie sai de uoir que ie garirai," et lors si li dist son songe. A ches paroles vint li chiualers. Et quant vaspasiens le vit, qui encore estoit a la fenestre, si senti que tout li membre li alegoient. Si commencha a huchier de si loing com il le vit. "vous soies li bien venus, cor vous aportes ma sante." Et li chiualers desploia tantost la toille sans plus dire. Et maintenant que vaspasiens vit l'empreinte de la figure : si fu plus biens et plus sains ke il n'auoit onques este nul iour. Et quant ses peres le vit, et les autres gens, si fu la ioie si grans que nus ne le kerroit qui veue ne l'eust. Et lors prist vaspasiens la visiere, si l'ostioia au plus houneralement que il peut. Et si dist qu'il ne fineroit iamais deuant che qu'il eust uengiet la honte au signeur qui sante li auoit rendue. Maintenant fist atourner son oirre et mut pour aler en iudee, et si enmena le chiualer auoec lui, et si le fist signeur de toute sa maison. Et quant il fu uenus en iherusalem : si fist venir deuant lui marie la uenissiene. Et chele li nouma tous chiaus qui enchoire viuoient par qui forche et par pui conseil : ihesu crist auoit recheu mort. Et vaspasiens les fist tous prendre. et si fist faire .j. grant fu, et dist que la les ardroit tous. Et quant la feme ioseph oi ches nouueles : si vint auant entre li et son fil. Et si se clama de son singneur que il li auoient tolu, ne onques puis ensenges n'en auoit oies. Et on li demanda pour quoi il auoit ihesu despendu de la crois : et mis en .j. sien sepulcre. Et quant il oi chou, si iura qu'il les arderoit tous se il ne li enseignoient ou il estoit. Et chil li respondirent ke ardoir les porroit : car il ne li porroient rendre, ne il ne sauoient qu'il estoit deuenus. Et il disoient uoir. ke il n'en sauoient nule uerite. Ne des .ij. qui le menerent en la prison : ni auoit il mais c'un seul vif. Car li autres eut la teste capee dedens la semaine ke il l'orent enprisoune. Et li cartriers chai des fenestres de la tour a terre l'endemain ke il li laissa a donner a manger. Ensi ne remest que li vns vis, che fu chayphas qui estoit euesques des iuis l'an ke ihesu

On seeing the cloth, Vespasian is healed,

and declares that he will take revenge for Christ's death.

He goes to Jerusalem.

Mary names the traitors against Christ and they are taken.

Joseph's wife begs for her husband.

The traitors cannot tell where he is,

though Caiaphas knows.

cris morut. Et quant il virent ke mourir les couuerroit : si dirent que d'aus porroit il faire sa uolente et son commandement, car il estoit uoirs qu'il auoient pris ioseph. Mais il l'auoient bailliet a deus d'aus, pour chou qu'il ne voloient pas ke il seussent tuit ou il serroit en prison. De ches .ij. estoit chayphas li vns. Et se chil n'el sauoit, dont n'en orroit il iamais nouuieles par nule homme. Lors demanda chayphas a veoir. Et quant il fu venus deuant lui, si le fist bien garder : et tous les autres fist ardoir. Et quant il furent ars, si dist a chayphas ke il feroit de lui la grignour iustiche qui onques fust faite d'ome se il ne li rendoit ioseph. Et chayphas respondoit que 'dont en pooit il faire la iustice tele com lui plairoit, ke se tout chil du monde l'auoient iure, n'el porroient il rendre vif, se diex meismes non. Mais il li enseignerait le lieu ou il auoit este en prison mis. Car de sa uie ne sauait il riens. Mais ke che fust par tel conuent qu'il ne fust ars ne ochis.' Et vaspasiens respondi que tous seurs fust, car il li creantait loiaument ke il ne le feroit ne ardoir ne ochirre. Et lors le mena chayphas a sa tour, au piler ou il estoit. Et si dist, "Sire, en chest piler fu il mis des que ihesus fu cruchefies que ie n'auoie mie .xxxij. ans qui ore sui si viens con vous poes veoir." Et vaspasiens li dist, "Ne t'esmaie. car chil pour qui il i fu mis : est tous poissans de lui garder sain et sauf et tant et plus. Car moi qui onques serui ne l'auoie, a il gari de plus vil mal qui soit." Lors commanda a chayphas ke il entrast en la chartre. et se il ne le trouoit vif, si en aportast les os. Et chayphas respondi ke il ni enterroit s'il le deuoit tous desmembrer. Et uaspasiens respondi ke il n'auoit pas tort, car il n'estoit pas raisons que si desloiaus pechieres entrast en lieu ou si preudom fust com chil estoit qui de la crois auoit despendu le sauueour du monde. Lors dist qu'il meismes i enterroit. Si le fist aualer ens a cheus ou il plus secreoit. Et quant il vint a ual, si vit entour lui si grant clarte, ke s'il i eust .c. chierges alumes ele ni fust pas si grans. Et il se tint a vne part tous cois : si fu tous esbahis de la grant clarte qu'il ueoit. Et quant il ot este grant

Caiaphas is brought up, and the others are burnt.

Caiaphas agrees to show where Joseph was imprisoned, if he is not to be burnt or killed.

He takes them to the prison,

but refuses to enter it himself.

Vespasian goes down into it.

pieche, si apiela ioseph. et ioseph respondi. “Biaus sire diex, qui est che qui m’apiele.” “Ie sui, dist il, uaspasiens li flex l’empereour.” Et ioseph s’esmerueilla, car il ne quidoit auoir demoure en la prison com tant com il auoit du uenredi iusc’au dimenche. Et au dimenche li apparu ihesu cris : si ne quidoit pas ke en si peu de tans i eust empereour cangie. Car la clartes ke ihesu cris i aporta quant il li apparut : ne estoit onques puis falie, si ne quidoit pas qu’il li fust onques puis auutie. Lors demanda a uaspasien, qu’il uoloit faire de lui. Et uaspasiens li dist, ke il l’estoit uenus deliurer : et uengier son signour des grans hontes c’om li auoit faites. Et quant ioseph l’oi, si en eut mult grant ioie. Lors se fist traire uaspasiens a mont tout premierement pour dire la sus la grant meruelle de la ioie qui ert a ual. Endementiers vint vne vois a ioseph qui li dist. “Ne t’esmaie mie : mais soies tous seurs. car li terriens vengieres est uenus. Chil te uengera de tes anemis corporelment. Mais l’esperitueus uenianche sera asses plus gries. Et quant tu aras veu quel uenianche il en aura prise : si te mousterrai com grans paines il te conuenra souffrir pour mon non porter par les estranges terres.” Et ioseph li respondi : “Sire, vos sergans est apparellies a souffrir toutes les coses ke votre bouche li daignera commander. mais que ferai je de uo sainte escuele. Car ie vauroie mult qu’ele peust estre celee, et ke ia nus ne le veist.” Et la vois li respondi, “Ne t’esmaie de l’escuele. Car quant tu uenras en ta maison, tu le trouueras en cheli lieu ou tu l’auoies mise : quant ie le te aportai chaiens. Or t’en va, car ie te pren en garde et en conduit vers tous homes.” A tant s’en teut la vois, et vaspasiens qui ia estoit en haut, le refist traire a mont. Et quant chayphas le vit qui estoit illueques, si ne li fu mie auis ke il fust enuiellis ne tant ne quant. Anchois dist qu’il ne l’auoit onques veu plus biel qu’il estoit ore. Et ioseph, quant il le uit, ne le peust cunnoistre, tant estoit enuiellies et debrisiées. Ne son fil meisme quant il le vint baisier, n’el counut il mie : anchois demanda qui il estoit. Et chil qui entour estoient, li disent qu’il estoit ses fieus : et il n’el crei mie. Apres le courut sa feme a coler et baisier, et il

Vespasian tells Joseph who he is,

and that he has come to deliver him.

A heavenly voice tells Joseph not to fear.

He asks after the Holy Dish :

the voice says it will be in his home.

Joseph is drawn up out of the prison.

He does not know Caiaphas, or his own son.

le commencha a regarder pour che que trop estoit cangie. Et ele li dist, "Sire, dont ne me counissies vous. Je sui elyab votre femme, et chis est iosephe votre flex." Et il li dist ke il ne l'en kerra ia, se ele ne l'en desist uraies enseignes priuees. Et vaspasiens li dist. "ioseph com-bien quidies vous auoir este en cheste prison" Et ioseph li dist, "Sire, ie i quit auoir demoure des uenredi iusch'a hui, et ie quit qu'il soit hui diemenches. Et uenredi despendi iou le urai prophete de la crois pour qui ie fui en prison mis." Et quant il eut che dit. Si commenchièrent a rire tout chil qui estoient entour lui. Car il quidoient que il fust ensi estourdis. Mais plus s'esmeruella cayphas de che qu'il auoit tant uescu sans boire et sans mangier. Et vaspasiens li dist, "Par foi, il me font entendant ke il a .xliij. ans ke li prophetes fu mis en crois, et ke vous aues este .xliij. ans en prison. Et quant vous fustes enprisounes tyberius cesar estoit empereres de rome, et puis en i a eu trois. Ore est mes peres li quars." Quant ioseph che oi, si s'esmeruella trop. Et uaspasiens li amena cayphas deuant li, si li demanda si il le counissoit. Et il ne le counut mie : si demanda qui il estoit. Et il respondi ke il estoit cayphas qui l'auoit mis en la prison entre lui et vn autre. Et si li dist, "tes enseignes qui quant il l'orent amene iusc'au pie de la tour, si le laisserent si durement chaoir a terre. ke il eut vne plaie sour le sourchil." Ichas enseignes conut bien ioseph, si lor moustra la plaie. et quant il vint en iherusalem. si li coururent si ami encontre, et les autres gens ensamble. Mais mult en i eut peu qui il peust cunnoistre, ne des siens ne des estranges. Et vaspasiens fist prendre tous chiaus que on peut trouuer, si les fist amener deuant ioseph. Et tous cheus ke ioseph disoit qui auoient este en aide et en consentement de ihesu crucifier, si les faisoit tous ardoir sans raenchon prendre. Et quant il cut tout ars cheus qui estoient vif ke ioseph peust connoistre : si fu tenus li plais de cayphas. Et uaspasiens apiela ioseph et chiaus de sa maison, si lor demanda comment il exploiteroit sauf son creant. Car il li auoit creante qu'il ne seroit ars ne ochis. Si i eut de teus qui iugierent ke il le fesist metre en la

Joseph doesn't  
know his wife,

and thinks he  
has been only  
one day in pri-  
son;

but Vespasian  
tells him he has  
been there 42  
years.

Joseph returns  
to Jerusalem,

points out the  
abettors of  
Christ's death;  
and Vespasian  
burns them.

What is to be  
done with  
Caiaphas?

prison ou ioseph auoit este, si mourust illuec de faim. Et li  
 autre dirent ke il le pooit bien faire morir sans fauser son creant. Have him  
drowned, for  
then he'll nei-  
ther be burnt  
nor killed.  
 Car il n'el deuoit garandir que d'ardoir et d'ochire. Et s'il le  
 faisoit noier, il ne serroit ne ochis ne ars. Et ioseph li dist.  
 "Sire, la forche et la signorie est en vous de lui faire morir.  
 Mais, pour dieu, nel faites pas ensi. Car espoir encore amendera Joseph asks  
that he may be  
spared.  
 sa vie, et si kerra en chelui qui si longement m'a garde sain  
 et sauf, et iete hors de ses mains et de mes autres anemis. Et par  
 auenture encore le fera notre sires tel que il ne vauroit mie que il  
 fust mors en chesti point." Et uaspasiens li respondi. "Des ke vous Vespasian's  
answer :  
 le loes : il sera grant masse fait par votre conseil. Car ie ne le ferai  
 pas morir. Mais en aucune maniere conuient il ke ie prenge uen-  
 ianche de la mort au signeur que il fist crucefier a tort, et se il  
 plaist au signeur ke il viue, il viuera. Mais quant ie mui en chest  
 pais ie creantai au signour que ie ne retourneroie deuant que ie l'eusse  
 uengie a mon pooir del tort et de la honte qui en cheste vile li fu he had vowed  
that he would  
revenge Christ's  
death,  
 faite. Et ie l'en doi mult bien uengier. Car il me gari de la grig-  
 nour meselerie que onques cors d'omme soustenist au mien espoir.  
 Mais quant ie fui venus en cheste vile, et ie fis ardoir les premiers and had burnt  
the first set of  
Jews;  
 iuis par le conseil marie la venissiene qui m'enuoia la visiere dont ie  
 gari : si vint la clamours a moi : des iuis qui vous auoient mis en  
 prison. Et cayphas me dist qu'il m'enseigneroit le lieu ou vous  
 auies este mis. par couuent ke ie li creantaisse loiaument que il ne  
 serroit ars ne ochis. Et ie, qui vous desirroie a ueoir plus ke nul  
 home, li otriali. Car i'esperoie bien : que li sires pour qui vous esties  
 en prison : ne vous auoit pas si mauuais guerredon rendu que il  
 vous eust laissie morir en l'ordure de chele chartre. Et pour chou  
 qe ie li otriali, conuient il ke ie li tienge son couuent, ne ie ne le  
 ferai pas mourir. Mais pour chou que i'en doi le haut signour  
 en aucune maniere uengier : vous dirai que i'en ferai. Je le ferai  
 metre en mer en .j. batiel. Et quant ie l'arai fait eslongier de terre  
 as autres nes : si le laissera on aler ensi comme il plaira a dieu que  
 il aut. Se diex veut que il viue, il viuera. et se il veut que il muire, but had pro-  
mised Caiaphas  
not to burn or  
kill him,  
and would  
therefore send  
him out to sea  
in a boat, '  
to live, or drown.

il n'en escapera ia. Ensi porrai mon creant sauuer : et s'il plaist au haut signour ke il muire en chest tourment ou ie le ferai metre : dont en sera il bien uengies. Et si il li plaist qu'il en escape : il ne sera pas escapes par moi : mais par sa manage." A tant feni li conseus. Et uaspasiens le fist maintenant metre en .j. batel. et si le fist as marouniers eslonger des riuages. Tant que il le laissierent aler la ou auenture le menroit.

Caiaphas is put into a boat, and pushed out to sea.

Ensi vaspasiens uenga ihesu crist corporelment de ses anemis. et non pas il tant seulement : anchois s'en uenga ihesu cris par lui. Et che fu pour example moustrer de la desloiaute des iuis. Car chil qui il auoit apiele kiens, che furent li paiien, ki li fisent plus d'ouneur qui il apieloit ses flex, che furent li iuif. Car li iuis l'auoient cruchefiet, et li paiien le vengoient.

The contrast between the Pagans and Jews.

## CHAPTER II.

How Joseph was commanded by Christ in a vision to go and preach the Gospel in foreign lands, taking the road to Ephrata, but carrying nothing with him but the Holy Dish, as God would provide for him. How Joseph is baptised by St. Philip (p. 36) ; and also Vespasian and all his company ; and how Vespasian keeps it secret from his father Titus, till it is known by a clerk's reproaching him at the siege of Jerusalem.

Après s'en dut vaspasiens retourner a rome. Et la nuit deuant qu'il s'en dut repairier, estoit ioseph en son lit. Si li vint vne auisions, que ihesu cris uenoit deuant lui, si li disoit. " Joseph, li termes est venus que tu t'en iras prechier mon non. Et si te conuenra laisser pour moi toute la terriene rikeche. Ne iamais en cheste terre ne retorneras. anchois sera ta semenche esandue en si lontaignes terres ke tu ne le porroies penser ne quidier. Car i'ai esleu a emplir les estranges terres de ta semenche, ne mie de cheli ke tu engenras. Car de iosephus ton fil: n'istra iamais carneus fruis. Car il m'a promise pardurable chaaste. Or si garde ke tu te faches demain baptisiier. Et si t'en iras maintenant hors de iherusalem en tel maniere ke iamais ni enterras. Et si t'en iras sans or et sans argent et sans mounoie et sans cacheure. ne ia ne porteras de tous auoirs que m'escuele seulement. I tant porteras auoec toi, et si recheueras en mainie et en compaignie tous chiaus et toutes cheles ki te vauront sieuir: et ki vauront baptesme recheuoir. Mais ie ne veul ke nus port pecune en ta compaignie. Car tu et chil qui loiaument me seruiront auoec toi: aront toutes les coses que lor cuer penseront et desirront. Et quant tu t'en vauras aler, si manderas tes parens, et tes amis, et les parens ta feme. Si lor anonche ma creanche, et lors si uerras li quel vauroit croire et aler

Christ appears  
to Joseph in a  
vision,

and says He has  
chosen him to  
fill foreign  
lands with his  
spiritual seed :

J. is to be  
baptised,

and go forth  
without money,  
or anything but  
the Dish;

but all that they  
want they shall  
have.

apres toi. Et quant tu istras de iherusalem, si t'en iras toute la  
uoie qui ua a effrate. Et ie t'ensengnerai lors que tu deuras faire, et  
comment tu deueras aler.

Joseph is  
baptised by St.  
Philip.

Au matin bien main se leua ioseph : et rechut crestiente de la  
main saint phelippe ki dont estoit euesques de iherusalem. Et quant  
vaspasiens l'oi dire, si l'enuoia querre. et demanda que che senefloit  
qu'il auoit fait. Et ioseph li respondi ke ch'estoit li sauuemens  
ihesu crist. et sans che ne pooit nus hom estre sains. Et quant

Vespasian is  
baptised,

vaspasiens l'oi : si dist que cheste creanche prenderoit il, si se fist  
baptisiier, et si fu ioseph ses maistres parins. Mais il fist iurer tous  
cheus de sa maisnie : ke ia ses peres n'en saroit riens par aus. Car  
il ne voloit pas que ses peres le seust : deuant qu'il eust enquis de  
lui meismes si li plairoit la creanche a rechevoir ou non. Et ne

and all his  
company; but it  
is kept secret.

pour quant il fist toute sa compaignie baptisiier auoec lui. Ne  
onques ne fu descouuert ke il fust baptisies deuant ke il vinrent  
entre lui et son pere destruire iherusalem de la grant destruction  
qui fu anchois ke li crestien s'en fuissent en la terre agippe le  
fil herode agrippe. Car dont fu la grans destructions. Mais a

Of the destruc-  
tions of Jerusa-  
lem.

cheste destruction que tytus et vaspasiens firent, ne fu ele pas si  
destruite com a l'autre fois. Car dont fu ele si destruite qu'il ni  
remest pierre sour autre. Ne li contes n'en parole en auant fors  
que tant que tytus et vaspasiens ses fiex orent assis iherusalem ke  
il assirent dedens l'an ke iosep fu mis hors de prison, si auint cose  
que vaspasiens assaloit mult durement. Car il estoit plains de mult  
grant proueche et de grant hardement. Et uns clers qui auoit este

How Vespasian  
was reproached  
by a cleric for  
warring against  
Christ.

a lui baptisier, le counut, si li commencha a crier. 'Ahi; uaspasiens  
desloiaus sarrasins et puis crestiens renoies, pour quoi guerroyes tu  
celui qui te gari de la meselerie et qui baptesme tu rechus.' A che  
mot laissa vaspasiens a assalir que il li reprochoit che que li clers  
auoit dit. et si le cacha hors de son lieu grant pieche. Mais che ne  
content pas les estoires des emperours. Or repaire li contes la u  
vaspasiens se part de ioseph et de iherusalem : ou il a la creanche  
recheue.



## CHAPTER III.

Of Joseph. How he converts his relatives and induces them to go with him. How they come to Bethany, and the Wood of Ambush (p. 38). How he tells them not to care for lodging. How our Lord speaks to him (p. 38). How the people are miraculously fed. How they come to the city of Sarras, whence the Saracens take their name. How those are not to be believed who say that 'Saracen' is derived from Sara, Abraham's wife (p. 39). Of the worship of the Saracens. How God commands Joseph to preach to, and baptise, the inhabitants of Sarras (p. 40).

A tant se taist li contes de vaspasiien, ke il ne parole plus. et si comenche de ioseph. Et dist ke ioseph enuoie querre tous ses parens et ses amis, et si lor anoncha la creanche ensi com notre sires l'auoit commande. Si lor priecha tant de ihesus crist qu'il en conuerti .lx. et xv. dont il i auoit de teus qui estoient baptisie. Mais il estoient refroidie de la creanche. Et li autre qui baptisie n'auoient este: Se fisent maintenant baptisiier. Lors s'en issi ioseph de la chite entre lui et sa compaignie, si estoit ia nonne passee. Et quant il fu issus hors de la vile, si tourna la uoie qui aloit a effrate ensi com notre sires l'auoit commande. Et quant il vint a bethanie, si comencha a auesprir. Et lors si li disent les gens. "Biaus sire, ou herbergerons nous. se nous passons cheste uile: nous ne trouuerons humais ou herbergier." Et ioseph lor respondi "Signour frere et sorors, or ne vous esmaies mie. Car diex li tous poissans pour qui amour nous somes issi de natre naite: nous conseilera en tel maniere ke il ne nous faudra ne osteus ne viande. Mais gardes ke vous ne vous desesperes de sa grant misericorde. Car se vous le voles loiaument seruir comme si crestiien, votre cuer ne penseront rien au matin que vous n'aies ains la nuit. Ne onques ne moustra tant d'amour a nos peres el desert: com il moustra a nous se nous

Joseph preaches  
to his relatives  
and friends

and converts 75  
of them.

They leave  
Jerusalem for  
ever,

and reach  
Bethany,

where they want  
to lodge.

Joseph tells  
them the  
Almighty will  
provide.

le seruons ensi comme peres doit estre seruis de ses enfans. Mais se nous le seruons comme fillastre, ausi comme notre pere le seruient el desert : il ne nous fera mie comme pere, mais comme parrastres. Car il ne nous aidera pas, anchois nous faura : quant nous arons grignour besoing de s'aide."

They go on to  
the Wood of  
Ambush.

God's speech to  
Joseph.

His mercy to  
the Jews;

their ingrati-  
tude to him.

J. is to tell his  
people that  
they'll be mira-  
culously fed in  
the wood.

He is to make an  
ark of wood for  
the Grail-Dish.

A tant lascia ioseph a parler, si alerent tant ke il vinrent a .j. petit bos : qui estoit a demie lieue de bethanie, si auoit non li bos des agais. Et si estoit apielles par chel non pour chou que en che bos fu agaities herodes thetrarches quant li iuis le liurerent a rethe le roi de damas pour sa fille ke il auoit laissie : quant il prist la feme philippe son frere. Quant il furent venu a che bos. si apiela notres sires ioseph, si li dist. "Joseph, ie sui tes diex, tes sauueres, tes defenderes, chil qui ieta tes peres de la main pharaon a grant signes et a grant demoustranches. Ie lor passai la mer rouge a sech, et les menai el desert ou lor cuer auoient quan ke il voloient desirer. Illuec me courechierent il en mainte maniere a li aue de contredit et au ueel qu'il firent pour anrer. Et ie toutes voies lor aidrai et defendrai viers toutes gens, tant ke ie mis tous lor anemis desous lor pies. Onques pour chou ne se recorderent ke ie lor eusse bien fait, ne plus uolentiers ne m'en seruient. Anchois me rendirent en la fin si felon loier que il me dampnerent el fust. Et se li pere m'ont mau serui, pour che ne harrai pas les fiex. Car ie veul penitenche des pechies, et si n'ai cure de mort. Et pour chou ke ie ne voel espandre ma misericorde sour les fiex as felons peres : pour chou t'ai esleu a porter mon non et ma creanche par les estranges terres. Et si seras guieres de grignour pule ke tu ne quides. et par toi aront il m'amour et m'aide se il me veulent tenir a pere et a signour. Or va a ton pule, et si le fai herbergier en che bos, et il aront toutes les viandes ke il vauront auoir : cascuns en son habitacle. Et anchois que tu isses de cest bos : feras a m'escuele que tu as vne petite arche de fust en quoi tu le porteras. Et chascun iour feres uos afflictions de double genoil deuant chele arche, et dires vos orisons pour auoir l'amour de dieu uotre seignour. Et quant tu vauras a

moi parler, si ouuerras l'arche en quel lieu que tu soies : si k' tu seus uoies l'escuele apertement. Mais ie ne voel ke nus touche a l'escuele : ke tu sans plus, et iosephes tes fiex. Or t'en va, si atourne son pule. et si fai ensi com ie t'ai commande."

A tant s'en parti ioseph, et vint a son pule, si le fist herbergier par le bos, es ramees et es fuellies. Et quant il orent lor osteus fais, si alerent a orisons. Et quant il reuinrent d'orisons, si trouua chascuns en sa loge : chou qu'il desiroit a mengier. Tant mangierent et burent com eus plot : et furent si a aise. Au matin fist ioseph faire l'arche. Si com notre sires li auoit commande. et mist dedens l'escuele au sauueour. Et quant tous li pules eut este a orisons deuant l'arche. Si com notre sires li auoit commande, si uint deuant l'escuele au sauueour. Et quant tous li pules eut este a orisons deuant l'arche, si s'en partirent du bos, et entrerent en lor chemin. Si errerent tant par lor iournees ke il vinrent a vne chite qui auoit non sarras. Si estoit entre babilone et salauandre. De chele chite issirent premierement sarrasin. et de sarras furent il premierement sarrasin apiele. Ne ne font pas a croire chil qui dient que sarrasin furent apiele de sarra la feme abraham. Car che fu controuuaille ne raisons ne sambleche pas a estre. Ne che n'est pas chose mescouneue, ke sarra ne fust iuise, et ses fiex ysaac fu iuis. et iuis furent chil ki de ysaac descendirent. Car par la grignour partie prent on le tout. Et puis k'il descendirent iuif de sarra, dont ne samble il pas raisons : ke li sarrasin presissent lor non de li. Mais de chele chite qui avait non sarras furent apiele sarrasin, pour che que che fu la premiere chites ou iches gens prisent certainete de sauoir ke il aouroient. Et la fu controuuee et establee le secte ke sarrasin maintinrent puis uisc' a la uenue de mahomet qui fu enuoies pour aus sauuer. Mais il dampna soi auant, et aus apres, pour sa glouternie. Car deuant che ke la secte fust : qui establee fu en sarras : n'auoient ches gens nule certainete d'aourer. Anchois aourerent toutes les choses qui lor plaisoient, si ke che qu'il aouroient .j. iour n'auoient il pas a l'autre. Mais lors establirent il a aourer

The people  
camp in the  
wood

and are fed  
miraculously.

Joseph has the  
ark made.

They start from  
the wood, and  
on the 11th day  
get to

Sarras,  
whence the  
Saracens come ;

for they are not  
called after  
Sara, Abra-  
ham's wife.

How Mahomet  
was sent to  
save the  
Saracens, but  
damned himself  
and them.

The objects of  
worship of the  
men of Sarras.

le soleil et la lune et les autres planetes. En chele citei vint ioseph et sa compaignie a l' ontime iour qu'il issi de iherusalem. Et quant il vint a l'entree de la ville : si l'apiela notres sires, et si li dist.

God tells  
Joseph to bap-  
tise the people  
of Sarras,

“ Joseph tu t'en iras en chele chite. si precheras mon non. Et tous chiaus qui la creanche recheueront, si les baptiseras el non del pere et del fil et del saint esperit.” Et lors respondi ioseph. “ Sire, comment saurai ie si bien preechier : ia ne m'etremis ie onques de tel cose.” Et notre sires li dist. “ Ne t'esmaies mie de che. Car tu

and He will  
give him words  
to speak,

ne feras ke la bouche ouurir, et ie metrai dedens grant plente de paroles. Ne ia ne troueras home de si grant scienche plain qui puisse durer as paroles ke ie geterai hors de ta bouche. Et si te

and do miracles  
by his hands,

ferai pareil a mes apostles par les miracles et par les uirtus ke ie ferai par tes mains. Mais garde ke tu ne refroides de creanche.

Car tant com tu serras vrais creans, ne m'oseras tu riens requerre, ke tu n'aies a ton besoing. Ore t'en ua, et si pense de ma besoinge si bien faire ke tu en soies paies comme loiaus sergans. Ne ia de

and keep and  
defend him  
wherever he is.

manaches que tu oies, ne soies peuereus. Car ie te garderai et deffenderai en quel lieu ke tu soies.”

## CHAPTER IV.

How Joseph and his seventy-five disciples enter Sarras, and go to the Temple of the Sun, to the seat of judgment, where the wise men and Evalach the Lord of the city were assembled to consult how to revenge themselves on the Egyptians who had overcome them in battle. How Joseph thanks God that he has come at a favourable time (p. 42). How King Evalach's counsellors advise that he cannot oppose the Egyptians, but must make peace with them. How Joseph promises the King victory and everlasting joy, and tells him of the Saviour (p. 43). How the King cannot understand that one who suffered death can save him from death (p. 44).

A tant s'en parti ioseph, si entra en la chitei, entre lui et sa compaignie. Et quant li cytoien les virent uenir tant ensamble. car il estoient .LXXV., et il les virent aler tous nus pies, si se meruellent ques gens che pooient estre. Et ioseph ne fina onques d'aler par la vile entre lui et ses desciples tant que il vint deuant le temple au soleil. Et che estoit li plus haus temples qui fust en la chite : et si le tenoient li sarrasin en grignour honour et en grignour reuerense ke tous les autres, pour chou qu'il estoit temples qui est li plus haus de tous les planetes. En l'entree de chel temple si auoit vnes loges mult riches et mult bieles qui estoient faites et establies a che ke li per de la chite i tenoient lor plais et lor affaires. Et ches loges estoient apieles li siege des iugemens. En ches loges entra ioseph. et li .LXXV. ke ie vous ai dit qui estoient en sa compaignie. Et vne mult grant tumulte du pule sarrasinois les sieuoient. pour che que a grant meruelle resambloient bien estrange gent, ne onques mais si diuerse n'auoient veue. Quant ioseph fu entres es loges : si trouua mult grant assamblee de sarrasins, et le signour de la chite meismes, qui estoit apieles eualach li mescouneus. Et si estoit apieles li mescouneus pour chou ke nus hom de toute sa terre ne sauoit de quel

Joseph goes to  
the temple of  
the Sun

to the Seat of  
Judgment,

and finds a  
great assem-  
blage of Sara-  
cens and their  
lord, Evalach  
the Unknown,

terre il estoit nes, ne de quel lieu il estoit venus, ne onques par nului n'en auoient oi enseignes en la terre. Mais il auoit este de si grant proeche ke il auoit par sa cheualerie conquise toute la terre iusk' en l'entree de egypte. Et encore estoit il mult preus et mult corageus, mais il estoit ia si vieus ke ses aages ne pooit mais souffrir qu'il soustenist le trauail de porter armes. Si n'estoit mais tant redoutes, ne tant cremus com il auoit este en sa iouenche. Anchois le guerrioient li egyptien, si li auoient grant partie tolue de sa terre qui marchissoit a aus. Et il l'auoient desconfit en bataille, et cachie de plache, n'auoit mie encore .vii. iours passes. Et pour cheste cose auoit il mande tous les sages homes et tous les anchiens qui estoient en son pooir. Car il leur en uoloit demander conseil, comment il se porroit vengier de la grant honte ke li egyptien li auoient faite.

Of Evalach's prowess.

But, as he was old,

the Egyptians had taken away most of his land, and beaten his army; and so he had assembled his Council to devise vengeance on his enemy.

Joseph is glad that he has come at the time of the king's need.

The Counsellors advise that peace be made with the Egyptians,

at which the king is dismayed.

Joseph promises him victory, and also endless joy.

A ches paroles vint ioseph, si entendi bien et oi ke par laiens tenoient lor paroles de la desconfiture le roi, et de sa mescheanche. Et quant il oi la uerite de la cose. si en eut mult grant ioie. Car il se pensoit ke ore estoit venue l'eure et li tans ke sa parole porroit estre oie et mise a oeure par le grant besoing ke li rois eualach a de l'aide notre signour. Si en commença a rendre grases a son createur de che qu'il auoit fait uenir laiens a si boin point. Et quant li rois eut parle a tous ses barons, si ni puet trouver point de conseil. Anchois li estoient fali tot en trauers. Et disoient ke as egyptiens ne assembleroient il mais. Car il auoient trop grignour forche ke il n'auoient. si ne lor porroit se meskeoir non. Et bien i paroit, che disoient, que vne fois lor en estoit il ia mes-auenu si laidement ke il ne quidoient mie que iamaiz peust estre amende. Ensi com uous poes oir, li falirent tout. et dirent, ke tel pais com il peust, quesist vers les egyptiens: car de la guerre ne s'oseroient il mie entre-metre. De cheste chose fu li rois mult esbahis et mult espoentes, tant ke il ne seut que dire ne que faire. Lors vint ioseph deuant lui. et quant il le vit si triste et si pensieu, si dist. " Rois eualach, ne soies tu pas esbahis. Car se tu veus croire mon conseil, tu aras ioie et uictoire de tous tes anemis. et conquerras auoec chou vne ioie

autre : qui iamaïs ne prendra fin." Quant eualach l'oi ensi parler, si le regarda mult fierement, et si li dist. "Qui es tu, ua, qui uictoire me porroies douner de mes anemis : et la ioie qui iamaïs ne me fauroit." A chest mot respondi ioseph et si li dist. "Par foi, rois, chou ne te promet ie mie ke ie te doinse la victoire ne la ioie perdurable. Mais tant te dige bien, que se tu uoloies croire mon conseil : tu auroies et la victoire et la ioie sans fin. pour le don et pour le grasse de chelui qui de toutes coses est poissans." Et eualach li respondi, "Ie escouterai mult uolontiers ques tes consaus porra estre. Mais se tu me dis conseil qui ne fache a otroier : li damages en retournera sour ton cors." Et ioseph li respondi. "Rois, che sera tes consaus qui te sera a hounour de cors et a pourfit de l'ame. Car tu en seras honeres a t'õ viuant, et t'ame en sera sauuee apres ta mort." "Par foi, che dist li rois : ichis consaus ne fait mie a refuser. Or pues dont deuïser ques il sera. Car s'il est teus com tu m'as dit : ie n'aurai ia home en ma maison qui ie croie auant toi. anchois seras creus de toutes coses ke tu me vauras consillier." "Rois, che dist ioseph, or enten donques comment tu seras conseillies. Il te conuenra tot premierement destruire et depechier les ymages que tu aoures. Car tu dis ke che sont ti dieu, et si lor demandes conseil et aie : et eles n'ont nul pooir de toi aidier ne de nuire a autrui. Et tant saches tu bien de voir : que ti anchisour en ont tot ete engingnie et decheu. Car tout chil qui croient que ches ymages lor peussent aidier, sont perdu perdurablement pour qu'il i soient pris au iour de la mort. Ne nus hom ne doit en chou metre sa creanche, ke vne pieche de fust ne de pierre ouuree par main d'ome le puisse garandir de mort ne de mal. Mais celui doit on aouer, qui souffri angoisie de le mort en la crois de son boin gre et de sa boine volente, pour sauuer le monde et pour deliurer des perdurables paines d'infer." "Coument, che dist li rois, me ueus tu dire ke chil est poissans de moi sauuer apres la mort. et de moi douner hounour terriene, qui souffri angoisie de mort ensi com tu meïsmes li tesmoignes. Il ne me samble mie ke chil soit vrais diex ;

Evalach asks  
who Joseph is.

J. says that the  
king's victory  
will be the gift  
of the Almighty.

Joseph tells  
Evalach to  
destroy his  
images, for they  
can neither  
help nor hurt  
any one,

and no man  
should believe  
in a bit of wood  
or stone,  
but in Him who  
died on the  
Cross to save  
the world.

Evalach's  
doubts.

How can one  
who can't save  
himself save  
another ?

Joseph  
explains.

Evalach's  
further ques-  
tions and  
Joseph's  
answers.

qui anguisse puet tant iustichier k'ele le maine iusc' a la mort. ne il n'est mie auis qu'il puist estre uoirs, ne raisons, ne sambleche mie. Ne ie he puis mie veoir comment chil me garandisse de mort, qui soi meisme n'en puet garandir. Car mauuagement sauuera autrui, chil qui soi ne puet aidier." Lors li respondi ioseph. "Rois, li sauueres du mont souffri si debonairement la mort, ke quant li faus tesmoing des felons iuis l'acusoient deuant pylate : et pylates meismes li demandoit se ch'estoit uoirs ke il disoient, il ne uoloit nul mot respondre encontre che que il disoient, si que pylates s'en merueilloit mult durement de che ke il ne li uoloit respondre." A chest mot respondi li rois, et si li dist "Or me di, biaux amis. vieus tu dire a chertes et a uoir ke il soit diex pour che qu'il souffri la mort en cheste maniere : " Et ioseph li respondi. " Naie, dist il, pour che ne di ge mie qu'il fust diex, ne par che ne conquist il mie sa deite, anchois estoit diex deuant tous les orages, et tous iours sera diex que ia ses regnes ne prendra fin." Et li rois respondi. " Coment me veus tu prouer : pour chou se il morut ke li mondes fust par sa mort sauues." " Che te conterai ie bien, dist ioseph, comme chil qui bien le sai. Ne ia che saches tu de voir, ne te ferai riens entendant ke ie ne sache uraiement. Mais or escoute, si oras comment il auint."



## CHAPTER V.

Joseph tells Evalach the story of Christ's Birth, Life, Death, Descent into Hell, Resurrection, and Ascension, and his sending the Holy Ghost to his disciples.

“Av tans auguste chesar le boin empereour de rome qui tint l'empire .xliij. ans, et garda la terre si longement en ferme pais : au chief. de xxvij. ans. apres che qu'il eut este coronés, auint que diex enuoia son angele en vne chite de galylee qui est apielee nazareth, a vne puchiele qui auoit non marie. Et quant li angeles vint deuant li, si li dist, “Diex te saut, marie, plaine de grasce, diex soit en ta compaignie. Tu es benoite deseure toutes autres femes. et li fruis de ton uentre est beneois.” Quant la puchele oi la parole, si en fu mult esbahie, et commencha a purpenser de quel maniere chis salus pooit estre. Et li angeles li dist. “Marie, ne sois de riens esbahie. Car li sires du chiel t'a regardee et dounee sa grasce. Et si saches de uoir, ke tu enchainteras, et si enfanteras .j. fil qui sera apieles ihesus crist. Chil enfes sera de mult grant puis-sanche. Car il sera flex dieu.” Et la puchiele respondi. “Biaus sire, comment porra chou auenir. Ia ne conui iou onques home carnelment.” Et li angeles li dist. “Marie, li sains esperis descendera en toi : et la virtus dieu le haut en-umbrera dedens ton cors.” Et la puchiele respondi al angele. “Diex notre sire fache son plaisir de mi comme de s'anchiele, car ie sui apparillie a son plaisir et a sa volente.” Et maintenant k'ele ot che dit, si descendi li sains esperis dedens li, et si enchaina. Et quant ele ot le fruit porte iusc'a son droit terme. si enfanta .j. vallet qui fu apieles ihesu crist, ensi com li angeles l'auoit dit. Chil enfes fu de si grant hau-

How God sent  
his angel to the  
Virgin Mary,

who told her  
she should  
conceive and  
bear a child  
who should be  
called Jesus  
Christ.

How the Spirit  
descended into  
her, and she  
brought forth a  
vallet who was  
called Christ.

teche et de si grant pooir ke troi roi d'orient le vinrent aourer au tresime iour de sa natiuite. Et si aporta cascuns del plus chier auoir que il puet trouuer en toute sa terre. Ne onques ni orent conduit ne auoient ke seulement vne estoile, qui aparut si tost com il funes, ne onques mais n'auoit este veue. Et quant herodes qui estoit roi de iudee seut ke vns teus enfes estoit nes qui serroit rois des iuis, si en eut paour ke il ne le desiretast, si fist ochire tous les enfans de la terre de bethleem. de .ij. ans et demi en aual. Tant qu'il en i eut ochis .c. mille, et .xl. mile. et en cheste maniere se quida herodes uengier del enfant. Mais li haus sires qui de tout est poissans sauoit bien son mauuais pense. Si garda si soi meisme des mains as felons qu'il ne porent auoir de lui ballie. Anchois l'enporta la vierge puchiele sa mere en egypt, et si i demoura iuse' apres la mort herode par l'amonestement d'un angele. Et quant il fu portes en egypte. et il commencha a entrer en la terre, si fist si grant demoustranche de sa venue ke il n'eut temple en toute le terre de egypte dont aucune ymage ne chaist a terre et debrisoient toutes de teus en i auoit. Iteus sinefianches faisoit li urais dieus en sa petiteche. Et quant il fu raportes de egypte, et il crut tant que il vint en aage de .xxx. ans, si rechut baptesme, et lors commencha il a faire les grans miracles en apiert. Car il rendoit as auules lor veue. Il garissoit les malades de toutes enfermetes. Il faisoit les contrais redrechier et aler tous sains. Il garissoit de si vil enfermete com de meselerie. Il faisoit les sours oir cler. Il faisoit les mors reuenir en vie. Iteus miracles faisoit li vrais diex en apert, uoiant toutes les gens. Et quant il eut ensi oure en maint lieux et par maintes fois: si en orent enuie li iuis. Si parlerent a .j. de ses disciples ke il prist d'aus .xxx. deniers, si le vendi. Et chil le present, si le crucefierent el fust. Et quant l'ame fu issue de son glorieus cors, si ala en infer: et si en ieta hors: tous chiaus qui son seruiche auoient fait en tere puis le commencement du monde. Et quant vint au tierch iour apres che que il eut este mis el sepulchre: car iou meismes li mis, et le despendi de la crois. Si resuscita, et s'en issi del sepulchre tous en

How 3 kings of the east come to worship Christ, led by a star.

How Herod kills 140,000 young children.

How the Virgin goes into Egypt,

and at Christ's approach all the images in the temples fell down and were broken.

How at 30 he is baptised, and works great miracles,

till the Jews bribe one of his disciples,

and crucify him. He goes into hell and releases his servants,

and rises again the third day.

cors. et en esperit. Ne onques les gardes qui estoient mises pour lui garder, ne le peurent si bien gaitier que il ne s'en issist. et si remest li sepuchres autresi fermes com li iuif l'auoient laissie quant il l'eurent fait garder. Car il l'auoient mis desous vne mult grant pierre. et mult grosse : si fu trouuee en tout autrestel maniere com ele i auoit este mise. Et quant il fu resuscites, si apparut puis maintes fois a ses amis qui mult estoient dolent et esbahi de la mort de lui. Et puis fist il deuant aus plusieurs miracles, par quoi il sauoient de uoir ke il estoit vrais diex. Et quant il eut este .xl. iours. en terre apres sa resurrection : si monta au quarantisme iour el chiel, voiant ses disciples. Et quant vint a l'onsime iour apres chou ke il i fu montes, si lor enuoia le saint esperit de la destre a son grant pere glorieus, de les qui il siet et sera perdurablement."

How Christ  
appeared after  
his resurrection,

and ascended  
into Heaven,

and sent the  
Holy Spirit to  
his disciples.

## CHAPTER VI.

Evalach's objections to, and questions on, Christ's story. Joseph answers, explaining why God sent Christ on earth (pp. 48-9); in what sense he had a father and mother (p. 50); how there is also the Holy Ghost (p. 50); and how the three persons are yet one God (p. 51). He tells, too, of the creation of men to replace the Tenth Legion of Angels (p. 51), of the Temptation and Fall; Christ's taking flesh (p. 52), and how he went into and came out of his mother's womb without hurt to her virginity (p. 53); and how he was baptised and crucified, and went into hell (p. 53); and how he took out of hell all who had done his works during their lives (p. 54).

Evalach asks,  
'Had your God  
a father and  
mother?'

'Then he must  
have been born  
of man and  
woman.'

Joseph  
explains;

'God saw evils  
increase on  
earth,

and, to rescue  
men from hell,  
sent His son

A chest mot respondi eualach, et si li dist. "Coment di, ua, tesmoignes tu donques: ke chil diex qui tu tiens a si poissant ke tu l'apieles signour de toutes choses, eut pere et mere:" "voirement, che dist ioseph, testmoig iou, et di pour voir, ke il eut et l'un et l'autre." "Et puis ke il eut, che dist eualach, et pere et mere, dont ne nascui il mie sans assablement d'ome et de feme. Car de feme ne puet enfes naistre se il n'est engenres dedens par accompagnement d'ome. Et se enfes estoit en autre maniere concheus: che seroit contre nature et contre acoustumanche." "Rois, dist ioseph, ie te mousterrai apertement et te ferai counoistre comment il fu concheus sans nulle carnal compaignie. Et comment il nascui de la puchiele sans le puchelaige maumetre ne empirier." "Cheste prouanche, dist li rois, escouterai iou mult volentiers." "Il auint chose, dist Ioseph, ke li sauueres du monde vit les maus qui monteplioient en terre, et si vit ke li bien et li mal estoient tout vn de guerredon. Car autresi bien aloit chil en infer qui tous iours auoit fait bien. comme chil que tous les maus auoit fais. Et li dous sires se pensa ke che n'estoit pas raisons ke li mal fuissent parel as biens. ne li preudom. comparast la folie au mauuais. Si dist qu'il raiemberroit home de douleurs d'infer. Si prist son fil et si l'enuoia en

terre pour acomplir toutes les choses qui apartenoient a nature d'ome. fors que pechiet seulement. Et quant il fu uestus de mortel char, pour chou ne laissa il mie a estre diex si com il auoit tous iours este. Mais il prist chou qu'il n'auoit onques eu, che fu mortalites. Et pour chou que li pere uit qu'il ne pooit raiembre. tout le monde par .i. home qui fust samblans as autres : pour chou i enuoia il son fil qui estoit quites et nes des pechies dont tout li autre estoient entechiet et maumis. Car il n'estoit pas raisons ne drois ke nus pechieres rachataist les autres pecheours. Ne puis qu'il estoient tout entechie : comment pooit ne deuoit garandir li vns l'autre, ne deliurer. Mais pour chou ke li fieus dieu fu nes et mondes de tous pechies. et de toutes uilenies : pour chou eut il le pooir de racater le perdurable mort del home par le mort de son precieus cors." "Pour chou, dist eualach, ke ie ne te ting pour jure. Car quant tu m'as vne cose recounue et puis si le me nenoies apres. Car encore tesmoignes tu de ton dieu, ke il a pere. et si dis ke il ne fu pas engenres de carnal compaignie. et che ne puet auenir. ne raisons ne verites ne sambleche mie." "Rois, dist ioseph, tu m'as en conuent ke tu m'escouteras a prouer comment il puet naistre de char de feme sans asablement de char d'ome, et sans maumetre le puchelaige de sa mere qui tous iours fu puchiele, et apres et deuant, et comment il puet auoir pere sans estre engenres carnalment." "Tout chou, dit le rois, doi iou escouter sans faille. Et ie l'escouterai uolentiers : Se tu le me sauioies faire entendre. Mais tu ne sambles pas hom qui soit si durement fondes de haute clergie : que tu peusses prouer cose qui si grant meruelle est a dire : que ele est encontre nature et encontre acoustumanche, ne onques mais oie ne fu." "Rois, fait ioseph, ore m'escoute, et ie te mousterrai comment il nascui de la puchiele : sans carnal compaignie, Iche te mousterrai, mais tu oras auant comment il eut pere. qui flex il fu sans carnal engenrure. Il est uoirs ke il est vns seus diex : chil qui toutes choses fist de noient. Chil fu tous iours diex. et diex sera tous iours. Car il n'eut onques commencement, ne fin ne puet auoir a nul tans. Chil est apieles peres, et ensi

to fulfil all be-  
longing to man's  
nature;  
but he remained  
God.

The world could  
not be redeemed  
by a sinner,

but as Christ  
was clean from  
sin, he could re-  
deem men from  
eternal death.

Eualach does  
not see it.

Joseph tells him  
he has agreed to  
hear his proof.

Eualach thinks  
Joseph hardly  
learned enough  
to prove his  
point.

Joseph says he  
will first ex-  
plain how Christ  
had a father.

l'apielent chil qui sont urai creant. Et nepourquant se il l'apielent pere : pour chou ne sont il urai creant. Se il ne le croient de cuer ensi com la bouche le dist. Car comment que la bouche paraut. del cuer muet la boine creanche et la mauuaise. Ichil diex si est apieleés peres, pour chou ke chil de qui ie te parole est ses fieus, car il l'engendra desdeuant le commenchement de tous les aages. Et si ne l'engendra il mie carnement, mais esperituelment. Ne li peres ne fu onques fais ne cries ne engennes, ne onques ne nascui. Ne li fiex meismes ne fu onques fais ne cries. mais il fu engennes si com vous aues oi ke i'ai dit, de l'esperitel engennure. Et si fu puis nes de la virgene. Mais chele natiuites ne fu mie selonc la deite : mais selonc l'umanite. Ensi poes entendre, et deues, ke la natiuites de par sa mere fu faite carnement. mais la natiuites ke il eut de par son pere fu esperitelment. Chele de par la mere fu morteus. Car chele humanites morut ke il prist dedens les flans a le virge marie, de qui il fist sa mere. Mais chele de par le pere fu perdurable. Car chou ke il eut de par le pere ne souffri onques mort, che est la deites qui ia ne li faura. anchois durra tous iours sans prendre fin. Ore aues oi comment li fiex dieu fu engennes et nes del pere esperitelment, et comment il fu nes carnement de la mere. Apres oras comment li puchelages de la glorieuse puchele qui fu sa mere remest autresi sains' apres comme deuant, et autresi entirs sans maumetre et sans entamer. Mais ie vous dirai auant d'une persone qui de ches deus issi et qui est parelle et ingaus as autres deus persones. Che est li sains esperis. Ichil sains esperis ne fu onques fais, ne cries, ne engennes par le pere ne par le fil. Mais il est issus et de l'un et de l'autre. Chil sains esperis est conforteres, et consillieres, et espurge-mens des cuers et des pensees. Chil sains esperis faisoit as prophetes parler che ke il disrent de dieu, et si ne sauoient ke il disoient. nient plus ke li hom forsenes porroit faire estables les paroles qui li uolent hors de la bouche. Toutes ches coses ouuroit li sains esperis en aus. et qui urais creans est : il croit et aoure le saint esperit autresi com le pere et le fil. Li peres est parfais diex par soi. et si

God is called  
Christ's father

for he begat him  
before the ages,  
not carnally  
but spiritually.

For Christ was  
not made, but  
begotten of  
spiritual beget-  
ting.

His birth by his  
mother was of  
flesh; but that  
by his Father, of  
spirit, and im-  
mortal.

Of the Virgin's  
virginity.

But first of the  
Holy Ghost,

who is the Com-  
forter and the  
Purifier,  
who made the  
prophets speak,

and who is wor-  
shipped like the  
Father and Son.

a parfaite deite enterine et perdurable sans fin et sans commencement, et de toutes choses est poissans. Li fieus autresi est parfaits diex et perdurables, et si est paraus au pere, selonc l'umanite est li plus bas ke li peres. Mais li fiex selonc l'umanite est morteus. Li sains esperis est parfaits diex en soi meisme. et selonc la deite est tous paraus au pere et au fil. Ensi est li peres diex, et li fiex dieus, et li sains esperis diex. Et ne pour quant il ne sont mie troi dieu. Car pour chou se il sont trois choses en persones, pour chou ne sont il pas troi dieu, mais vns tous seus. Car soit che que li peres et li fiex et li sains esperis soient trois persones, ne pour quant si ne sont il ke vne seule chose en nature et en deite et en poissance. Car autresi poissans est li peres com est li fieus et li sains esperis. Et autresi grans est li fieus en deite com est li peres et li sains esperis. Et d'autrestel grandeche est li sains esperis com est li peres et li fiex. Ensi uienent ches trois persones d'un seul dieu, et a vn seul dieu repairent ches trois persones. et autrestant puet li une comme les trois, ne les trois ne sont autre chose naturellement ke vne. Ches trois persones apiellent li vrai creant, trinite. et le seul dieu apiellent il unite, et si aurent les trois persones. Ches trois persones furent mult bien ramenteus au commencement du monde quant li peres cria toutes choses, car il dist 'Faisons home a notre ymage, a notre samblanche.' Cheste parole dist li peres a son chier fil. Car il sauoit bien, comme chil qui toutes choses a deuant ses iex, ke li fiex soustenroit encore angoisse de mort pour homme rachater des grans douleurs ou il cairoit par son mesfait. Pour che apiela li peres la persone del fil a faire si haute chose comme li hom deuoit estre. qui il ne voloit fourmer ne establir ke seulement pour restorer la disime legion des anges qui estoit cheu du chiel par son orguel. Et quant li hom eut trespasse le commandement de son creatour del fruit que il manga par l'amonestement de la feme qui li dyables dechut, si fu maintenant ietes hors de paradis. et si li fu dite vne mult felenesse parole. Car ses sires qui l'auoit fait a la samblanche, li reproua la grant aaise ke il auoit perdue par son mesfait. et li nouma le grant

The Father is perfect God, and the Son too, though below the Father as to his manhood; and the Holy Ghost is perfect God ;

but they are not three Gods,

but one God,

one in nature, godhead, and power,

all equally great.

The three are called the Trinity, and the one Unity.

How God said 'Let us make man in our image, after our likeness,'

and called the Son to make so high a thing as man to replace the tenth legion of angels.

How, when man was cast out of paradise, a hard saying was spoken to him.

damaige qu'il en auroit. car il le dist. 'Pour chou ke tu as plus obei a ta feme ke ie t'auoie donee, ke a moi qui t'auoie fait, pour chou soufferras tous iours mais tel paine, et tu et ti oir, ke vous mangeres votre pain en trauail et en suour.' 'Et tu,' dist il a la feme, 'enfanteras ta porteure en tristeche et en doleur.' Cheste promesse a mult bien rendue a tous cheus qui d'ome sont puis issu. Car nus n'enterra ia en chest siecle, tant soit de grant poissanche: qui ia soit deliures de trauail et de paine des ichele eure ke il s'en ist. Ne ia feme ni enfantera a si petit de dolour k'ele n'en soustienge plus ke ses cuers ne porroit penser ne sa lange dire. Et tant durement ont achate le pechiet au premier home, si oir qui de lui sont issu, ke il ni eut onques chelui tant fesist bienfait en sa vie ke l'ame de lui n'en alast en infer si tost comme ele partoit du cors. Tant que li fiex dieu ne vaut plus souffrir cheste grant doleur si descendi en terre pour chou ke il voloit l'ome metre hors de la grant male auenture que il soustenoit pour son mesfait. Si uît que ore auoit il asses compare son outrage, et ke bien estoit de ore mais tans et eure: ke il le rapelast en pite et en misericorde. Et quant il fu en terre descendus: il ne le uoloit pas maintenant aler querre en infer, et traire hors a forche, sans raison moustrer. Anchois entra pour lui en vne chartre qui mult estoit escarse et estroite a herbergier si haut home et si riche comme chelui qui estoit sires de toutes choses. Che fu li uentres de la puchele ou il se herberga. Apres quant il eut este en chele chartre .ix. mois en prison: si s'en issi a droite eure de naistre, ensi comme l'umanites le requeroit. Et ne pour quant de tout en tout ne fu il mie concheus ne nes. si com humanites requiert. Humanites requiert sans faille: ke hom naisse et ke il soit concheus. et en cheste maniere acompli il humanite, d'estre concheus et de naistre. Mais humanites requiert plus. Ele requiert ke hom naisse en doleur et en tristeche, et ke il soit carnement concheus d'ome et de feme. En cheste maniere n'acompli il mie humanite. Car il ne fu mie concheus par assablement d'ome et de feme. Mais par la umbrement del saint esperit qui descendi par l'orelle de la puchele dedens

God's curse on  
Adam and men

and on Eve and  
women.  
How really the  
curse has been  
fulfilled.

To rescue men  
from sorrow,  
Christ  
descended on  
earth,

and when there

entered a  
strait and  
narrow prison,

the Virgin's  
womb; and

was there nine  
months, and  
then came out,

but not, as  
humanity needs,  
with pain and  
sorrow and  
carnal assembly,

but by the over-  
shadowing of  
the Holy Ghost,  
through the  
ear of the  
Virgin.



le glorieus vaissiel de son beneoit uentre. En chelui vaissiel ke li sains esperis vint pûrefier, se herberga le fiex dieu. et si nascui si sagement ke onques li puchelaiges de sa glorieuse mere n'en fu maumis ne a l'entrer ne a l'issir. Mais tout autresi com li rais du soleil luist parmi la clere iaue si qu'il est ueus iusc'au fons. sans che qu'il ne desoiure mie les ondes de li aue ne ne depart: anchois remaint autresi clere et autresi biele com ele a deuant este. Tout autresi entra li fiex dieu dedens le uentre de la puchiele sans son puchelage maumetre ne empirier. Et en son concheuement si eut .iij. manieres qui onques mais oies n'auoient este en concheuement d'ome et de feme. Car il fu tout primierement concheus sans pechie. Che est la premiere maniere. L'autre maniere si est, qu'il fu concheus sans carnal compaignie, ne che n'auoit onques este oi. La tierche maniere fu de chou ke sa mere ki puchiele estoit, ne pierdi onques son puchelage, ne au concheuoir ne au naistre. Anchois le lascia chil qui l'eslut a estre sa mere autresi saine et autresi enterre com il l'auoit trouee. Et a son naistre fu depichie la maleichons qui fu faite a la premiere feme quant il li fu dit 'tu enfanteras ta porteure en douleur.' Car il nascui si saintement ke onques sa mere n'en eut ne douleur ne angoisse. Iches manieres merueilleuses aporta li fiex dieu, et a son concheuoir et a son naistre. Et quant il fu nes, pour chou ne vaut il mie tantost rachater l'omme ke il estoit uenus querre, anchois demoura .xxxij. ans en terre, et conuersa en samblanche d'ome auoec les autres homes. Et quant vint au chief de xxx. ans. si rechut tous premiers notre sauement. Che fu baptesme. Car il se fist baptisier a vne home qui il porta tesmoing ke il estoit li plus haut vers dieu: qui onques nasquist de feme desflourie. Che fu sains Jehans baptistes. Et quant vint au tierch an apres son baptisement, si souffri angoisse de mort. Car il uoloit acomplir toutes les choses qui apartenoient a humanite, fors seulement pechie. Et quant il eut souffiert si grant angoisse comme de mort pour l'amour de homme: si en ala en infer il meismes, et si en traist trestous chiaus

How Christ's birth injured not the virginity of His mother, as a sunbeam hurts not the clear water.

The three differences between the conception of Christ and men.

1. it was without sin.  
2. without carnal assembling.  
3. his mother did not lose her virginity,

or suffer Eve's curse,

for the birth was painless.

How Christ lived 32 years on earth,

and at 30 was baptised,

by St. John the Baptist and three years after, died,

and went down into hell.

How Christ  
rescued the  
doers of his  
works from  
hell.

Joseph sums  
up his speech.

et trestoutes cheles qui ses oeures auoient faites en lor vies. Si grant amour moustra diex a l'omme: car il ne le vaut onques rachater des douleurs ke il souffroit par autrui mort ke par la soie. Ore poes auoir entendu comment il eut pere sans carnal engenrement, et comment il nasqui de feme sans compaignie d'ome, et comment il nasqui de la puchiele sans son puchelage maumetre ne empirier."

## CHAPTER VII.

Part 1. How Evalach remarks that Joseph has been saying just what he likes and nothing which looked like truth. Joseph answers and confounds the doctors of the city (p. 55). How Evalach sends for Joseph's companions, and how Joseph's son tells the king why they go barefooted (p. 56). How Evalach lodges Joseph and his company (p. 57).

Part 2, p. 57. How Evalach in his bed thinks about the defence of his country, and the Trinity and the Virgin's virginity (p. 57). How he sees a vision of three trees, of which the middle one, with an ugly bark, bleeds when cut, and jumps out of its bark, and then into it again (p. 58); and how washing in the blood changes men's forms (p. 58); and how some of the tree's roots and leaves are plucked and burnt (p. 59). How Evalach tells his vision to a chamberlain, and they see three writings on the trees 'This creates,' 'This saves,' 'This purifies' (p. 59); how the three trees become one (p. 60). How the king and his chamberlain see a child pass and repass through a locked door in a wall (p. 60); and how a voice tells the king—this is a type of the Miraculous Conception of Christ (p. 61).

Lors parla eualach et si dist “Tu me fais entendant vnes coses ke nus ne porroit metre en uoir, ne en nule maniere ne samble raisons. Car tu dis ke il ne fu pas engenres en la feme dont il nascui. et ke ele estoit puchiele, ne onques ses puchelages n'en empira. Apres me dis, ke li peres et li flex et li sains esperis ne sont ke vns seus diex et si est chascuns d'aus .iiij. diex par soi.” “Lors, dist ioseph, tu l'as bien recorde ensi com ie le t'ai dit, et ensi le tesmoigne iou bien encore.” “Par foi, dist li rois, tu tesmoignes chou ke tu ueus. Mais tu ne dis nule cose qui par semblant puisse estre uoire.” A tant fist li rois enuoier querre tous les clers de la chite. et quant il furent tout uenu : si commencha ioseph a parler a aus si durement, et traioit si auant tous les fors mos des escriptures, ke chil s'en esbahissoient tout. et disirent en la fin ke il ne li responderoient mais deuant l'endemain. Ensi se departi l'assamblee, et li rois apiela ioseph, et si li demanda comment il estoit apieles ioseph de arimathie. Et li rois esgarda les pies qu'il auoit nus, si les vit mult biaux et

Evalach thinks Joseph's sayings neither true nor reasonable;

he has said what he likes.

The learned of the city come, and Joseph confounds them.

Evalach asks Why he is named Joseph of Arimathea.

Evalach promises to house Joseph, and to hear him next day.

Joseph tells him he has 75 companions who for the love of Christ have given up all earthly wealth.

Evalach desires to see these companions

and asks them why they suffer such hardships. Josephes (Joseph's son) says, 'for the love of Christ,

who was crucified between two thieves,

for whom we ought to die twice over.'

mout blans, si li sambla meruelles bien hom qui eust este a grant aoise, et soupechounoit dedens son cuer ke il fust de haute gent nes. si l'en prist mult grant pites. Lors l'apiela, et si li dist. "Ioseph, ie te ferai herbergier a nuit mais, et si aras pour toi aaisier tout quanke deuiseras de bouche. Et demain parleras a moi. Car ie t'ai a nuit mult volentiers escoute, et plus volentiers t'escouterai iou demain, car ie serai de grignour loisir que ie n'ai hui este."

"Sire, che dist ioseph, ie ne sui mie seus en cheste vile. anchois i a en ma compaignie en-chore .LXXV. ke hommes ke femes. Et si sachiez de voir, ke il n'en i a vn ne vne qui pour l'amour ihesu crist n'ait laissies toutes les terrienes richoises. Si me vont siewant sans or et sans argent ensi pourement com vous me poes veoir. Mais ne-pourquant se il vont ensi pourement, pour chou ne meurent il mie de faim. ains sont il assase de la rikeche au glorieus signour en qui il croient. ke lor cuer ne desiroient nule viande terriene dont il n'aient a lor volente." Lors dist li rois ke il les voloit veoir. et ioseph les apiela de hors la ou il estoient a reste, si les fist venir deuant lui. Et quant li rois les vit venir tous nus pies et si pourement vestus, si en eut mult grant pite selonc sa creanche. Si les apiela, et lor demanda pour quoi il souffroient si grant penitanche, d'aler nus pies et d'estre vieument vestu et pourement. Lors li respondi li fiex ioseph qui estoit apieles iosephes, et si li dist. "Rois, nous souffrons cheste petite penitanche pour l'amour del glorieus fil dieu, qui si grant et si angoisseuse le souffri pour nous, ke il en eut tresparchiet le cors et les membres si uieument et a si grant honte comme chil qui fu detrachies et mesames et cruchefies en mi lieu de deus larrons. et tout chou souffri il pour nous de son boin gre et de boine volente. En quel seruiche li porriens nous mieus rendre qui peust che seruiche guerredouer. Se nous nous souffriemes a crucefier autresi com il fist soi : ne l'auriemes nous pas guerredone asses, car il commencha. La bontes commenche du plus haut au plus bas. ch'est de dieu a home. Il est bien drois k'ele li soit guerredonee a double. Ensi nous conuenroit morir deus fois pour lui se nous li voliens sa bonte guerredouer

Chertes, mult seroit de boine eure nes qui cent fois porroit morir, et cent fois morroit. par conuent ke sa mors fust au plaisir et a la uolente del glorieus signour. et ke il tenist sa bonte a bien guerre-donee ” Quant li rois oi chelui si bien parler, si demanda a ioseph qui il estoit, et comment il auoit non. Et ioseph li dist “ sire, il est mes flex, et si est apieles iosephes.” Et il demanda se il sauoit de letres. Et ioseph li respondi ke il en sauoit tant que nus clers de son eage n'en pooit plus sauoir. et si parloit si bien et si beel com il auoit oi. Lors apiela li rois vn sien sergant, et si li commanda que il herbergast ioseph el plus aaisie ostel de la uile, et si gardast ke il ne li fausist nule riens, ne a lui ne a sa compaignie. Ensi departirent chelui iour, si en fu menes ioseph et sa compaignie a .i. mult riche ostel et mult aaisie, si orent a chele nuit a grant plente de mult boines viandes, et si orent mult boins lis ke il auoient tant longement desirres. Car il n'auoient geu en lit onques puiske il auoient este meu de lor osteus.

Evalach asks who Josephus is.

The king has Joseph and his companions nobly lodged for the night,

and the beds are very good.

[II.] Chi laisserons de ioseph et de sa compaignie. et si vous dirons del roi eualach qui gist en sa cambre mult pensieus : et mult entrepris de deus pensees. Li premiers est, de sa terre defendre encontre les egyptiens qui mult durement li auoient gastee sa terre, et lui meisme desconfit et cachie de la plache. De chesti pense estoit il si entrepris que en nule maniere il n'en sauoit ke faire. Anchois auoit mult grant peur ke il ne perdist, et sa terre et toute s'ounour terriene : par che ke si baron li estoient tout failli. D'autre part estoit si pensis de che que ioseph li auoit dit, que il le feroit venir au de-seure de tous ses anemis. et ke il li feroit gaaignier la grant ioie qui ia ne prenderoit fin. se il voloit son conseil croire. Mais nule riens, tant i pensast durement, ne li pooit faire entendre, comment li peres et li flex et li sains esperis estoient trois persones, et si n'estoit c'une seule cose. Et si ne pooit croire ke la virge eust concheu et enfante sans son puchelage maumetre. Ichies deus seules choses ne li pooit nus faire entendre ne counoistre. Endementiers ke il pensoit a ches deus choses counoistre et apercheuoir, primes a l'une et puis a l'autre :

Evalach in bed is troubled with two thoughts : 1, how to defend his land ;

2, of what Joseph had told him,

and how the Father, Son, and Holy Ghost were three, and yet one ; and how the Virgin had borne a child without losing her virginity,

Evalach's  
vision. He sees  
the stock of a  
tree, whence  
spring three  
equal trunks,

the middle one  
having an ugly  
bark.

Under the  
first trunk  
are many  
people ; two  
go to a ditch  
and jump into  
it ;

most of the  
others follow  
them and jump  
in too ;

but some run to  
the ugly-barked  
tree and chop  
it all round.

A great stream  
of blood flows  
out,

and leaves the  
bark, but the  
fruit jumps into  
the ditch :

the tree jumps  
out of the ditch,  
dragging much  
people with it,

and gets into  
its bark again,  
and becomes  
bright and  
shining.

si li auint vne auisions, ke il veoît en mi lieu de sa maison la choke d'un grant arbre. Mais il ne pooit apercheuoir ques arbres c'estoit, ne de quel nature. De chele choke naissoient .iij. ieton mult grant et mult droit et mult haut. et si estoient tout .iij. d'un grant et d'un gros et d'une maniere. Ne mais itant ke li moiens estoit couuers d'une laide escorche obscure. et li autre doi l' auoient autresi clere comme cristaus. Desous le premier ieton a destre : si auoit gens de toute manieres. et de ches gens s'en departoient doi de la compaignie, si s'en aloient iusc'a vne fosse qui estoit vn peu loing Et quant il venoient a la fosse, si saloient dedens. La fosse estoit si laide et si noire que nus n'en porroit tant dire qu'il n'en y eust encore plus. Quant chil doi estoient dedens, si convenoit a fine forche que tout li autre alaissent apres, et il i aloient tout et saloient ens, li vns apres l'autre, sans chou ke nus n'en repairoit. Et quant il en i eut tant sali ke la menre partie fu remese. Si uinrent li vn de cheus qui remes furent. Si coururent a l'arbre qui auoit la laide escorche, si le commenchieurent a decauper tout enuiron. et quant il eurent chou fait. il ne s'en vaurent pas a tant souffrir. anchois le perchoient a tareles en .iiij. brankes qui i estoient. Et quant il l'orent ensi mehaignie ke des plaies ke il li eurent faites enuiron : ke des partrus que il li orent fait as tareles : si en issi vns si grans ruissiaus de sanc, ke tot chil qui i estoient si peussent baignier. Tant ke il pechoia. et quant il fu cheus, si ni remest onques riens de lui en la plache. fors ke seulement l'escorche de hors, qui remest illuec tout en .j. monchiel. Mais li fruis dedens qui estoit plus biaux et plus clers ke ie ne vous sauroie conter, fist si grant saut au kaoir que il se lancha iusques dedens la fosse ou les gens estoient cheues. Et quant li rois se regarda, si uît l'arbre lanchier hors de la fosse, et si entraenoit apres lui mult grant partie de la gent qui dedens la fosse estoient. et se tenoient as rains et as brankes enuiron. Apres chou reuenoit li arbres en son lieu, et si se reuestoit de l'escorche ke il auoit deuant eue, mais ele uiuoit toute, et deuenoit si clere et si resplendissans que nus hom qui deuant

l'eust esgardee ne peust quidier ne croire ke che fust ele. Apres esgarda li rois, si uit ke vne parti des gens qui estoient remes de salir en la fosse: prenoient le sanc qui estoit a terre coules, si en lauoient le cors. Et maintenant qu'il s'en estoient laue, si cangoient tout leur samblanches et lor figures. Et l'autre partie prenoient les rains de l'arbre et les fuelles, si en decaupoient vne partie et en ardoient. Cheste meruelle esgarda li rois mult longement, et de la grant meruelle que il en auoit fu si esbahis, que il quidoit tout uraument dormir, et ke che fu stsonges ke il veoit. Et quant il eut mult longement este en chest quidier. si se tourna et retourna, et aperchut, et sent uraument que il ueilloit, et que il ne songoit mie. Et lors fu il asses plus esbahis que il n'auoit deuant este. et plus s'esmerueilla asses quel merueille che pooit estre. Et quant il i eut grant pieche pense: si esueilla .i. sien camberlenc qui gisoit deuant lui. en qui il se fioit mult. Si se pensa ke a chesti seul mousterroit sa vision, et ke ia autres ne le uerroit que il peust. Et quant il l'eut esuillie mult coiemment, que li autre ne l'oissent qui gisoient entour. si le traist d'une part, et si le mena iusques pres des arbres. Et chil, quant il les vit, si durement fu esbahis que il ne peut onques parler d'une mult grant pieche. Quant li rois eualach le vit si durement esbahis, si le prist par le main, et si le commencha mult a conforter, et dist ke il n'eust mie paour. car de chou ne li pooit nus maus uenir. Lors se traist il meismes vers sa couche, et prist les chierges qui ardoient deuant son lit, et si les aporta par deuant les .iij. arbres pour esgarder et pour cunnoistre de quel maniere il pooient estre. Mais tant connut il bien que il estoient troi, et que li moiens, qui auoit eu le laide escorche, naissoit del premier. Et li tiers si issoit et de l'un et de l'autre. Et li rois esgarda en haut, si uit en cascun des arbres, letres escrites, les vnes d'or, et les autres d'asur. Et si disoient les letres del premier arbe. "Chist forme" Et li arbres secons auoit letres qui disoient "Chist sauue." Et les letres del tierch arbre disoient. "Chist purefie." Et quant li rois se regarda, si uit que tout li troi arbre uenoient a vne tige, et ke ele

The king sees some of the people wash their bodies with the blood in the ditch; it changes them:

the others cut off branches and leaves from the tree and burn them.

He thinks it must be a dream,

but finds he is really awake,

and so rouses a trustworthy chamberlain,

and shows him the trees,

and tells him not to fear;

and takes the candles by his bed to look at the trees.

He sees there are three, and that the ugly-barked one springs out of the first, and the third from the other two; and that on the first is, 'This creates,' on the second, 'This saves,' on the third, 'This purifies.'

estoit si soutieus : que nus n'en peust deuise le commencement : tant durement i auisast. Et si estoit la tige si haute que nus hom, tant eust clere esgardeure, n'en peust mie la fin veoir pour nule paine qu'il i mesist. Mais tant estoient sutil li enlachment des trois arbres que quant il estoit au roi auis ke il eust deuises tous trois uraiment, et conneu l'un del l'autre. Apres li estoit auis que il ni veoit ke une seule maniere de fuelles, et de fust, et de fruit, et ke li troi arbre que il auoit auant deuises en trois coses n'estoient c'une seule chose ore en droit. Ensi desdisoit chou qu'il auoit deuant iugie. Si en estoit si esbahis : que il ne se sauoit a quoi tenir.

The three trees  
are truly one.

The king is con-  
founded.

He looks at a  
secret door of  
marble,

Endementiers que il pensoit a cheste meruelle que il ne pooit connoistre du tout en tout. Si regarda vers vn mur d'une sieue cambre dont li huis estoit de marbre, seeles dedens le mur si soutieument que a paines peust estre apercheu ke il i eust huis ne entree : tant i seust on esgarder ententieument. Ne il meïsmes ne quidoit mie ke nus de sa maison le seust ke il tout seulement. Et quant il

and sees a  
little child who  
has come  
through it  
without its  
opening,

regarda vers l'uis, si vit ke vns petis enfes estoit dedens, qui mult estoit et biaux et blons. Et si entroit en tel maniere ke li huis n'ouuroit ne tant ne quant. Anchois remanoit autresi seres et autresi clos com il estoit deuant chou qu'il i entrast. Et quant il

and goes back  
through it  
also.

eut vn peu demoure, si reuint hors isnel le pas tout autresi com il i estoit entres sans l'uis ouurir, ne onques ni parut eu nule maniere que il i fust entres ne issus. Et quant li rois vit cheste chose : si fu

The king  
wonders still  
more.

asses plus esbahis de cheste meruelle que il n'auoit este de toutes les autres. Car il ne quidoit ke diex ne autres peust dedens si fort mur entrer que en aucune maniere ni parust. Lors commencha mult durement a penser li rois, et ses camberlens qui estoit auoec lui estoit si esbahis et si peureus que il n'osoit mot dire de la bouche, anchois gisoit tous estendus a terre autresi que se il fust tous mors.

The chamber-  
lain lies on the  
ground as if  
he were dead,

Et li rois vint a lui et si le leua par la main destre en haut, et si li dist se il auoit toutes ches meruelles veues : et ke il l'en estoit auis.

but at last  
speaks to the  
king.

Et chil regarda le roi si com il peut. Et quant il eut le pooir de parler, si li dist. " A, sire, merchi, ne me metes plus en parole de



nule chose. mais menes moi en tel lieu que ie me voie autres teus meruelles comme iou ai veues. Car ie ne porroie viure en nule maniere pour que ie les veisse." A tant le prist li rois, si l'enmenoit en vne cambre pour faire couchier. Et toutes voies aloit pensant a la meruelle ke il auoit veue del enfant qui ensi estoit entres en la cambre, et issus. Ensi com il aloit pensant et meruellant dedens son cuer comment che pooit estre auenu, si oi vne vois qui dist. "Eualach, de quoi te meruelles tu: autresi comme li enfes est entres dedens ta cambre uoians tes iex, et com il en est issus ariere sans l'uis ouurir ne depichier: autresi entra li salueres du monde dedens le uentre de la uirge sans son puchelage enpirier ne maumetre, et autresi s'en issi." Quant li camberlens oi la vois parler, lors pareut si grant paour que il ne se peut onques soutenir, anchois chai tous pasmes a terre. et quida bien de uoir que tous li palais chaist sour lui, si grans effrois fist la vois: quant ele parla. Et li rois meismes en auoit si grant peur que nus n'en porroit dire la maniere. Ne onques en tout le palais, ueut home ne cheualier ne sergant qui ne s'en esuillast, tel noise et tel effrois orient par le palais. Et quant il eurent demande au roi qui il trouuerent leue: quel cose che peust estre. Si respondi li rois que che auoit este vns effrois de tounoire. Et che dist il, pour chou qu'il ne uoloit mie que nus d'aus seust sa vision, se cil non qui il l'auoit moustree. A tant s'en rala couchier li rois, et tout li autre se recouchierent. Mais li rois ni dormi onques del oel, anchois li tardoit mult que li iours fust uenus. Car il parlast mult uolentiers a ioseph priueement de chele vision qui li estoit aparue.

The king keeps thinking of the wonder of the Child.

A voice tells him that it is a type of the Miraculous Conception of Christ.

The people in the palace are terrified at the noise of the voice.

The king tells them it was a clap of thunder;

he cannot sleep, but desires to tell Joseph his vision.

## CHAPTER VIII.

Of Joseph. How he cannot sleep, and kneels on the floor and prays for counsel and comfort, for king Evalach and his distracted city (p. 36). How a voice tells him that his prayer is heard, and that Evalach has seen wonders which he shall send for Joseph to explain ; and that Josephus shall be consecrate to Christ, and take charge of His flesh and blood (p. 64). How Joseph is glad, and goes to bed with his wife Helyab, but not with carnal intent (p. 64) ; and how they had no carnal commerce till they begot Galahad their youngest son, and then not for desire of pleasure, but by the command of God (p. 65). And how holy men of White Britain, now called England, descended from Galahad (p. 65).

Joseph lies in bed, and sorrows over king Evalach's state.

Or vous lairons a tant ester del roi. Si vous parlerons de ioseph qui se gist en son lit mult pensis et mult angoisseus del roi eualach, comment il le porroit tourner a la creanche ihesu crist. Car il se pense ke s'il ore n'est mis el point de croire : il ni sera iamais mis. Car il a ore en droit trop grant mestier et de laie de dieu et del conseil as sages gens. pour chou ke il ne garde l'eure que il ait pierdu ou la millour partie de sa terre ou toute. par che que tous li mieus de son barnage li est faillis a son grant besoning. De cheste cose estoit ioseph. en si grant quisencon, que il ne pooit dormir del oel, ne ne faisoit se penser non. Et quant il eut geu vne grant pieche en tel maniere ke il ni eut ne dormi ne repose, si sali hors de son lit, et si se coucha a la terre a nus keustes et a nus genous, et commencha mult piteusement a souspirer del cuer et a plorer des iex. Et si commencha en ses plours et en ses soupirs vne orison en tel maniere com vous porres oir. " Biaux sire diex, tous poissans peres, fontaine de confort, habundans de misericorde, qui desis a pule d'israel par la bouche moysi ton saint ministre cheste parole. ' Ysaihel, se tu veus faire che que ie te commanderai : tu n'establiras mie dieu nouiel, ne n' avras dieu estrange. Car ie sui li tiens dieus qui tu dois

Joseph leaps out of bed, and kneels bare-kneed on the floor,

and calls on God,

by his promises to the Israelites,

aourer, qui te ieta de la signourie pharaon qui te tenoit en seruage.' Biaux sire, ensi com il est uoirs que il n'est autres diex que tu, et ke on ne doit autrui aourer : ensi uoirement demoustres tu ta grant poissanche et ta grant misericorde sour chel roi pecheour, et sour les autres de cheste chite. qui si sont desuoiet de la uoie de uerite : ke il ne counoissent lor creatour, anchois aurent les ymages de pierre et de fust qui ne lor poent aidier. et il i ont mise lor creanche ke eles les deffendent de lor maus. et eles les mainent a lor perdurable mort. Biaux sire, glorieus rois de toutes choses, qui, pour sauuer le mont qui perissoit, daignas angoisse de mort souffrir en la crois ou iou te vi claufichie. Sire, qui par ta poissanche me ietas sain et sauf de la prison ou ie demourai .xlii. ans ke onques ne goustai de nule terriene viande. Glorieus sire, plains de toutes pites, qui sauuas le roy dauid ton sergant contre goulia le grant qui tans maus auoit fait a ton pule. Sire diex perdurables, sans commenchement et sans fin : qui garandis daniel ton prophete en la fosse ou il fu mis entre les lyons. Qui a la glorieuse pecheresse marie Magdalaine perdounas ses pechies en la maison symon le liepreus. Sire, qui susanne la feme ioachim deliuras del faus tesmoing ke li doi viellart portoient encontre li. Sire, glorieus peres esperiteus, qui ietas les fiex ysrael del seruage pharaon. et les passas outre la mer rouge a sech. et qui les menas el desiert ou tu fesis plus pour aus que il ne deseruient vers toi, car tu le raemplisoies de toutes iches choses que lor cuer desiroient. et il ne se gardoient mie de toutes lor desloiautes faire uoiant toi. anchois te courchierent pluseur fies, et tu toutes voies les deliuras de toutes lor tribulations et mesis tous lor anemis desous lor pies. Sire, plains de misericorde, ensi com nous creons ke tu iches choses fesis, et que il n'est autres diex que tu seus Ensi uoirement enuoies tu hastieu conseil au roi eualach, qui tant est desconsillies pechieres que il ne puet estre ramenés a la uoie de uerite, se tu par ta grant poissanche ne l'en enuoies le corage et la uolente par le raemplissement de ton saint esperit qui est confors et consaus as desconsillies. Sire, ia desis tu a moi qui sui tes sergans

to show his power and mercy on Evalach and the Saracens,

who worship images of wood and stone.

Joseph conjures God,—by His death on the Cross,

by His deliverance of Joseph himself from prison,

by His saving David from Goliath,

by His protecting Daniel in the lions' den,

by His forgiveness of Mary Magdalene,

by His deliverance of Susannah,

by His rescue of the children of Israel from bondage,

by His delivering them from all troubles and putting their enemies under their feet,—

to send counsel to King Evalach.

quant ie issi de ma naete par ton commandement, que tu ne m'escondiroies de rien que ie te requessisse de boin cuer et de boine uolente pour ke ie vausisse servir loiaument a ton commandement. Orre, enten donques la proiere que tes sergans qui chi est, fait a toi, et si i met conseil selonc ta grant misericorde et selonc ta grande poissanche.

*'Hear thy servant's prayer,*  
*not for himself,*  
*but to exalt*  
*Thy name,*

Ne pour moi, biaux sire diex, ne le faches tu mie, mais pour ton non essauchier et aleuer, et pour demoustrer: as gens, ke tu seus i es li tres haus dieus qui as pooir et signourie deseur toutes les creatures. Glorieus sire dies, che est drois que tu rendes a sainte eglise che ke tu li as promis. Car tu le dois essauchier et acroistre par tout le monde, et il est ore endroit bien tans et lieus ke ele soit essauchie et acreue, et tes sains nons soit aoures en cheste biele chite desconsillie, qui si grant mestier a de ton conseil et de t'aie." Ensi fu ioseph grant pieche de la nuit en plours et en larmes et en orisons et en proieres, a keustes nus, et a genous. Et quant il eut sa proiere finnee. Si oi vne vois qui li dist. "Ioseph, lieue sus, car tes proieres sont oies et recheues de ton creatour. Et bien sachiez tu de uoir ke li rois mandra toi prochainement. Car il a a nuit veue vne grant partie de mes demoustranches et de mes merueilles. Et il t'enuoiera le matin querre, pour espondre et pour deuiser che ke il a a nuit veu et oi. Et tu vien le matin tantost com l'aube aparistra. et tu et ta compaignie si me rendra orisons et proieres chascun endroit soi, et si verres .i. nouiel establissement ke ie ne vous ai pas encore done. Car ie sacrerai ton fil iosephe, et le ferai si haut menistre comme prouoire. Car ie li ballerai ma char et mon sanc en garde et en ballie. tout autrestant com tu en despendis de la crois. quant tu m'enportas el sepulcre entre tes bras. Et cheste signourie donrai iou a ton fil iosephe. Et tout chil qui autrestel ordene aront des ore en auant la recheueront de lui par toutes les terres ou ie menrai et toi et ta semenche" A tant laissa la uois a parler, si se teut. et ioseph remest mult lies et mult ioians de che que il auoit oi, si s'en rala couchier quant vint au chief de pieche auoec sa feme helyab. Mais il ne gisoient mie ensamble a guise de gent luxurieuse. Mais gens

*and increase*  
*Thy church in*  
*this fine but*  
*misguided city.'*

*A voice tells*  
*Joseph that*

*the king will*  
*send for him to*  
*explain his*  
*dream,*

*and that*  
*Josephus shall*  
*be consecrated*  
*to God and*  
*take charge of*  
*His flesh and*  
*blood.*

*Joseph arises*  
*and goes to bed*  
*with his wife*  
*Helyab, but not*  
*from carnal*  
*desire.*

comme pleins de religion. Car il ne uirent onques tant ensemble entre aus deus, puis chele eure ke il issirent hors de lor pais par le commandement ihesu crist que onques cheles fragilites dont tous li humains lignages est concheus les escaufast tant ke ele les peust vne fois a chou mener ke il souffrissent les caitis de cors auoir carnel compaignie ensamble : ensi comme nature le requiert di chele maniere. Anchois estoient ambedoi si espris de la souuraine amour au sauueour : ke de chele partie ne lor pooit corages venir. Ne lors n'en orent il mie corage quant il engenrerent galaad lor darrain enfant par le commandement notre signour, qui le commanda que il li apparillast de sa semenche .i. nouiel fruit de quoi il empliroit en auant la terre ou il les uoloit mener. Par le commandement che-lui fu engenres galaad. Et quant il fu engenres, n' assemblerent il mie par couuoitise que il eurent de nule luxure : mais pour acomplir le commandement de son signour, qui semenche auoit demande a ioseph. De chestui galaad descendi la haute lignie dont tout li plusour furent saint home et religieus en lor vies, et essauchierent le non notre signeur ihesu crist a lor pooirs, et si hounerent la terre de la bloie bertaigne qui ore est apielee engleterre : et les autres contrees en uiron, de lors sains cors precieus : qui i reposent ensi com cheste estoire le contera es paroles qui chi apres viennent. Or parlerons de ioseph, si laisserons a tout de ses oirs iusc' a tant ke il en soit lieus et tans ke on redoie conter d'aus.

How Joseph  
and his wife  
lived purely  
together,

and had no  
lust when they  
begat Galahad,  
their youngest  
son,

the ancestor of  
the holy men

who honoured  
the land of  
White Britain,  
now called  
England.

## CHAPTER IX.

How Joseph and his company worship before the Ark of the Grail in the Palace of the Spirit, when a noise is heard, and the Palace trembles. (How the Palace came to be called The Palace Spiritual, p. 67). How the Holy Ghost descends on them like a ray of fire, and how a sweet wind comes, and how Christ speaks to them, and urges them to love him (p. 67-8). He tells Josephes to draw near and take charge of his flesh and blood (p. 69). Josephes opens the door of the Ark, and sees a man in a red robe, and five angels clad like him, with six wings each, and a bloody sword in their left hands, and severally in their rights, a cross, nails, lance, sponge, and scourge, with a roll 'These are the arms by which our Judge destroyed Death' (p. 69). How the Crucifixion is represented over again before Josephes in the Grail-Ark (p. 70), and how he is stopped from entering it (p. 70). How Joseph looks into the Ark, and sees angels there with the instruments of consecration (p. 71-2), and Jesus clad in sacramental robes (p. 72). How the company of angels go over the house purifying it with holy water, because it used to be the dwelling-place of devils (p. 73). How Christ tells Josephes that he is to receive the Sacrament of His flesh and blood (p. 74). How the proper episcopal garments are brought out of the Ark (p. 74); and how the Chair of Consecration makes a Saracen king's eyes fly out of his head (p. 75). How Josephes is consecrated (p. 75), and how the angel preserves the holy oil with which all the kings of Britain till Uther Pendragon, Arthur's father, are anointed. How Christ tells Josephes the meaning of the Bishop's vestments,—the shoes (p. 76), the upper and under garments (Chastity and Virginity), the head-covering (Humility), and herein of the Pharisee and the Publican, the green garment (Suffering), that above it (Justice, p. 77), the band on the left arm (Abstinence), the necklet (Obedience), the uppermost (Love, p. 77), the staff (Vengeance and Mercy, p. 78), the ring (Marriage to Holy Church), and the horned hat (Confession, 1. Repentance, 2. Satisfaction, and what they are, p. 79). And how Christ tells Josephes his duties as a Bishop, and promises him a rich reward if he serves Him loyally (p. 79).

Joseph and his  
company wor-  
ship before the  
Ark.

AU matin si tost com ioseph vit l'aube apparoir, si se leua, il et sa compaignie. Si uinrent tout orer deuant l'arche. Et quant il furent tout agenouillie deuant, si oient vn mout grant escrois qui

vint de haut. Et quant il orent oi l'escrois : si sentirent la terre, qui trambloit desous aus mult durement. Ichil lieus ou il estoient herbergie et ou il ouroient, si estoit vns palais qui estoit apieles li palais esperiteus. Et chest non li auoit mis danyel li prophetes quant il repairoit de la baillie nabugodonosor le roi : qui l'auoit pris entre les autres iuis quant il le mena en babyloine. En che repaire passa danyel par chele chite. Et quant il vit le palais, si escrit en la port lettres de carbon en ebrieu, et si disoient les lettres, ke chil palais seroit apieles li palais esperiteus. Chis nons fu acoustumes a dire ke onques n'en chai, et tant com li palais sera en estant sera il apieles esperiteuls. Mais deuant che que ioseph i fust herbergies n'auoient oi chil de la vile onques, ne seu, pour quoi il estoit ensi apieles. et lors le sorent il. si ores comment. Quant la terre eut tramble desous les crestiens qui el palais estoient a orisons ensi com uous aves oi. Si descendi li sains esperis tantost laiens. et vint en samblanche despart vns rais de fu par deuant chascun d'aus. Et li uns regardoit l'autre a grant merueille, si veoit li vns que li rais du fu entroit a l'autre dedens la bouche, ne ne disoient mot nus d'aus. Anchois quidoient estre tout enfantisme pour le fu qu'il veoient qui lor entroit es cors. Ensi furent vne grant pieche que onques nus d'aus ne dit mot de la bouche : tant durement estoient esbahi. Tant qu'il vint par laiens autresi comme vns sofflemens de vent douch et souwef, qui rendoit si grant odour ke il lor fu auis que il fuissent entre toutes les boines espisces du monde. Apres la venue de chele boine oudour, si oirent vne vois qui parla a aus ensi com vous pores oir. "Escoutes mi nouiel fil. Ie sui diex notre sires, votre peres esperiteuls, qui vous ai calengies et gaaignies encontre tout le monde par ma char que ie souffri a desrompre et a perchier pour vous racater : et par mon sanc que ie vauch espandre. Et pour che que ie uous ai si grant amour moustree ke ie vous racatai de ma char et de mon sanc : che ke nus peres terriens ne fesist a son fil. pour chou me deues vous bien samblant moustrer ke vous m'ames de grignour amour ke nus flex terriens n'aime son pere. Or

(How their lodging-place was named The Palace of the Spirit, by the Prophet Daniel;

but why, the citizens knew not.)

The Holy Ghost descends like a ray of fire

into each man's mouth.

A soft sweet wind comes,

and a voice,—

Christ says that as he bought them with his flesh and blood,

they should love him with more than filial love.

He has given  
them his Holy  
Spirit,

and put them  
in greater  
honour than  
the Israelites  
in the Desert ;

they must not  
then fall into  
the Jews' sins,

who were called  
to the Marriage-  
Feast

and would not  
come ;

who said He  
was not their  
God,

who took Him  
like a thief and  
scourged Him,

mocked Him,  
and gave him  
bitter drink,  
and then death.

Beware that ye  
be not like  
them ;

if ye will be  
my sons, I will  
be your Father,

you shall have  
my Spirit,

escoutes donques que iou, diex, notre sires, uotre peres, vous dirai. Enten cha crestientes, tu qui es nouuiaus pules, au urai cruchefie, ie tant ame et tenu chier ke i'ai mis en toi mon saint esperit : qui i'ai enuoie en terre pour l'amour de toi de la sus ou il estoit en la haute gloire de mon chier pere. Ie t'ai mis en grignour hounour et en grignour signourie. ke ti anchiseur ne furent el desert, ou ie lor dounai .xl. ans tout chou ke lor cuer desiroient. Mais encor le tien iou a plus aaise ke il n'estoient. Car ie t'ai dounei mon saint esperit : dont ie ne lor fis onques don ne baillie. Ore gardes donques ke tu ne retraies a lor felounies. Car ie lor fis tous les biens, et il me firent tous les maus. Car s'il ne faisoient honour de la bouche : il ne m'amerent onques del cuer. Et si le me moustrerent bien en le fin. Car ie les uenoie semondre et apieler a ma haute feste, a ma grant ioie de mes nueches que ie uoloie faire de moi et de sainte eglise. Et il ni daignierent [uen]ir, ne onques ne me varent connoistre que tous les biens lor auoie fais. Et pour chou que ie ving pourement entr' aus. Si disrent ke lor diex n'estoie iou mie. Et si eurent si grant despit de che que ie osai dire, que ie estoie lor diex, que il me prisent comme laron en repost, si me destrompirent ma char et parchierent mes membrans et mon cors. Et pour les grans honeurs ke ie lor auoie faites, me rendirent il guerredon de scopir et de bufoier. Et pour les dous boire ke ie lor auoie dones el desert, me donerent il en la crois le plus vil boire et plus angoisseus ke il peurent trouer. Et apres me dounerent il la mort : qui lor auoie donee la terriene vie, et la perdurable lor prometoie. En-si troua cheus de tout en tout crueus fillastres : a qui iou auoie tous iours este dous peres. Mais gardes vous mult bien ke vous ne soies samblant a la felenesse lignie. Car bien deues auoir cangie la maniere de cheus de qui vous aues cangie la vie. Se vous vous contenes vers moi comme mi loial fil : Ie me conterrai vers vous comme votres deboinaires peres. Et si ferai plus pour uous ke n'ai fait pour mes prophetes qui si m'ont serui cha en ariere de boin cuer et de boine volente. Car se il orent mon saint esperit auoec aus : au-



tresi l'aueres vous. Et si aures en-core autre chose. Car ie morrai  
 corporelment chascun iour en uotre compaignie : tout autresi com iou  
 estoie corporelment en terre. Mais tant i ara de differenche, ke ie  
 estoie veus en terre : mais ore ne me uerres vous mie en chele sam-  
 blanche. Vien auant iosephe, li miens sergans, car tu i es dignes  
 d'estre ministres de si haute chose auoir en baillie comme est li chars  
 et li sans de ton sauueour. Car ie t'ai esproue, et conneu plus net et  
 plus monde de tous natureus pechies ke nule morteus chars ne porroit  
 penser. Et pour chou ke iou couoite et sai qui tu i es mieus ke tu  
 meismes ne fais. Car ie te sai uuit de couoitise, et monde d'enuie,  
 et quite d'orguel, et net de toute felenie, et sans partie de toute  
 luxure, et plain de toute chaeste. pour chou voel iou ke tu rechoiues  
 de la moie main la plus grant hauteche que nus hom morteus puist  
 auoir. Ne nus de tous les autres ne l'auera de ma main ke tu seule-  
 ment, anchois l'aront de toi : chil qui des-ore-mais l' aront." A tant  
 se traist iosephes auant, mult tramblans et mult peureus, et com-  
 mencha a plourer mult durement, et a rendre grascas a son creatour  
 qui l'apieloit a si grant honeur, recheuoir de quoi nus hom morteus  
 ne pooit estre dignes par deserte qu'il onques eust faite selonc son  
 auis, se diex seulement par la sieue grasse ne li otroioit. Et quant il  
 fu uenus iusc'a l'arche, ' si ne soies mie esbahis de chou ke tu uerras.'  
 Lors ouuri iosephes l'uis de l'arche a mult grant paour et a mult grant  
 doutanche. Et quant il eut ouuert, si vit vn homme vestu d'une reube  
 plus rouge et plus hideuse a cent doubles que n'est foudres ardans.  
 Et si piet estoient tout autrestel, et ses mains, et ses viaires. Et en  
 tour chel home. si estoient. v. angele tout vestu d'autrestel reube et  
 d'autrestel samblanche. Et si auoit chascun d'aus .vi. eles qui sam-  
 bloient ke eles fuissent de fu ardent. Et chascuns d'aus tenoit en la  
 senestre main vne espee toute sanglente. Et li premiers tenoit en  
 la main destre vne grant crois tout sanglente. Mais que chose fust  
 a counoistre de quel fust la crois estoit. Et li ange les secons tenoit  
 en sa main destre trois claus tous sanglens. Si qu'il li estoit auis ke  
 li sans en degoutast en-chore tous vermaus. Et li tiers angeles tenoit

and I will dwell  
bodily with you,

though you see  
me not.

Come then  
Josephes, my  
servant, thou  
art worthy to  
take charge of  
thy Saviour's  
flesh and blood,

for thou art  
free from  
covetousness  
and all evil,  
and full of all  
purity.

Josephes draws  
near, trembling,

weeps and  
thanks God.

He opens the  
door of the ark,  
and sees a man  
(Christ) all red,

and five angels  
in red  
each with six  
wings as of fire  
and a bloody  
sword in his  
left hand,  
and in his right  
the first held a  
bloody cross,  
the second  
three bloody  
nails,

the third a  
long bloody  
lance,

the fourth a  
sponge stained  
with blood,

the fifth a  
bloody scourge,

and each had a  
roll, 'These are  
the arms by  
which our  
Judge con-  
quered death.'  
The writing on  
Christ's fore-  
head,

His feet and  
hands run  
blood.

How the Ark  
seemed of  
immense size.

How Josephes  
sees Christ  
nailed to the  
cross, and the  
sponge put to  
His chin,

and the lance  
pierce His side,  
and a stream  
of blood and  
water pour out;  
and the Grail-  
Dish under His  
feet,

and blood  
dropping in  
and filling it.

How Christ  
seems as if He'd  
fall from the  
cross,

en la main destre vne grant lanche dont li fiers estoit tous sanglens, et la hanste estoit toute sanglente ausi iusque par la ou li angeles le tenoit empoignie. Et li quars angeles tenoit par deuant le uiaire al home, vne esponge toute droite, qui restoit autresi tainte de sanc de l'un chief iusk' en l'autre. Et li quins angeles tenoit en sa destre main vne maniere de corgie toute sanglente qui sambloit estre faite de verges torses loies ensamble. Et chascuns de ches .v. angeles tenoit en vn rolet, escrites letres qui disoient. "Che sont les armes par quoi li iugieres qui chi est. uencui la mort et destruist." Et chil hom entour qui li angele estoient, si auoit escrit en mi le front en ebrieu de letres blanches. "En cheste samblanche uenrai iou iugier toutes choses au felon iour espoentable." Ensi disoient les lettres. Et si estoit auis ke de ses pies et de ses mains couroit sanglete rousee contreuail, si que la terre en sambloit estre toute vermelle. Et si estoit auis a iosephe ke l'arche estoit bien a quatre doubles plus grans et plus lee k'ele ne soloit estre. Car li hom que il ne veoit estoit dedens. et li .v. angele. si en fu si durement esbahis de la meruelle ke il veoit, ke il ne sauoit ke dire ne que faire. Anchois s'enclina vers terre, si commencha mult durement a penser. Ensi com il pensoit tous enclins, et la vois le rapiela. Et il esgarda, si vit chel home crucefiie en la crois ke li angeles tenoit, et les cleus que il auoit veu tenir a l'autre angele vit es pies et es mains del home. et si uit ke l'esponge si estoit apoie au menton, et il sambloit mult bien home qui a chele eure fust en angoisse de mort. Apres esgarda iosephes, si vit ke la lanche qu'il auoit veue en la main au tierch angele estoit fichie tres parmi le coste del home crucefiie. Si en degoutoit tout contreuail la hanste vns ruisseles qui n'estoit ne tous sans ne toute iaue. et nepourquant il sambloit estre de sanc et di aue. Et desous les pies au cruchefis vit ichele escuele. ke ioseph ses peres auoit fait apporter en l'arche. Si li estoit auis ke li sans des pies au crucefiie degoutoit en chele escuele que ele estoit ia pres plaine, si sambloit a iosephe ke ele vausist verser. et ke li sans en deust espandre. Apres li estoit auis ke li hom voloit

chaoir a terre, et que li doi brach li estoient ia escape des cleüs si que li cors s'en uenoit a terre, la teste desous. Quant il vit chou, si uaut courre auant pour lui redrechier. Et quant il dut metre le premier pie dedens l'arche, si vit les .v. anges a tout lor espees en l'entree de l'uis. Si tendoient li troi encontre lui les pointes de lor espees, et li autre doi leuoient les lor en haut et faisoient samblant de lui ferir. Et il ne laissa onques pour chou que il ne vausist outre passer, tant desiroit a redrechier chelui qui il creoit qui estoit ses diex et ses sauueres. Et quant il vult metre l'autre pie dedens, si ne peut, anchois li conuint arester. Car on le tenoit si forment deriere par les .ij. bras, ke il n'auoit pooir d'aler en auant. et il se regarda, si vit que doi angele le tenoient chascuns a vne main, et en l'autre main tenoit li vns vne ampule, et li autres .i. enchensier et vne boiste. Et ioseph ses peres, quant il le vit esgarder arriere si durement, si s'emeruilla mult de che ke il eut tant longement este al huis de l'arche sans plus faire et dire, et quel cose il pooit tant auoir esgarde. Lors se leua ioseph de la ou il estoit a orisons, si ala vers son fil. Et quant iosephe le vit si pres de lui, si mist sa main encontre, et li commencha a crier. "Ha : biaux pere ioseph, ne touche pas a moi, ke tu ne me toilles la grant gloire ou ie sui. Car ie sui si ellumines des espiriteus demonstranches, que ie ne sui mais en terre." Quant ioseph oi cheste parole, si fu si angoisseus et si espris de ches meruelles veoir, ke il ni garda onques deffense. anchois se laissa chaoir deuant l'uis de l'arche a genous. Et il esgarda, si vit dedens l'arche .i. petit autel tout couuert de blans dras, et par de sus tous les blans dras si i auoit .i. mult riche drap, et vermeil et mult biel autrestel comme samit. Desour che drap esgarda ioseph, si vit qu'il auoit .iiij. cleüs tous degoutans de sanc, et .i. fer de lance tout sanglant a l'un des chies de l'autel, et a l'autre chief estoit l'escuele qu'il auoit aportee. Et en mi lieu del autel si auoit .i. mult riche vaissiel d'or en samblanche d'un hanap. et .i. couuercle deseure qui estoit d'or autresi. Ne le couuercle ne peut il mie veoir a deliure, ne quanques il auoit desus. Car il estoit couuers d'un blanc drap ke on ne le pooit veoir

and Josephes runs to the door of the Ark to catch him,

but three angels point their swords at him, and the other two raise theirs to strike.

He still tries to enter,

but cannot,

for two angels hold him by the arms; and one has a jar, and the other a censer and box.

Joseph wonders at his son's trance.

Josephes tells him not to touch him, as he is in the spirit.

Joseph kneels before the Ark, and looks in, and sees an altar covered with white cloths, and beneath a red one like samite, covering three nails and a lance-head, all bloody, and the Grail-Dish,

and above the  
altar a hand  
holding a red  
cross,

and before the  
altar two hands  
holding candles.

He hears a door  
open, and there  
come out

two angels  
with water and  
a watering-pot,

two others with  
two gold basins  
and two towels,

three more with  
three gold  
censers,

and boxes full  
of incense,  
and most  
sweet spices.

Another angel  
with letters on  
his forehead,

carrying the  
Grail-Dish;

another carry-  
ing a head;  
on the left  
another angel  
with a sword.

Three other  
angels, with  
three coloured  
tapers; then  
Jesus,

ke par deuant. Et tout outre l'autel si vit vne main qui tenoit vne crois mult biele, toute vermelle. Mais chelui dont la mains estoit, ne vit il mie. Et si uit deuant l'autel .ij. mains qui tenoient chierges. Mais il ne vit mie les cors dont les mains estoient. Endementiers ke il gardoit ensi laiens, si escouta, si oi l'uis d'une cambre m[ult du]rement flatir. et il tourne ses iex vers la cambre, si en uit issir .ij. angeles, dont li vns tenoit .i. orchuel tout plain di aue. et li autres tenoit .i. jetoir en sa main destre. Et apres ches .ij. en uenoient doi autre qui portoient en lor mains ij. grans vaissiaus d'or autresteus comme .ij. bachins, et a lor caus auoit .ij. touailles qui estoient de si grant biaute comme cheles qui onques hom morteus n'auoit baillies. Quant chil doi furent hors de la cambre, si en issirent troi autre apres qui portoient .iiij. enchensiers d'or, enlumines de si riches pierres precieuses que il sambloit de uoir ke il fuissent tout espris de fu ardent. Et en l'autre main tenoit chascuns d'aus vne boiste plaine d'enchens, et de mierre, et de maintes autres precieuses espises qui rendoient laiens si douche odour et si grant suatume que il estoit tres bien auis ke la maisons en fust toute plaine. Apres en vit issir .j. autre, qui auoit letres el front escrites, et si disoient, 'ie sui apieles forche del tres haut signour.' Ichil portoit sour ses .ij. mains .i. drap autresi verdoiant com esmeraude, et sour che drap estoit mise la sainte escuele. En costre de chelui drap. et .i. angele de uers destre en auoit .i. qui portoit vn teste, com ques si riches ne si biaux ne fu veus par iex de nul home terrien se chil meismes ne. Et de uers senestre en i auoit .i. qui portoit vne espee dont li poins estoit d'or, et li heudure d'argent. Et toute l'alumele estoit autresi vermeille comme vns rais de fu en brases. Et quant chil troi estoient issu hors, si venoient deuant aus troi autre qui portoient trois chierges de toutes les couleurs que morteus langue porroit noumer. Apres esgarloit ioseph, si ueoit issir hors ihesu crist, en autrestel samblanche com il li apparut en la chartre ou il estoit enprisonnes, quant il fu issus del sepulcre, et en cors et en esperit, au iour de sa resurrection. En cheste samblanche le vit ioseph venir hors fors

tant seulement ke il auoit ore vestus tous les vestemens ke prestres doit uestir quant il veut faire le sacrement notre signeur. Et li anges primiers qui portoit le ietoir, puchoit en li aue, et si aloit ietant par desus les crestiens qui estoient laiens. Mais nus d'aus tous ne ueoit chelui qui li aue ietoit : fors que ioseph seulement et iosephes ses fiex, ichil doi le veoient tout apertement. Lors prist ioseph son fil par la main, et si li dist, " biaux fiex, counois tu encore, ne aperchois qui chist hom est. qui si bieles maisnies maine en sa compaignie, et va si hounoreement." Et iosephe li dist. " par foi, biaux pere, ie sai de uoir ke ch'est chil de qui dauid dist el sautier en vn.vers ' ke diex commande as anges que il le gardent par tous les lieux ou il ira.' Ne nus hom ne porroit estre si seruis ne si honores par anges que il seulement." A tant passa toute la compaignie par deuant aus, si alerent auironnant tout le palais dedens, et par tout le u il aloient ietoit li anges li aue au ietoir. Et quant il venoient deuant l'arche si ni aloit nus d'aus qui n'enclinast a ihesu crist auant, et puis apres a l'arche. Et quant il orent auironnee toute la maison par dedens, si reuinrent tout deuant l'arche. Lors apiela notres sires iosephe. Et iosephes li respondi. " Sire, vees chi uotre sergant tout appareilliet a votre uolente faire." Et notre sires li dist. " Ses tu ke cheste iaue senefie, ke tu as veu espandre par chaiens : Che est netoier des lieux ou mauuais esperis a conuerse. Car cheste maisons a este tous iours habitacles des dyables. Si doit estre auant mondees et netoies ke mes seruiches i soit fais. Et nepourquant ele est toute mondee et espurgie des ke li sains esperis i descendi qui iou i enuoiai, mais ie l'ai arousee de cheste iaue por che que ie voel que tu faches autresi par tous les lieux ou mes nons doit estre apieles et mes seruiches fais. Et iosephes li dist. " sire, en quel maniere puet li aue espurgier si ele n'est auant espurgie." " Tout autrestel beneichon, dist notre sires. en li aue del purefiement comme en li aue del baptesme. Car tu i feras la signe de la grant raenchon. che est li signes de la crois sainte : et si diras ke che soit el non du pere et du fil et du saint esperit. Et qui aura creanche en-

clad in sacramental robes.

The angel sprinkles the people with holy water,

Joseph asks Josephes if he knows Christ.

He answers, yes.

The company of angels go all round the house sprinkling holy water.

Christ calls Josephes

and tells him that the sprinkling of the water was to purify the house, which had been the habitation of devils.

Christ explains how holy water purifies

and tells  
Josephes that  
he is to receive  
the Sacrament,

and be made  
Sovran Bishop  
of his new  
Christendom.

Christ takes  
Josephes by  
the hand and  
draws him to  
Him.

A grey-haired  
man comes  
out of the Ark  
carrying rich  
garments,

and a young  
one with a  
crook and  
mitre.

and they clothe  
Josephes in a  
bishop's vest-  
ments and seat  
him in a chair

of great  
richness

terine en la forche de cheste beneichon : ja mauuais esperis n'abitiera en lui ou cheste iaue soit expandue. Car tous li peurs et la paine au dyable si est en oir le coniurement de la sainte trinite, et en ueoir le signe de la sainte crois : par qui sa poestes fu destruite. Des ore mais voel ke tu rechoiues la hauteche ke che t'ai promise a doner. Che est li sacremens de ma char et de mon sanc, et si le verra tous mes pules apertement. Car ie voel qu'il te soient tesmoing deuant rois et deuant contes, ke il ont veu la sainte enunction ke ie t'ai mise sour toi pour toi establir souurain pasteur apres moi de mes nouueles berbis. Ch'est souurain eueske de ma nouuele crestiente. Et tout autresi com moyses mes loiaus sergans estoit meneres et conduisieres des fiex israel par la poeste que ie l'en auoie dounee. Tout autresi seras tu garderes de ches mien pule. Car il apprendront de la toie bouche comment il me deuront servir, et comment il tenront la nouiele loy, et garderont la creanche. Lors le prist notres sires par la destre main, si le traist pres de lui. si ke tous li pules des crestiens qui laiens estoient virent apertement la samblanche de lui. Et si ueoient tout comment iosephes estoit en estant deuant lui, et comment il faisoit le signe sour lui de la crois. Et quant il eut este vne pieche deuant lui. a tant es uous que vns hom vint hors de l'arche tous kenus, si aportoit sour son col les plus riches uestemens, et les plus biaux ke nus hom terriens eust onques veus ne baillies. Et apres chelui issi vns autres qui estoit biaux a meruelle. et de mult biel eage, si portoit en son poing vne croche, et en l'autre vne mittre toute blanche, et la croche estoit toute blanche ausi, et la hanste toute vermelle. Quant chil doi furent venu hors : si uestirent iosephe tous les uestemens. les sandales premierement, et puis les autres choses qui conuiennent a eueske. Et quant il fu tous reuestus, si l'assirent en vne kaiere qui estoit illuec, toute apparellie par la volente notre signour : qui de toutes chose le voloit aaisier. Chele kaiere estoit de si grant rikeche ke onques nus hom qui le ueist ne seut a dire certainete de quoi ele peust estre. Et tout cil qui faisoient les riches oeures dont il le uinrent puis veoir maint disoient

ke en tout le monde n'auoit maniere de si riche pirre: dont il n'eust en la kaiere. Et che dient encore tout chil ki le voient. Car ele ne fu onques puis ietee hors de la chite. Anchois fu tous iours tenue pour saintewaire puis ke iosephes en fu partis. Ne onques puis hom ne si assist que n'en fust leues tous mors, ou qui ni mehaignast de son cors anchois que il fust leues. Et puis en auint il mult biaux miracles quant la chites fu prise par vn roi des sarrasins qui guerrioit la terre. Car, quant il eut trouuee la kaiere, et il le vit si riche, si dist ke il li prisoit plus ke toute la chite, et dist qu'il l'emporteroit en egypte dont il estoit rois, et si serroit dedens tous les iours ke il porteroit coroune. Et quant il l'en quida porter, si ne le peut onques nus hom remuer de son lieu ou ele estoit. Et il dist ke toutes voies serroit il dedens, puis ke il porter ne l'en pooit. Et maintenant ke il si fu assis, si en prist notre sires si grant uenianche que ambedoi li oel li uolerent hors de la teste. Ensi demoustra notre sires que che n'estoit pas sieges a home mortel, se a cheli non pour qui il l'auoit apparillie. Et maintes autres uirtus i demoustra il, dont li contes ne parlera mie chi orendroit. Mais quant li lieus venra, et li tans. Quant iosephes fu assis en la kaiere, si uinrent tout li angele deuant lui, et notre sires l'enoint et sacra en chele maniere ke on doit euesche sacrer et enoindre, si ke tous li pules le vit apertement. Et chele onctions dont il fu enoins si fu prise en l'ampule ke li angeles portoit, qui le prist et traist a soi par l'espaule quant il vaut entrer dedens l'arche si com aues oi cha en arriere. Et de chele onction meisme furent enoint tout li roi des ke la crestientes vint en engleterre iusqu' auter pandragon, qui fu peres le roi artu, de qui tout chil qui content les auentures ne seuent mie tres bien pour quoi il fu apieles pandragons en son sournon. Car che set on bien, ke il eut a non vters en baptisme. Mais l'estoire de chest liure lor dira cha en auant tout esclairiement pour quoi il fu apieles ensi, et comment ichele unctions fu perdue quant il dut premierement estre courones. Quant iosephes fu enoins et sacres ensi com vous aues oi, si li assist notre sires la croche en la main. et sa mitte en la teste. et si li mist el doit

still kept in the city.

Of the subsequent miracle wrought by the Chair. How it made a sacrilegious Saracen king's eyes fly out of his head.

How Christ anoints and consecrates Josephes.

The holy oil is put by the angel into the Ark.

And all the kings of England till Uther Pendragon, Arthur's father, were anointed with it.

Christ puts a ring on Josephes's finger.

vn anel dont nus hom morteus ne porroit l'euure contrefaire, ne la forche de la pierre deuiser. Et quant il eut de toutes choses ensi atourne com vous aues oi: si l'apiela, et si li dist. "Josephe, ie t'ai sacre et enoint a eueske si hautement ke tu as veu, et mes autres pules ke chi est. Or te dirai ke chist vestement senefient ke tu as vestus. Car nus ne les doit porter s'il ne fait chou ke la senefianche requiert. Chil sauler que tu as cauchies, senefie ke tu doit tes pies tenir si nes ke il ne voisent en nule oeuvre de malisse. mais en orison, et en prechement, et en conseil douner as desconsillies. En tel maniere dois tu trauillier tes pies. Car ie voel que tu aies part en l'escripture qui dist. 'Li hom est boineureus qui ne vaut estre consenteres del conseil as felons, et qui ne uaut porter ses pies en la uoie par ou li pecheour et li desloial aloient: et qui ne sist mie en la kaiere de destruisement. Mais il mist sa uolente et sa poissanche toute a parfaire les commandemens de la loy. notre signour. et en cheste chose furent tout si pense, et par nuit et par iour.' En tel maniere doiuent aler ti pie. Car il de doiuent ia faire nul pas sans pourfit. Apres te dirai des autres uestemens. Chil ke tu as uestu desus ta cote, si senefie chaeste. Car ch'est vne vertu par qui l'ame quant ele depart del cors s'en ua blanche et nete, et si s'acorde a tous les biens ke l'ame, che est, a toutes les virtus. Ensi dois tu premierement chaaste dedens toi auoir, pour faire de li fondement as autres uirtus edefier. Li autres uestemens desour chelui: est autresi blans, et si senefie virginitei. Et tout autresi com uirginites ne puet estre en nul lieu ke caaestes ne soit en sa compaignie. Tout autresi ne puet nus prestres, ne ne doit uestir chelui desus ke il n'ait auant uestu chelui desous. Chil autres uestemens dont li chies est couuers, si senefie humelite, qui est contraire a orguel. Car orgieus veut tous iours aler fierement, teste leuee. Mais humilites va douchement, tout souef, le chief enclin. Autresi doit aler li prestres a grant humelite, le chief enclin. Non pas autresi com li pharisiens el temple quant il oroit. qui dist 'biaus sire diex, ie te rench graces et merchis de che ke ie ne sui mie autresi desloiaus

Christ tells  
Josephes the  
meaning of  
his episcopal  
vestments.

His shoes to  
keep his feet  
from the paths  
of evil.

Psalms 1, 1, 2.

The upper gar-  
ment means  
Chastity.

The under  
means Virginity.

The head-co-  
vering means  
Humility.

Priests ought  
to walk hum-  
bly,  
not like the  
Pharisee in the  
Temple,



com sont mi autre voisin !' Mais ausi com li publicans qui n'osoit mie nis regarder vers le chiel, tel paour auoit il ke diex ne se courechast de che qu'il estoit si pechieres. anchois estoit repuns loing de l'autel, et batoit son pis de son poing, et disoit, ' Diex, sire, aies pitie de ches pecheour.' En tel maniere se doit contenir, qui veut acomplir les oeures d'umilite. Or te dirai ke chil apres senefie qui est tous vers, et si n'el doit nus prestres vestir, ne lui ne chel autre desus : se il n'est eueskes. Et chil qui est si uers senefie souffranche, qui ia ne sera vencue, tous iours est verdoians, tour iours est en vne forche, ne nus ne ua encontre qui ele n'emport le victoire et l'onour. Car nus ne puet si bien vaincre son anemi comme par souffrir. Chil autres uestemens desus chestui, qui est si blans, senefie droiture. Car tout chil qui uoelent droiture de sainte eglise garder loiaument maintiennent droiture. Droiture est vne vertu de si grant hauteche ke par li sont toutes choses tenues en lor droit point, ne ia nule fois ne se cangera. a chascun rendra chou qu'il ara deserui. Droiture ne doune a nului pour amour, ne ne taut a nului pour haine. Ensi se doit mener qui ueut maintenir droiture. Chil loiens qui te pent el brach senestre, si senefie abstinenche. Car li cors doit estre loies a abstinenche autresi com li bras est de chel loien, et che est vne des grans virtus d'estre en abstinenche en grant plente de bien, et cheste uirtus si est. : vns des membres de droiture. Et se tu ueus sauoir pour quoi chil loiens est plus el brach senestre ke el destre. Je le te dirai. pour ke la destre ne doit seruir se d'espandre non : ne la senestre se de retenir non. Or t'ai dit del loien del brach. Apres te dirai de chelui qui est entour le col. si senefie obedienche. Car autresi com li bues porte le gieu au gaignour : autresi deues vous porter le gieu de notre signour dame dieu. et deues estre obeissant a son commandement. autresi com li bues obeist au gaignour pa la forche du gieu. Chil daarrains uestemens qui est desus tous les autres si senefie carite. Car ele est tout vermelle. et qui a carite en soi, il est caus autresi com li carbons ardans est vermaus, et si est volentieux et curieus de tenir chier chou qu'il doit. Che est, d'amer dieu son signour de

But like the Publican.

The green garment means Suffering invincible.

The one above it means Justice or Righteousness.

The qualities of Justice.

[M.S. doiture.]

The band on the left arm means Abstinence.

Why it is on the left arm rather than the right.

The necklet means Obedience. For we ought to bear the yoke like the ox.

The uppermost garment means Love, or Charity.

The qualities of Charity.

The Staff means  
Vengeance and  
Mercy.

Mercy, as it is  
crooked a-top ;  
the Bishop  
ought first to  
use gentle  
words

and then the  
sharp point of  
Repentance.

The Ring on his  
finger means  
Marriage,  
and the Bishop  
is married to  
Holy Church,

and must keep  
to her through  
good and bad  
and share her  
sorrows.

[MS. repeats  
car l'e. dist.]

The horned hat  
means Confes-  
sion.

tout son cuer et de toute s'ame et de tout son pense. et apres d'amer son proisme autresi com soi meisme. Charites met toutes choses en vn pris, et aime toutes choses, onniement nule chose ne tient a estrange : autant aime la chose a son uoisin comme la soie. Ensi vit, qui garder veut carite. Chil bastons ke tu tiens en ta main senefie .ij. choses, venianche et misericorde, venianche, pour chou ke il est poignans par de sous. et misericorde, pour chou qu'il est courbes par deseure. Car li chies deseure doit premierement apieler. Che est a dire, ke li eueskes doit tout auant apieler le pecheour, et semondre de confession, et mener tant par douches paroles ke il li ait fait son pechiet regehier a honeur de dieu et a honte del dyable. Et quant il a oint de ses douches paroles tant qu'il ait mene a misericorde : lors si le doit poindre du chief du baston desous. Che est a dire, ke quant li prestres a tant adouchie le pecheour ke il li a fait recounoistre son creatour et renoiier le dyable : lors si le doit poindre, car il li doit encargier le fais de la grant penitanche par quoi il soit poins et aguillounes pour espanir en tristeche: chou k'il ara fourfait en ioie. Ensi siert li chies deseure, d'apieler a misericorde, et chil desous sert de prendre venianche. Or te dirai ke senefie li aiaus ke tu as en ton doit. Il senefie mariage. Car li eueskes est sacres : si est ioins a sainte eglise par mariage. Car, quant li eueskes est sacres : si est ioins a dieu. et des lors en auant la doit il garder saine et enferme comme sa loial espouse. Et la u il rechoit le mariage : ne le doit il pus werpir, ne en prosperite ne en aduersite. Ch'est a dire, ne en bien ne en mal. Et se sainte eglise sueffre tribulations ne mescheanches, il en doit estre parchouniers. Car l'ewangile dist. ke chil sont boineure qui soustienent les paines et les anuis pour droiture. En tel maniere se doit contenir qui veut estre loiaus espous en sainte eglise. Et qui autrement si contient, il n'est mie loiaus espous, mais auoutres, car il fause son mariage ke il deust loiaument garder. Apres, dois sauoir ke chil chapiaus cornus senefie qui est en ton chief. Il senefie confession. et pour chou est il blans. car confessions est la plus blanche chose qui soit. et la plus nete. Car ia

nus hom ni ert si ors de pechie, ne si enuenimes, se il a vraie confes-  
 sion veut repairier, ke ele ne le fache tout blanch et tout net. Et  
 ses tu pour quoi il i a .ij. cornes. Pour chou qu'il i a .ij. membres  
 en confession. Li premiers de ches .ij. membres est repentanche. et  
 li autres est satisfasions. Repentanche est, quant vns vient au pro-  
 uoire, et il li regehist son pechie. et le partist du tout si ke il ni  
 repaire plus. Ichil vient a repentanche, mais pour chou n'est il mie  
 vrais confes. Anchois li conuient faire auant satisfaision. Satisfai-  
 sions est, quant vns pechieres a son pechie reconnu, de faire la peni-  
 tanche itele com li prestres li en carche, et de souffrir la paine de  
 boin cuer, de boine volente. Ensi pues entendre ke nus ne puet  
 estre confes se il n'a confession le chief, et les deus membres. Li  
 chies est de son pechie regehir. Li vns des membres est de tenir soi  
 de pechie. Li autres est de mener a chief la penitanche en carchie.  
 Ne ia nus hom ne sera urais confes pour ke il defaille en quel ke soit  
 de ches trois. Et pour chou ke confessions [est] la plus haute chose  
 qui soit : comme chele. qui restore a vn caup. tous les damages et  
 toutes les pierres, pour chou est ele senefie par che chapiel qui est  
 li plus haus de tous les uestemens. Or i es tu enoins et sacres, et ie  
 t'ai doune l'ordene et la hauteche d'eueske, a mon pule ensegnier et  
 confermer en ma uiel loy. Et ie voel ke tu soies garde des ames  
 d'aus, et quanque ie i perdrerai par defaute de toi : ie te demanderai  
 tout, et a toi m'en prendrai au grant iour espoentable quant ie  
 uenrai prendre uenianche et iustiche de tous les meffais, quant toutes  
 les respoistailles des cuers seront descouuertes. Et se ie te truis loial  
 sergant de ches petit pule nouiel dont ie te commant les ames : ie  
 te donrai : a chent doubles grignour baillie, ensi com le ewangile le  
 promet : a chiaus ki laissent lor propriete pour amour de moi. Et  
 pour chou te commanch iou les ames, et si t'en fai pastour : ke ie ne  
 voel ke il soit pourueres et despensiers de ches choses qui as cors  
 besoigneront. Or, vien auant, et si feras le sacrement de ma char  
 et de mon sanc, si ke tu tous mes pules les verra apiertement.

Why there are  
 two horns.  
 The first is  
 Repentance ;  
 the second  
 Satisfaction,

What Satisfac-  
 tion is.

The head and  
 two limbs of  
 Confession.

Now that  
 Josephes is  
 consecrated,  
 he is to teach  
 and confirm  
 Christ's people,  
 guard their  
 souls, and be  
 accountable for  
 them at the  
 Awful Day.  
 His reward if  
 he is a loyal  
 servant.

## CHAPTER X.

Josephes goes into the Ark and celebrates the Sacrament. He uses only Christ's words of Consecration, and forthwith the bread and wine become flesh and blood (p. 80). Christ makes him divide the bread into three parts, which nevertheless appear, and are eaten by him, as one body, most sweet (p. 81). He receives the wine. The angels take the vessels out of the Ark (p. 81). Christ tells the people he sends them his flesh and blood (p. 82). Joseph and his company receive the body of Christ, like a small child. Christ tells Josephes to celebrate the Sacrament daily, and how to ordain priests, and bishops in every city (p. 82); and that Evalach's messengers are coming for him to expound the king's dream, and that he is to be of good courage, as he shall beat the false prophets. How Josephes appoints his cousin-german Leucans to guard the Ark (p. 83). Of the office of Treasurer (p. 83).

Josephes goes  
into the Ark,

which grows  
larger,

and celebrates  
the Sacrament,

using only  
Christ's words  
at the Last  
Supper,

and forthwith  
the bread  
becomes flesh,  
and the wine  
blood, as of a  
child.

A tant enmena notre sires Iosephe iusc' a l'arche, si ke tous li pules le uit entrer dedens. Et si uirent tout ke ele crut tant et eslargi, ke il estoient tout largement dedens, et veoient les angeles venir et aler pardeuant l'uis. Laiens fist iosephes le premier sacrement qui onques fust fais en chelui pule. Mais il l'ot mult tost acompli. Car il ni dist ke ches paroles seulement ke ihesu cris dist a ses disciples en la chaine. Quant il lor dist "tenes, si mangies, che est li miens cors qui pour vous et pour maintes gens sera liures a tourment." Et autresi lor dist il du vin, "tenes tout, et si buues : car che est li sans de le nouiele loy. li miens sans meismes qui pour vous sera espandus en remission des pechies." Ches paroles dist iosephes sour le pain ke il trouua tout aparilliet sour la platine du calice : ensi com li contes a dit la u il parla del autel qui estoit en l'arche. Et quant il les eut dites sour le pain et sour le vin qui el calisce estoit. si deuint tantost. li pains chars et li vins sans, et lor vit iosephes tout apiertement ke il tenoit vn enfant, et li sanloit ke chil sans qui uenoit el calisce : fust cheus del cors a l'enfant. Et

quant il le uit ensi, si en fu mult durement esbahis, si ke il ne sauoit sous chiel ke il peust faire. Anchois se tint tous cois, et commencha mult angoisseusement a souspirer du cuer et a plourer des iex : pour la grant paour ke il auoit. Lors li dist notre sires. "Iosephe : il te conuient desmembrer chou ke tu tiens, si ke il i ait trois pieches." Et iosephe li respondi. "Ha : sire, aies pitie de uotre serf. Car mes cuers ne porroit souffrir a desmenbrer si biele figure." Et notres sires li dist "se tu ne fais mes commandemens : tu n'aras point de part en mon hyretage." Lors prist iosephes le cors, se mist la teste a vne part, et desseura del bu tout autresi legierement comme se la chars de l'enfant fust toute quite en tel maniere com onquist char ke on a oublie sour le fu. Apres chou, fist .ij. parties du remenant a mult grant paour comme chil qui mult durement souspiroit et plouroit. Ensi com il commencha a faire les parties : Si chairent tout li angele qui laiens estoient deuant l'autel a terre, et furent tout a coutes et a genous tant ke notre sires dist a iosephe. "Quel chose atens tu : rechoif chou qui est deuant toi, et si luse, car che est tes sauue-mens." Et iosephes se mist a genous, et bati son pis, et cria merchi, en plorant de tous ses pechies. Et quant il fu redrechies, si ne vi deuant soi sour la platine ke vne pieche a samblanche de pain, et si le prist, si le leua en haut. Et quant il eut rendu graces a son creatour, si ouuri la bouche et vaut metre dedens. Et il regarde, si uoit ke che restoit vns cors tous entiers. et quant il le vaut traire arriere, si ne paut, ains sentoit com li metoit tout dedens la bouche anchois qu'il le peust clore. Et quant il l'eut use, si li fu auis ke toutes les douchours et les suautumes ke on porroit nomer de langhe li fuissent entrees el cors. Apres rechut vne partie del saint boire sacre qui estoit el calisce. Et quant il eut che fait, si uit ke uns anges prist la platine et le calisce, si les mist ambedeus en la sainte escuele, l'un sour l'autre. Et sour chele platine. si vit plusours pieches en samblanche de pain. Et quant li anges eut prise l'escuele, si vint vns autres, si leua la platine en haut et che qui estoit sus auoec, si l'enportoit entre ses .ij. mains

Christ tells Josephes to divide the bread into three parts.

Josephes remonstrates,

but does it.

The angels all kneel down.

Christ tells Josephes to receive what is before him :

he takes the bread,

and on putting it into his mouth finds it one body,

sweeter than can be told by tongue of man.

Josephes receives the wine.

[MS. repeats *Et quant il eut.*]

An angel puts the plate and cup into the Grail-Dish.

Another carries them out of the Ark.

Christ tells the people that he sends them their salvation, His body and blood,

and that they who receive it worthily shall be saved, and they who receive it unworthily, damned.

Joseph and his company receive the Sacrament.

Each thinks a child has gone into his mouth. The angels replace the vessels in the Ark.

Christ tells Josephes to celebrate the Sacrament daily.

And directs him how to ordain priests, and bishops, who shall have the apostles' power to bind and loose, and tells him to make a bishop in every city, and anoint them, and all converted kings, with the holy anointing.

hors de l'arche. et li tiers angeles prist le calisce, si le porta apres chelui en autrestel maniere, et chil qui portoit la sainte escuele : fu tous li daarrains. Et quant il furent hors de l'arche, tout troi, si ke tout li pules les veoit : si parla vne vois qui dist. "Mes petis pules nouielement tenes de l'espiritel naissenche, ie t'enuoi ton sauue-ment. Che est mes cors qui pour toi souffri corporel naissanche et corporel mort. Or garde dont ke tu aies vraie creanche a i si haute chose recheuoir et vser. Car se tu crois parfitement ke che soit tes sauueres : dont le recheueras tu au perdurable sauueement de l'ame. Et se tu ne crois enterinement, tu le recheueras au perdu- rable dampnement del cors et de l'ame. Car qui usera mon cors, et buuera mon sanc : et il n'en sera dignes : il mangera son destrui- sement et buuera : ne nus n'en puet estre dignes se il n'est urais creans. Or garde donques ke tu le croies." Lors vint li angeles qui portoit la platine deuant ioseph. et ioseph s'agenoilla, si rechut, jointes mains, son sauueour : tout isnelement, et chascuns des autres autresi. Et si estoit a cascun auis quant on li metoit en la bouche la pieche en samblanche de pain : ke il veist entrer en sa bouche vn enfant tout en forme. Et quant il eurent tout eu del sacrement, si s'en retournerent li troi angele en l'arche, et misrent sour l'autel les vaissieus ke il portoiert. Lors apiela notres sires iosephe, et si li dist, "Iosephe ensi me seruiras chascun iour des ore en auant, et tu et tout chil ke tu establiras a ordene de prouoire et d'eueske. Et se tu ordenes prouoire, tu li metras ta main sour le chief, et li feras le signe de la crois el non de la trinite. Mais a l'eueske sacrer conuiert tout chou que iou ai fait sour toi. Car eueskes doit etre sour prouoire. Et tout chil qui a cheste hounour sorront establi : aront au si grant pooir de loier et de desloier comme mi apostle eurent en terre. Desormais esta- bliras. vn eueske en chascune chite ou mes nons sera recheus par ta parole. et si serra enoins de cheste sainte onction, et tout li roi qui par toi venront a ma creanche. Ore aproche l'eure ke li rois eualach laira le desuoieement des ydoles. et se tournera a la creanche

de la glorieuse trinite. Car li chiualer sont pries qui vienent querre ioseph pour lui chertefier d'une grant meruelle ke ie li ai a nuit movstree en auision. Or oste cest uestemens, si iras a lui entre toi et ioseph, et vous les feres certain de tout les choses que il vous demandra. Et si ne soies pas esmaiet se vous vees venir encontra vous tous les boins clers de sa loy. car tu les uainteras tous. Si que ia a tes paroles ne porront contrestre. Et si te donrai si bieles graces es iex le roi eualach : ke tu li diras vne partie de che qu'il li serra a auenir par la forche de mon esperit. Et tout chil qui mon esperit ont recheu, ou qui le recheueront. aront pooir de cachier hors les mais esperis par tous les lieux ou il venront." A tant s'ala iosephes desuestir, si laissa tous les uestemens en l'arche sour l'autel. Apres apiela .j. sien cousin germain qui estoit en chele compaignie si estoit apieles leucans. Chelui establi iosephes a garder l'arche de iour et de nuit. et encore est ore a nos tans cheste coustume maintenue es hautes eglises. Car li vns garde tout le tresor del eglise : si est apieles tresoriers. Ne onques a chil tans n'auoit este fait. Mais lors establi iosephes : chelui leucan, ensi com vous aues oi de chelui, ne mie pour chou ke il fust ses cousins, mais pour chou ke il festenoit plus religieux ke nul des autres.

Christ tells him that Evalach's messengers are at hand,

and that he and Joseph are to go with them,

and not be afraid of the heathen clerks, as he shall overcome them,

and find grace in Evalach's eyes.

And all who receive the Holy Ghost shall be able to cast out evil spirits.

Josephes unrobes, and sets Leucans to watch the Ark night and day.

And this custom still exists in great churches which have a Treasurer.

## CHAPTER XI.

Joseph and his son go before the king. Evalach's doubts. A heathen clerk's objections to the doctrine of the Trinity (p. 84-5). Josephes answers,—Evalach shall be given up to his enemy for three days and nights (p. 85), and the heathen clerk is struck dumb and blind (p. 86). Evalach asks if he can escape (p. 87). Yes; by believing in Christ (p. 88). All go to the heathen temple (p. 88). The devil in the image of Mars smashes all the images (p. 89). Evalach asks the devil why it has done this (—because Joseph's two angels compelled it—), and whether the clerk struck dumb and blind will recover, and whether he shall prevail against the Egyptians. The devil confesses he knows nothing about it.

The King's  
messengers  
come.

A TANT vint li messages le roi, si dist a ioseph ke li rois le mandoit ke il alast a lui parler. Lors en alerent deuant lui entre ioseph et son fil, et quant il issirent hors du palais si firent sour aus le signe de la crois, et commanderent as autres ke il fuissent en orisons et en prieres pour le roi eualach, que diex, qui estoit auoiemens des desuoies li dounast venir a la voie de uerite. Et quant il furent venu deuant le roi : si les commanda li rois a seoir, et si dist a ioseph qu'il li prouast che ke il auoit ier dit del pere et del fil et del sains esperit. comment il pooient estre trois persones et vne seule deites, et comment la puchiele auoit enfante sans son puchelage malmetre. Et comment li flex pooit estre concheus. sans carnal couuine d'ome et de feme." Quant li rois eut che dit : si se drecha ioseph, et li dist ichelé meisme raison que il li auoit dite a l'autre fois, et en chele meisme manieere li prouua. Et quant il eut che dit, si se drecha vns clers. Chil estoit tenus a plus sages et a plus fondes de la loy. Chil parla encontre ioseph, et dist ke il ne disoit riens. Car se li peres et li flex et li sains esperis n'auoient c' une deite : dont n'estoit mie cascuns d'aus trois par soi entiers diex ne parfaits : Et se il voloit dire ke li peres fust entiers diex et parfaits : dont ni prendroit noient la persone du fil et du sains esperit. Et se eles auoient ambedeus cascade sa deite enterine. dont serroient chou trois deites, che ne porroit nus hom contredire raisnablement.

Evalach asks  
Joseph to prove  
first how the  
Trinity can be  
Unity;

2. of the  
Virgin's vir-  
ginity;  
3. of Christ's  
conception  
without carnal  
assemblage.  
Joseph repeats  
his former  
proof (Ch. VI.)  
A clerk objects,

that if all three  
are only one  
deity,  
then each can-  
not be perfect  
God;

and if each has  
entire Godhead,  
then there are  
three Gods.



Car nus hom qui che contredit, ne porroit apartement prouer ne metre en uoir, ke nule des trois persones m'eust entiere deite en lui, ou nule des autres fust amentene. Car la ou on dit ke li sains esperis est parfaits dies et entiers, ne li troi n'ont c'une seule deite : en lui ou nule des autres, par chou moustre on que li vns vaut autrestant comme li troi. Et se ch'est voirs ke li vns vaille autrestant comme li troi : dont est il voirs que li troi sont noiens en lieu ou li tiers est amenteus. Et puis ke les .ij. persones pierdent ensi lor forche par la tierche, dont puet tous li mons veoir et counoistre apiertement ke chascune de les trois n'a mie deite parfaite ne entiere." Quant chil eut si durement parle encontre la trinite, si fu ioseph mult esbahis de fauses proeues ke chil li a auant traites, si ne seut mie maintenant respondre a fauser chou k'il auoit dit. car notre signour ne plot mie. Lors se drecha iosephes, et si parla haut si ke de tous fu clerement ois, et si dist au roi premierement. "Rois, escoute ke ie te dirai. Che te monde par moi le diex de israel, li crieres de toutes choses, et si dist a toi. Pour chou que tu as amenes tes faus plaideors encontre ma creanche : pour chou ai iou establi a prendre si grant venianche de ton cors que tu cherras anchois que li tiers iours soit passes en vne si grant mesaventure que tu ne quideras que nule riens viuans te puisse garandir de perdre toute terriene hauteche premierement, et ton cors apres. Et si prendra diex cheste iustiche de toi, pour chou que tu ne veus recheuoir la creanche de son glorieus non. Anchois as despote et mise auers la demonstranche que il te fist a nuit de ses secres et de ses miracles que il te descouuri eu auision. Pour chou te mande li diex des crestiens par la bouche de son sergant qui parole a toi, que il donra a ton anemi mortel : gloire et honour et essauchement sour toi trois iours et trois nuis. Car ta forche ne porra contrestre, ne tes cors n'osera atendre celui : qui onkes forche ne peut auoir mais encontre toi. ne mais de cheste fois que il t'a desconfit : par le traison de tes consilleurs qui se sont a lui tourne par les dons. Ensi te mousterra li diex des crestiens ke nule creature ne puet durer qui n'est apparillie a son commandement. Ne ia ne reconueras la

If the Holy Ghost is perfect God and one, surely the other two are no-bodies.

And if the two are nothing, then each cannot be perfect God.

Joseph is confounded;

but Josephes addresses Evalach,

and tells him that because he has brought his false pleaders against His truth He will bring sore disaster on him within three days.

And because he has despised the revelation of God's secrets to him in his dream, God will give his mortal enemy power over him for three days and three nights.

grant hauteche : ke tu commences a perdere : se par l'aide de chelui ne le requieres. Et se tu de cheste chose me tiens a mencoingeur, tu orras par tans teles nouieles par quoi tu porras sauoir que notres sires m'a demoustré aucune chose de tes auentures. Et si, saches bien de uoir, ke tholomes li fuitis, qui est rois de babyloines, a tout son effort apparelliet : et vient sour toi mult ireement. Et si dist li rois des crestiens. En la main au felon egyptien li uerrai iou le roi mescouneu, par chou ke il me fuit et mescounoist. Et chil qui tous iours a este fuitis, en cachera chelui qui tous iours l'a cachie, et si le menra iusc' a paour de mort. Car ie li voel faire esprouuer ke ie seus sui li rois des rois et la forteche de tous les pules."

And to verify it Josephes says, that Tholomes, King of Babylon, has made ready his forces and will attack Evalach, and pursue him and put him in fear of death. Josephes next tells the objecting heathen clerk, that, as he has blasphemed God's creed and dishonoured His name, and has been dumb and blind in spiritual knowledge, God will strike him dumb and blind. The clerk becomes dumb, and blind.

Après se tourna iosephes vers chelui qui auoit si durement parle encontre la trinite, et si li dist. "Escoute tu qui as parle encontre la sainte creanche au dieu des crestiens. Or enten ke il te demande par la bouche de ton serf qui a toi parole. Tu, fait il, qui i es ma creature, et qui en tous lieux deusses obeir a mon commandement, tu as ma creanche blasmee et mon non deshonne. Et pour chou ke ie voel ke tu saches ke tu as parle encontre chelui qui a pooir et sour toi et sour toutes choses autres : pour chou te ferai iou sentir uns desbatemens de ma iustiche terriene. Si ke tu le soufferras, et li autre se castieront par toi. Car tu as en tous iours la terriene scienche : ne onques l'esperitel ne vausis counoistre, ne goute ni pooies veoir : et se tu en uausisses parler, tu n'en seus onques dire uoir. Et pour chou ke tu as este mus et awles en l'esperitel science : qui tu deusses cler veoir, et de qui tu deusses tenir toute la parole : pour chou te mousterrai iou ke la terriene scienche ne puet riens encontre l'esperitel. Car ie te taurai voiant tous chiaus qui sont chaiens la terriene parole et la veue. Car mes esperis est de tel forche : ke il fera les bien-emparles a muir. et les cler-veans awlir : si fera les mus bien parler, et les awles cler-veoir." Tantost ke ioseph eut che dit : si perdi chil la parole, et quant il vaut parler, si senti deuant sa bouche vne main qui li lioit la langue. Mais il ne le pooit veoir. Et il se drecha pour plus efforchier de parler. Mais si tost com il fu leues : Si ne vit nule goute des ieux.

Et quant il senti chou : si commencha si durement a muir que on l'ooit tout clerement d'ausi loing com on porroit traire vne saiete. Et si estoit auis a tous chiaus qui l'ooient, ke che fust vns toriaus. Et quant li autre virent cheste meruelle : si en furent mult courrechiet. et coururent tout sus iosephe : si l'eussent tout depechie a lor pooirs. Mais li rois eualach sailli en pies, et prist vne espee toute nue. si iura la poissanche jouis que il feroit tous chiaus destruire et liurer a mort : qui en lui meteroient la main. Car dont l'aroit il trai, se il l'auoit mande en sa maison, et il ne le garandissoit. Ensi leua le tumulte par la sale. et li rois apiela iosephe, et li demanda qui il estoit. Et ioseph si traist auant : si dist que il estoit ses fiex. Et li rois respondi ke mult parloit bien. et qu'il estoit voir disans en maintes choses. Apres li demanda comment il auoit tolué la parole et la veue a chelui qui auoit parle encontre lui. Et iosephes respondi qu'il ne l'en auoit rien tolu. Mais li diex des crestiens contre qui il auoit parle. Ichil li auoit tolu et parole et veue. Car che estoit li diex de qui la parole ne seroit ia fausee pour nului. Ensi com il commandoit, couuenoit toutes choses a estre. "Coutement, dist eualach, est il dont voirs ke tholomes li fuitis m'enmerraiusc'a paour de mort, et ara sour moi pooir et forche .iij. iours et .iij. nuis ?" "Chertes, dist iosephes, il est uoirs que il n'est nus hom viuans par qui il puist estre fauses." Et li rois li demanda comment il pooit chou sauoir. "Dont, n'as tu oi, dist iosephes, que li esperis au dieu des crestiens est de si grant forche : ke il fait les mus parler et les awles veoir cler. Ch'est a dire, ke chil qui n'ont rien seu de clergie counistront toute la forche des escriptures par le grasce de son saint esperit." "Par foi, dist li rois, s'il auient ensi com tu as chi conte. Te vauroie asses miex estre mors ke vis. Mais il n'est nule riens ke iou en peusse croire. Ne pour quant, si ai iou veu vne de tes paroles auenir." "Rois, dist iosephes, quant tu verras qu'il serra auenu, dont m'en croi." "Et en porrai iou, dist il, escaper." "Chertes, dist il, oil, par vne seule chose." "Et quele sera ele," dist li rois. "Ie le te dirai, dist iosephes. Se tu rechois la creanche

The people are angry and rush at Josephes.

Evalach seizes a sword and swears he'll put to death all who lay hands on Josephes.

He asks Joseph who Josephes is,

and how he took speech and sight from his opponent,

and whether it is true that Tholomes shall put him in fear of death, and have power over him three days and three nights.

Evalach cannot believe it,

but asks if he can escape it.

Yes, by receiving the belief of Jesus Christ,

not only in word,  
but in heart.

The clerk  
struck dumb  
and blind is  
taken to the  
heathen temple,  
to the image of  
Apollo.

A devil in the  
image of Mars  
cries out that a  
Christian there  
has bound  
Apollo, so that  
he cannot  
speak.

The devil offers  
to go out,  
wherever  
Josephs orders.

It goes out,  
knocks down  
the image of  
Apollo, and  
breaks it in  
pieces;

ihesu crist, que tu le croies parfitement. de quele eure que tu le rechoiues, tu aras secours et deliuranche. Mais, bien saches de uoir, que ia pour chose ke la bouche die : se li cuers ni est, ne sera deliures. Car diex n'est pas hom que on puisse engingnier ne decheuoir par samblant. Anchois est de si parfaite sapiense que il counoist tous les penses des gens, et uoit parmi les cuers toutes les repostailles qui i sont." Lors li demanda li rois, comment il estoit apieles, et li dist qu'il estoit apieles iosephes. Et li rois li redist. " Ore me di, iosephe : de chelui qui a perdu la parole et la veue, se il recouueria iamais." " Rois, dist iosephes. Ore le fai porter deuant tous les diex ke tu aoures : et si orra ke il te responderont et de sa garison et de ta bataille. Lors le fist porter el temple, si i ala il meismes, et iosephes, et ses peres. Et quant li prouoire de la loy l'eurent offert al autel appolin qui il apielent le dieu de sapiense : si demanderent al ymage qui estoit sour l'autel comment chil gariroit iamais. Mais onques tant ne seurent demander a chel ymage ke il onques en peussent parole traire. Et li rois vint auant, si li demanda que il li dist, a quel fin il uenroit de cheste guerre. Mais il n'en puet onques auoir respons ne ke li autre. Et vns dyables qui estoit en l'ymage martis, ke il claiment le dieu de bataille, commencha a crier. " Foles gens, ke ales vous atendant, il a en notre compaignie vn crestien ki a si loie apolin par le coniurement de ihesu crist son dieu : que il n'a nul pooir de vous respondre. Ne ia nus diex en lieu ou il soit n'osera donner respons, ne ne porra, puis ke il ara coniure," et maintenant que li dyables eut che dit, si commencha si durement a crier ke il fu auis a tous chiaus qui estoient el temple : que il fust en vn fu ardant. Ensi disoit " ha : Iosephe, eueske ihesu crist, laisse chou ester ke tu dis, car tu me fais ardoir, et ie m'enfuirai de si la u tu commanderas." Ensi crioit li dyables qui estoit en l'ymage martis par le coniurement que iosephes li auoit fait. Car il le destraingoit si durement, et tant le iusticha, ke il issi hors de l'ymage, et, uoiant tous chiaus qui estoient el temple : abati l'ymage a terre, et si le debrisa toute par menues pieches. Et quant il eut chou fait, si prist

vn aigle d'or mult grant, qui estoit sour l'autel au conseil, si en feri si durement l'ymage appolin en mi le vis : ke il li pechoia le nes et le brach destre. Apres s'en ala par toutes les ymages del temple. si ni remest onques ymage qui il ne ferist de chel aigle tant qu'il li pecheoit aucun des membres. De cheste chose furent les gens mult espoente qui estoient el temple. Car il veoient les meruelles que ichele aigle faisoit. Mais il ne pooient veoir chelui qui la tenoit. Et ch'estoit la chose pour quoi il estoient plus espoente et plus esbahi. Lors apiela li rois Iosephe, et si li demanda que che pooit estre qui ensi depechoit ches ymages. et iosephes li respondi que il l'alaist demander al autel martis. Et il i ala, si vaut sacrefier. mais iosephes ne li lascia. ains dist que s'il faisoit tel sacrefisse, il morroit de mort soubite. Et quant li rois eut demande respons a l'autel : Si dist li dyables qu'il n'osoit a lui parler pour iosephe. Et li rois li demanda s'il auoit si grant pooir sour les dieus. Et li dyables li dist que nus diex ne pooit parler deuant lui se il ne l'en dounoit congie. Et li rois pria iosephe que il li dounoit congie de parler. et iosephes li douna. Et li dyables dist au roi. " Rois, veus tu sauoir pour quoi il a si grant pooir. Il a .ij. angeles auoec lui qui le conduisent et gardent par tous les lieux ou il va, si tient li vns vne espee toute nue, et li autres vne crois. Et li doi m'ont tenu en tel destroit par son commandement que il m'ont fait depechier toutes ches ymages ensi com tu vois. Ne iamais nus diex n'ara pooir de doner respons ou lieu ou chis hom soit : tel poeste li a done ihesu cris ses diex." Apres li demanda li rois se chil qui auoit pierdu la parole et les iex recouuerroit iamais sante. Et li dyables li dist " rois, se il garist, che ne sera mie par notre uirtu.

then the devil hits the image of Apollo on the nose and breaks it and its right arm ; and destroys the other images.

The people are dismayed.

Evalach asks Josephes who has broken the images

Josephes tells him to ask at the altar of Mars.

He does, and the devil says Josephes stops him.

Josephes gives the devil leave to speak, and it telis Evalach that Josephes has always two angels with him, one bearing a sword, the other a cross,

and they have made it break all the images.

The king asks the devil whether the man struck dumb and blind will recover.

"For that power haven not We\*  
Him hol to Maken In non degre,  
But helthe A3en to him Most gon  
Be him that him it leide vpon ; 4

Et nous n'en i poons point auoir :

anchois conuenra ke chil le garisse par qui  
commandement il a eu le mal,

\* The pages containing the English lines 1—492, are bound at the end of the MS., but there is a pencil foot-note saying that they belong to the commencement.

And elles but he Wele him hele sende, Be vs get he non In non Ende."		ou se che non, il n'en garira iamais."*
Thanne Axede him the king Anon tho ' Howgh Azens the Egipcians he scholde do ;	8	Lors li demanda li rois, ' a quel fin il uenroit se il se conba- toit as egyptiens.'
3if with hem he heeld Ony bataille In what manere it myhte him Availle.'		
Thanne the devel him Answerid ful sone, " pere Offen Answere mown We 3even þe none ;	12	Et li dyables dist, ' que il n'auoit nul pooir d'el dire tant com li hom dieu i serroit.'
Tyl that goddis man be Owt past Of vs An Answere non thow hast."		
Thanne spak Josephes there Anon Ryht, " I Conioure the be the vertu of God Almyht,	16	Et iosephes salli auant, et si li dist. " Je te coniur de par la forche de la sainte trinite, ke tu li dies uoir."
And be the myht Also Of the Trenite, That the sothe here thou schewe to me."		
And the devel him answerid agein " That he ne Cowde not In Certain	20	Et respondi li dyables, ' que il n'en sauoit rien de che qu'il li estoit a auenir. Ne nus ne le puet sauoir, se par ihesu crist non.'
Of thing that was to Come, he Cowde not telle What Aventure so that him Euere befelle."		

\* The additional MS. 10,292, omits the question as to the recovery of the dumb and blind clerk, having after *crois*, p. 89, l. 21, ' que ia n'aurons poeste en lieu ou il soit, tant de pooir li a doune ses diex, lors demanda li rois ' a quele fin il vendroit s'il combatoit as egyptiens,' et li diables li dist ' qu'il n'auoit pooir de lui dire tant comme li hons fust illuec, et iosephes sailli auant, et li dist. " iou te coniur de par la sainte trinite que tu dies orendroit ce que tu en seis." et li dyables li dist ' qu'il ne sauoit riens de cose qui estoit a uenir.'

## CHAPTER XII.

The invasion by Tholomes and the Egyptians of Evalach's land; Evalach's summons to his vassals (p. 92); Josephes's counsel to him,—Josephes tells him his history, that he was a cobbler's son at Miaux, in France, (p. 93), was sent to Rome as part of the hostage demanded by Augustus (p. 94-5), then on to Erl Felis of Svlie, whose son he slew (p. 96), and fled to Tholomes King of Babylon, for whom he conquered all the land of Sarras (p. 96), that therefore he must be humble, and remember God, as he will be three days and three nights in Tholomes' power (p. 97, 100); Evalach asks for the means of victory (p. 98); Josephes tacks a cross of red cloth on to his shield, and tells him to look on it in his need, and pray to God, and he shall be saved (p. 99, 100). Evalach marches to Tarabel and Valachin. Valachin described (p. 101—2). His army enters a forest, and sends out a spy (p. 103); they attack Tholomes, but flee to Castle Comes (p. 103); Tholomes pursues (p. 104); while Evalach's men plunder his tents (p. 105). A spy next day tells Tholomes that Evalach is in Comes with a very few men (p. 105), and so Tholomes marches after him with half his force, leaving the other half with Vabus his steward to watch Castle Valachin (p. 106—7).

And In the mene while Of this talking  
 Cometh A messenger tho to the king,  
 And knelid to forn him vppon his kne,  
 “Sire king, newe tydinges I bringe to þe  
 That ben bothe Evel & perylous,  
 Of Tholomes king so dispetous;  
 Into thi lond now Entred he is,  
 And with him gret strengthe With owten Mis;  
 And Oriable thi Cite they hau take,  
 And Abowtes In virown thei don Wrake,  
 That so the Contre distroied is be him  
 Into the Castel Of valachin.  
 For On hors bak with him don Ride  
 Twenty thousand be his side,  
 And On foote Also there ben  
 Fourti thowsend Men harneysed Clen;  
 And ȝif that Castel he mown haue,  
 Nothing Of thi lond Wil he save;

A ches paroles vint laiens vns mes-  
 sages mult grant aleure,

si s'agenoilla deuant le roi, et si li dist.

4 “Rois eualach, ie t'aport nouieles  
 mult males et mult perilleuses.

Car tholomes li fuitis est entres en ta  
 terre.

8 a tout son effort,  
 et si a ia pris par forche ouagre ta  
 riche chite, et toute la terre enuiron

12 iusc' au castiel de eualachin, ke il a  
 assis

a. xxx. mille homes a pie.

[MS. Add.  $\frac{x}{xxx}$ . chiualers et a  $\frac{x}{ix}$ .  
 16 hommes a pie]

Et se il puet chelui auoir, il ne re-  
 maura en ta terre ne chastel ne chite  
 qui puisse contre lui.

Ne thens wil he non fote gon		
Til they ben 3olden Euerichon ;	20	
[For] that Is now the strengest hold		Car ch'est la plus forte deffense ke tu aies.
[In] thi lond be Manye a fold.		
And 3it his Avow Made he there		Et si a fait .i. serement,
(That Alle his Meyne gan it to here)	24	oiant tout son barnage,
That Owt Of that Contre Wold he he not pas		ke il n'enterra mais en sa terre deuant
Tyl he were Crowned king In sarras,"—		qu'il ara porte coroune dedens la chite
Whiche that Was the Chef Cite		de sarras."
Of king Eualach his lond, I telle the.	28	
And whanne the king herde him thus sein,		Quant li rois oi la parole,
Sore he him Abaschte In Certain ;		si fu mult espoentes,
And 3it the more Abascht was he pleinli		et plus,
For the Wordis that Iosephes spak Openli,	32	pour che que iosephes li auoit dit que
'That thre dayes & thre nyht		il serroit .iij. iours et .iij. nuis en la
In his Enenyas daunger to be Owtrih		ballie a son anemi.
And that to the prikke of deth he schold be browht ;'		et qu'il serroit menes iusc'a paour de
And this Euere Was in Eualache thowhte ;	36	morir.
But for þat he was a man Of so gret prowessse		
He made non semblaunt Of non distresse,		Mais il auoit este de si grant proueche
But A3ens herte he made good Chere,		ke il n'osoit faire samblant de paour.
[S]eenge Alle tho that there Were,	40	
And swor Anon be his Creauunce		Anchois iura
'That what so him Evere happede be chaunce,		ke se il pooit trouuer au siege: il
3if At that sege he myhte him fynde		vauroit miex morir en la bataille que
He wold don him Remeve be som kynde.'	44	il ne l'en fesist mult vilainement partir.
Anon his sonde he dide to sende		Maintenant fist le rois semondre tout
Ouer al tho Into Everich ende,		son pooir, et manda*
To Alle tho that of him took Ony fe,		a tous chiaus ki riens tenoient de lui:
'Anon with him that thei scholden be,	48	ke si chier com il auoient s'onor et lor
And On the Morwe to ben Gadering		cors, ke il fuissent au setisme iour
Atte Castel of Tarabe With owten Taryenge,'	.	tout apparilliet d'armes a tarabiel
That twenty Miles from sarras Is,		.j. chastiel qui estoit .ix. lieues de
And fro valachim Sixtene More ne Mis	52	sarras.
		et a .xvi. lieues de eualachin

\* MS. Add. et les fist assamblar a carabel, a .j. castel qui estoit a .xvj. lieues loins d'iluec.



Where As Tholomes Atte Sege was.  
 Thus Abowten sent Eualach Into Everi plas;  
 Thus Abowtes be his sel he sente,  
 'That Eche man scholde don his Ente  
 That Weren Weldy Armes to bere  
 A,ens here Enemyes to fensen hem there.  
 And ho that A,ens his Comandements were,  
 What so he be that it doth there,  
 His lordschepe from him Wil he take,  
 And but Ryht A povre Man him Make.'

And On the Morwe the king gan to re-meve,  
 And Iosephes to him Cam to taken his leve,  
 "Sire kyng, hennes thou gynnest to Go,  
 But thow ne Wost what forto do;  
 For thou ne Art seker to Comen Agein,  
 But there forto dyen In Certain.  
 But thus My God sente Onto the  
 Be me his servaunt, As thou myht se,  
 'That thow scholdest Remembren the Wel  
 Of Whom thou Come Everydel,  
 And of What maner kynde & of lynage  
 Thow Art I-Come to this high parage;  
 But thou supposist that no man it knowe;  
 But I Can the tellen Al be Rowe.  
 Be the grace Of my God Almyht  
 I schal the telle, I the A-plyht,  
 For Conceil may pere non heled be  
 From him that Sit In Maieste.  
 Thow were born In fravnce lond,  
 As the holi gost me doth vndirstond,  
 In a Old Cite Of fraunce, As I wene,  
 That Miaux is Called there bedene;  
 And there thow Were A pore Mannes sone,  
 That to Maken schon Was thanne his Wone;

ou chil tholomes seoit au siege.

Et si manda par son seel

56 ke il ni remansist nus qui fust poissans  
de soi deffendre.

60 Et qui remauroit, s'il estoit chiualers,  
il ne tenroit iamis terre de lui, et  
s'il estoit vilains, il le feroit, voiant  
tout son lignage, trainer a keues de  
cheuaus.

64 Et quant vint a l'endemain, si vaut li  
rois mouuoir,  
et iosephes vint a lui, et si li dist.  
"Rois, tu t'en uas,  
et si ne ses comment.

68 Car tu n'es seurs de repairier iamaiz,  
ne que tu i es de mourir la.

Or te dirai comment dont tu feras.  
Che te mande li diex des crestiens,  
'ke tu soiesr amenbrans quetu i es, et  
72 comment tu venis a si grant hauteche  
com tu as eue iusc'a chi.

76 Tu quides ke nus ne sache qui tu es,  
et de quel lignage,  
mais ie le sai bien  
par la grasce et par uirtu del haut  
signour

80 a qui nule repoistaille ne puet estre  
chelee.

Tu fus nes,  
<sup>a</sup>si com li sains esperis m'a demostre:<sup>b</sup>  
 en vne mout anchiene chite de franche  
 84 qui est apielee miaus,  
 et si fus flex a .i. poure homme a-fai-  
 teour de vies saulers,\*

<sup>a-b</sup> a saint cosme et li sans esperis me demoustre que tu fus nes.

\* refaitiores de solers.

And this Owghtest thow to knowen ful Wel  
 For thow it hast Sein this Everydel. 88  
 For whanne Augustus Cesar Emperour Was  
 Of Rome xxxii 3er. In that plas  
 He wende king of Alle kinges haue ben,  
 And so it him thowhte that it Was sen ; 92  
 But Crist of Marie Was born  
 In his tyme, that I Rehersed befor,  
 That tho king Of Alle kynges was  
 Thorwgh the World In Every plas.  
 And Whanne here Offen herde Augustus Cesar  
 Be hise Clerkis that Weren bothe Wis & War,  
 Thanne he gan to Wexen Gretly in dowte  
 Lest Of his Empire to putten him Owte,  
 And that Al the Contre Of Rome Abowte 100  
 To that lord scholden Worschepen & dowte.  
 Thanne wiste he Not What forto don  
 But Abowtes Al Rome he sente Anon,  
 Thorwgh Owt Al that Contre  
 Anon his Messengeres sente he  
 ' That Euery man & Womman Also  
 To him A peny scholde 3elden tho  
 As In manere Of a knowelechinge  
 As In weye Of Soiettis to here kynge.  
 And, b'encheson that Fraunce was thanne  
 Of Anothir Maner kende Of Manne,  
 To hem he sente In this Manere  
 As, Sire, I the schal now tellen here ;  
 An hundred knyhtes be trews Aftir he sente,  
 And Aftir An hundred knyhtes dowghtren presente  
 That Maidenis scholde ben Everichon,— 117  
 And thus his Messages Gonne forth to gon,—

ensi com tu meismes le ses de voir.

Quant augustus cesar eut tenu l'em-  
pire de rome .xxvij. ans,

si sourti vne parole que il naistroit  
vns rois qui tout le monde metroit  
desous lui, et il fu voirs que ihesu  
cris li diex des diex et li rois des rois  
fu nes en chel an.

\*Et quant augustus cesar oi la parole,  
si com li sage clerc l'auoient expandue.  
et si ne sauoient a dire qui che seroit.  
si douta ke les teres qui estoient de-  
sous la signourie de rome ne se vau-  
sissent descorder et lui ieter del em-  
pire pour la fianche de cheste nouiele,

si manda par toutes les terres qui  
estoient desous rome :

ke chascune teste d'ome et de feme

rendist .i. denier

de conuissanche ke il estoient  
sougit a l'empire de rome.

Et pour chou ke franche estoit plus  
de fiere gent que les autres terres,

si manda ke on li enuoiaist de toute  
la terre

.c. chiualers en treu,

et .c. puchieles toutes filles de chi-  
ualers,

\* MS. Add. quant li rois l'oi si s'espoenta mult si enuoia par toutes terres, et manda que chascuns rendist a roume de son chief .j. denier, et en france, pour ce que c'estoient la plus fiere gent du monde, si manda que ou li enuoiaist .c. puceles, &c.

And An hundred knave children Al In fere		et .c. petis enfans tous marles qui
Not passeng the Age thanne of fyve 3ere,	120	fuissent de l'aage de .v. ans
But Rathere lasse thanne Ony More ;		ou de mains.
That time this was his Comaundement thore.		
And Whanne these tydinges Weren Comen Into		Quant li commandemens fu venus en
fraunce,		franche,
Mochel they merveilled thanne Of this Chaunce,	124	
And thanne Chosen they In Every City		si eslurent de chascune chite selonc
Be lot As that time here happe myhte be.		che que ele estoit, et chele elections fu
So thanne it happed, As I telle now the,		faite par soit, si auint chose
That Owt of Miaux that City	128	que de la chite de miaus
That tweyne Maydenes Chosen Weren for sothe,		i alerent .ij. puchieles qui estoient
And that An Erlis dowghtren weren thei bothe		ambedeus filles
Hos Name Was Erl of Siuayn,		au conte seuain. Ichil seuains estoit
That lord of Miaux was & of the Contre Certain.	132	quens de miaus et de la contree en-
And Whanne the lot on him þus gan falle,		uiron.
Thanne mosten thei forth nedis with alle ;		Et des ke la sors chai sour eles, si
And vpon the tho fyl the tother lot		conuint a forche qu'il fust tenu.
Where þou myhtest ben Excused not,	136	Et sour toi chai li sors, qui estoies
For thow were At the Age of fyve 3er		de .v. ans de eage.
And Also these maidenis bothe briht & Cler ;		
That so Wit these Maydenes forth Were þou led,		Iches .ij. puchieles te *menerent auoec
As to fore I haue here now to the Seid.	140	eles, et si te tenoient mult chier.
And Whanne that to Rome 3e Weren I-Come		et quant tu fus a rome,
The peple Abowtes 3ow Cam On a throme		si te regarderent a meruelle, et li vn
And 3ow gonnen faste to beholde		et li autre. Car il quidoient bien que
3e hadden tho of Bewte so manifolde.	144	tu fusses de plus haut lignage que
And Whanne thow Were comen to twenty 3ere,		tout li autre enfant, tant par-estoes
Thanne bothe Maideney deydene Ryht there		biaus.
For the ton ne lyved After the tothir		Et quant tu fus en l'aage de .xx.†
But thre monthes, It Was non Othir.	148	ans si furent les .ij. puchieles mortes.
		Car l'une ne vesqui apres l'autre ke
		.ij. mois.
Thanne Aftyr, the took Tiberius Sesar		
That Aftir Augustus Was emperour thar,		Et lors te retint tyberius cesar, qui,
		apres auguste cesar, fu empereres de
		rome.

\* MS. Bibl. Reg. *remenerent*.

† MS. Add. .xii.

And the hadde tho Ryht In gret Cherte, And to an Erl the sente for thi bewte— Erl Felys he hyghte of Svlie,— To him Were thow lad in hie : And Whanne that thow to him were browht, Ful mochel thow Were Euere In his thowht, For the ful dere to him he held ; And After ful Evele didest thou him zeld. For it befil that vppon a day His Eldest sone & thou wenten to play, That so In Anger 3e fillen tho bothe That there thow slowe his sone for sothe. And Whanne thou haddes thus him slo, Thanne to Tholomes gonne thou go That Of babiloyne thilke time king was, And werre he held Azens Olifernus ; For Olifernus king Was riht tho with outen d[owte] There As now thow Art Of Al the Contre Abowte. 168 And Anon As thow to him Were gon, There A knyht he made the Anon, And so moche love thanne he be-Caste to the That amongs Al his Ost he 3af the powste, And Aboven Alle Othere he 3af the powere Ouer Alle his Ost to Gouvernen there ; For that thow Were Of so gret prowessse Of Manhod, & ful Of hardinesse, So that On his Enemys Avenged he Was And hem distroiede In that plas. And thanne to the 3af he that lond, And there holich put it Into thin hond. 180 Now myhtest [thou] knowen & vndyrstonde, That I knowe Whennes & Of What londe That thou Were bothen bigeten & born,— Lik as I haue the Rehersed befor,— 184	152     156    160     164      172       176      180   184	si te mist au conte felis qui il fist conte de surie.  Chil felis s'en uint pour surie garder, si t'amena ensamble o lui, et mult durement te tint chier, et ama.   Tant qu'il auint chose .i. iour ke entre toi et .i. sien fil, vous courechastes, si l'ochesis. Et quant tu l'eus ochis, si t'en fuis a tholome cerastre.* qui dont estoit rois de babylone. Ichil tholomes auoit guerre encontre holoferne, qui a chel iour estoit rois de ches roiaume ke tu tiens. Et quant tu venis a lui, si desis que tu estoies chualers. et il t'ama mult, et crut, et si grant grasse trouas vers lui que il se mist de tout en tout sour toi de sa guerre  par la grant proueche qu'il vit en toi.  Et tu le fesis si bien ke tu li conquis toute la terre, et son anemi meisme li rendis tout pris, et il l'ochist, et si te dona toute la terre, et tu en deuenis ses hom.  Or pues tu bien entendre se ie soi riens de ton estre. Et pour chou que tu ses bien que tu i es venus de si grant pouerte a si grant
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\* tholomes ce iastre.

And from so gret provert to hy dignete, Remembre the wel what I telle the ; And therfore the sente to sein be me, The grete God of Al Cristiente, That Of thi self thow schost hau minde ; And though pat vnder pou hast men of gret kynde, And Moche peple In bataille pe Abowte, In hertē scholdest thou not be prowte ; For thi lyges they nothing ben But As a wardein hem to be sen ; And therfore haue thou this in Mende, For but As On Man thow Art of kende, And As sone deyen thow schal As the porest Man doth Ouer al ; Therfore scholdest thow be powre & Mek, And vppon thi Creatour beleven Ek That Into this world pe made forth go, For with-Owten him thow myht not do ; And 3if thou like not him for thi kyng to holde, Owt of thi regne pou gost Ryht Manifolde, For wel may he be Clepid a kyng That Endeles lasteth Euere his Reyneng,— This is Crist Goddis sone of heuene That Into pe Maide Alyhte be th' aungelis stevene. For alle Mennes hertes he doth knowe, And Alle here thowghtes vppon A rowe : & pat the schal putten Into thin Eenemyes hond, And Aftir the deliueren, thou vndirstond ; For that ther nys non lord neper God but he To whom Ony honour longeth to be. Wherefore, as Only On god & Almyhty Thow Owest him to worschepen al only ; For bothe this torment & this Noysance He the now sendeth, for his Creaunce		hauteche, et de si grant vieute a si grant honour :  pour chou te mande par moi li diex des cristiiens, ke tu soies ramenbrans de toi meisme, et ke tu aies tous iours en ton pense ke de noient es venus a auques.  Et pour chou se tu uois ke tu aies grant plente de terre et de gent en ta bataille, ne te dois tu pas en orguillir. Car ele n'est mie toie lige,  ne tu n'en i es ke garde, .i. de ches iours le te conuenra laisser.  Car tu n'es ke vns seus hom. et tout ausi tost morris tu : com li plus poures hom de ton regne. Pour chou dois estre humeles et pi- tieus, et recounoistre ton creatour, sans qui commandement tu ne pues viure.  Et si ne te dois mie vis tenir pour toi. Car tu ne l'as mie a tous iours le regne ke tu tiens, anchois le guerpiras plus prochainement ke tu ne quides. Mais chil doit estre rois apieles qui tous iours tenra ton regne sans prendre fin. Ch'est ihesu cris, li tiex de la uirgene. Ichel te mande par moi : pour chou ke il veut ke tu saches ke il connoist tous les pensees et toutes les repoistales des cuers :  ke il te metra entre les mains de ton anemi mortel.  Et la counisras et apercheuras : ke il n'est nus diex que on doieue croire ne aurer que lui tant seulement.  Et si te tormentera en cheste maniere : pour chou ke tu
	188	
	192	
	196	
	200	
	204	
	209	
	212	
	216	

Thow hast Refused, & Ek his lore  
That he in Avicion hath schowed before."

Thanne seide king Eualach Anon Agein,  
"Maister Iosephes, I preie þe telle me plein  
What that A-visioun was forto Mene,  
That thou it woldest declaren me Clene."

"Certes," quod Iosephes, "nay how so befallle,  
Tyl thow haue broken thy mawmettis Alle,  
And that in theke high lord to hauen ful Creauce  
That the May deliuren from Alle Noysaunce,  
And Alle lyveng thing enstablished Is  
Wheche that þe heyst king is of blys."

"[B]e my Creauce, quod Eualach tho,  
This Bataylle myn herte goth sore vnto,  
And bothe 3oure fadyr & Ek 3e  
Of Riht good Conceyl behygten me,  
3if that I wolde On 3ow be-leve,  
3e seiden Ryht wel that I scholde preve  
Be wheche victorie of mynne Enemys to haue  
And Aftir my deth my sowle to save."

"Certain, Sire," quod Iosephes tho,  
"That Conceil I the 3af, & 3it mo,  
3if thow wilt On him beleven stedfastly  
And him worschepen As Almyhty.

And 3if thow wilt not don As I the teche,  
be war lest god wele taken wreche ;  
And but thow him worschepe As me þou seest,  
In body & sowle distroyed thou beest  
Of him that Of Alle thinges Is domes man ;  
The helpen & socoure ful wel he Can."

"Now Certain," quod this Eualach þe king,  
"And 3e wolden 3even me swich conseilling  
That Of Myn Enemyes victorie to haue,  
And therto my lif that he wolde save,—

as refusee sa creanche en sa loy, et  
despite ta vision ke il te moustra."

Et quant li rois l'eut mult deboinaire-  
ment escoute, si li dist.

"Mais tres or me dites  
ques la visions fu, et k'ele senefie."

"Chertes, dist iosephes, tu ne le saras  
deuant ke tu auras depichies les  
ymages que tu aoures,  
et ke tu seras uenus a la creanche  
del tres haut signour

par qui commandement toutes choses  
viuans sont establies."

"Par foi, dist li rois,  
ie dout mult cheste bataille,  
et vous me promesistes, vous et vos  
peres,  
ke vous me donries tel conseil,  
se ie le voloie croire: par quoi iou

aroie victoire de mes anemis,  
et la grant ioie ke ia ne prendra fin."

"Par foi, dist iosephes,  
chel conseil te donroie iou  
se tu voloies croire et metre a cœure.

Mais se tu ne le vous receuoir com  
boins creans et loiaus, et loiaus ou-  
riers:

garde ke tu ne le prometes mie.

Car tu en serroies destruis en cors et  
en ame de che chelui qui de tous sera  
iugieres, et de toutes."

"Par foi, dist li rois,  
ie vous creant bien, ke se vous  
me donnes conseil par quoi ie voie ke  
i'aie la victoire:

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On him Onliche I wolde beleleve,  
 And Al my Creaunce I wele Repreve."  
 Thanne spak Anon Iosephes to the kyng  
 " Now herkeneth, Sire, to my talkyng.  
 Do brynge now thi scheld to-fore me  
 And Anothir maner thing schalt thou se."  
 And whanne this scheld to-fore Iosephes was,  
 Anon he Comanded In that plas  
 A lytel pece thanne of cloth so red  
 To-fore him be browht Into that sted ;  
 And the kyng Anon with þat biddinge  
 A pece of Red Silk he dyde him bringe,  
 And kutte there offe two peces Anon  
 In the sihte of hem Echon,—  
 Eche pece A Fote of lengthe was,—  
 Wher offen A Crois he made In that plas  
 And takked it vpon the kynges scheld,  
 Wher-with he Rod thanne Into þe feld.  
 And whanne thus he hadde don,  
 To kyng Eualach thanne spak he Anon,  
 " Syxt thou now this signe that I haue Mad ?"  
 " 3e for sothe," thanne kyng Eualach Said.  
 " Certes," quod Iosepes, " I telle it the,  
 What Manere Of Man so Ewere he be,  
 And he wele stedfastli belevene on this,  
 Were he neuere in so moche sorwe Oper distres,  
 That he ne schal Anon deliured be  
 Of Alle Manere deseisse And Aduersite.  
 And therfore, honoure thou this, I charge the,  
 In worschepe of him that deyde On tre ;  
 And whanne that thou Art In gret Nede,  
 Loke Of helpe & socour that thou him bede,  
 And that thou sey In this Manere  
 As I the schal now Rehersen here,

ie ne me tenrai plus en cheste que  
 ke ie ne tieng, anchois recheurai  
 tout maintenant la uotre."

" Rois," dist iosephes,

256 " or entendes dont ke vous feres.  
 Faites moi apporter uostre escu."

Lors commanda li rois son escu aporter  
 260 [ , et ] vne pieche d'vn mult riche drap  
 vermeil de soie, et iosephes prist le  
 drap,

264 si en trencha, et fist vne crois qui  
 bien eut .i. piet de lonc et demi pie  
 de le, si le mist en l'escu deseure les  
 enarmes,

268 et l'ataka mult bien a cleus menus.

Et quant il eut mult bien atachie, si  
 272 dist au roi.

" Rois eualach, vois tu che signe."

" Oil," dist li rois, " mult bien:"

" Chertes," dist iosephes; " qui bien  
 276 parfaitement kerroit chest signe:

Il n'est nus terriens parieus: dont  
 il n'en espast\* pour que il le reclamast  
 de boin cuer. [\* from *es-passar*]

280 Et seis tu ke tu feras. Tu le con-  
 uerras de toile blanche.

Et quant tu verras au grant besoing  
 ke tu aras paour de mort, si le des-  
 ceure, et si reclaime de boin cuer  
 284 chelui pour qui nous le tenons chier  
 et honerons.

Et toutes les fies ke tu descouerras li  
 signe dieu, si diras.

- ‘ O thow god that deydest vppon the Crois,  
Of me, Synnere, here thow my vois,  
And On the signe Of this thow suffredest ded  
Vppon the tre In thin Manhed,—  
So graunt me Of victorie the grace,  
And to thi beleve therto hauen space,  
And that thy man that I Moot be  
Er that this world departe from me.’  
And 3if thow this fulliche wilt beleve,  
Thanne A trewe man schalt þou me preve ;  
For thanne In bataille schalt thow not dye,  
But bothe to geten Worschepe & victorie.  
And now that thus I haue the told,  
To gon to bataille thow myht be bold,  
For from deth thi waraunt this schal be  
And from Alle presonementis, I telle it the.  
3it not-withstonding, not for than  
That Tholomes this Crwel Man  
In distresse schal he putten the  
Thre dayes and thre Niht Sekerle,  
For so be me sente the to seye  
That Myhtful gode & verraye.  
And wete thow wel, 3if thow beleve On this,  
Thow schalt neuere thanne don Amys ;  
For to the schal it ben Redempcioun,  
And to the devel sorwe & distructioun.”  
Thanne seide he to Iosephes Agein  
These wordes tho In Certain,  
“ Iosephes, that thou woldest now preyen for me  
To kyng of Cristene In Eche degre,  
Me to helpe and Euere me to save ;  
And trewly his Creauunce wil I have,  
3if it be As now thow behotest Me,  
Trewre Cristen Man thanne wil I be,
- ‘ Diex,  
qui en chest signe soufferris la mort,  
  
maine moi sain et sauf, et honeure a  
ta creanche recheuoir.’  
  
Et saches bien chertainement, ke se  
tu reclaimes dieu de boin cuer,  
tu ni morras mie,  
  
anchoisi conquerras victoire et honeur.  
  
Etsi te dirai comment tu porras sauoir  
et counoistre se chis t’ara victoire donee.  
Il est voirs proues, et si ne puet estre  
destourne par nul home:  
que tes anemis, ch’est tholomes li  
fuitis, n’aait pooir sour toi trois iours  
et trois nuis. Car chil le t’a mande  
par moi, qui onques ne menti, ne ia  
ne mentirai. Or garde donques que  
tu aras paour de mort. et ke tu ne  
quideras iamais escaper. Et se tu  
le desceuures en tel point, et tu es-  
capes : lors porras tu bien sauoir ke  
che sera par le signe. Et saches bien  
de voir, se tu i as boine creanche: tu  
ne desiras riens que tu ne conquerras  
par le signe. Car che est li sauue-  
mens des creans, et li destruisemens  
au dyable.”  
Lors li dist li rois.  
  
“ Iosephe, prie  
ton signour  
ke il li membre de moi.  
Car, se il me fait chou ke tu m’as  
promis: chertes ie te creant loiau-  
ment ke ie recheuerai sa creanche



Of thyn hond to Resceyven In this plas  
 31f Euere I Come Azen In to Sarras."

And thanne An Old SerIaunt he gan to Calle,  
 And there him Comaunded Amongs hem Alle,  
 'The Cristene to kepen with ful gret honour, 325  
 With Owten Ony Angwysch Other labour;  
 And that Iosephes haue his Comaundement,  
 Of Alle Manere thinges wit good Entent. 328

Thanne took the Kyng his leve Ryht there  
 Of Iosephes & Of his Compennie In fere,  
 With Ryht A gret Compene Of knyhtes  
 And Mochel Other peple tho Anon Ryhtes, 332  
 And Evene to the Cite of Tarabel  
 They token the Ryht weie Eueridel,  
 And there Abod he fully vi dayes.  
 As the Storie Of this book vs sayes. 336

And be the tyme the Sixe dayes were gon  
 So moche peple Of his Owne hadde he sein non,  
 What of So manie knyhtes & barown  
 Hadde he not Sein At Anof In his town; 340  
 But be the tyme that heyghte dayes were gon,  
 Mochel peple to him Cam Anon.

Thanne Owt Of Tarabel thei gonne Ride  
 To ward valachin At that same Tyde, 344  
 Where that Tholomes beseged the Castel  
 That kyng Eualach tho lovede ful wel,  
 For him Self there Offen Foundur he was,  
 And there it let Setten In that plas.

For it was On of the Strengest pyl  
 That Euere Man Sawgh in Ony Exyl;  
 For it Myhte neuere I-wonnë be  
 But Only thorwgh Enfamyne, I telle it the. 352  
 Where vppon A 3ate on þat Castel was thore  
 From the plein Erthe A stones Cast & More;

de ta main  
 tout maintenant ke ie serai reuenus."

Lors apiela chelui en qui il se fioit  
 plus de tous ses baillieus : et si li  
 commanda  
 ke li crestiien fuissent tenu a honour.

et ke il eussent quanke iosephes com-  
 manderait.

A tant s'en parti li rois

entre lui et grant compaignie de chi-  
 ualers et de sergans :  
 et si errerent tant que il vinrent a  
 tarabiel.

Illuec atendi li rois ses os  
 et quant uint au sietisme ior,  
 si eut si grant plente de gent :  
 que il n'en auoit onques eu tant a en-  
 samble. Et si ni uint onques nus de  
 ses haus barons. Car il li estoient  
 tout falli, ensi com li liures acon-  
 techa en ariere.

Au witisme iour

mut li rois de tarabiel, mult matin, a  
 toutes ses os. et cheuauchierent grant  
 aleure tout droit a eualachin ou tho-  
 lomes seoit.

Iche chastiel qui auoit non eualachin  
 auoit eualach eu deen son tans,  
 et si seoit en la plus fort pieche de terre  
 que nus hom veist onques des iex.

Car il ne pooit estre pris en nule ma-  
 niere, qui a forche tainsist, se par  
 afamer non.

Et si i auoit vne porte dont nule os ne  
 pooit tolir ne l'entree ne l'issue a chiaus  
 dedens. Car ele estoit plus haute ke  
 la plaine de terre : bien le giet d'une  
 menue pierre.

And vndir wheche 3ate Ran there  
 Ryht A wondir dyspetous Ryvere,  
 And that Rever As brod it was  
 As the schot Of An Arwe In eche A plas,  
 So that 3ate Asailed ne myhte not ben  
 Of hem with Owte, As men Myht sen,  
 But It were Only be an Navye,  
 Thane Coude that neuere hem stroye  
 For schot And Cast Owt of that Castel,  
 It was devised so wondirly wel,  
 And no mo 3at[es] weren there vppon  
 Where that [Me]n Mihte Owht owt gon,  
 But A litel [Gate] In A Corner  
 That there vppon was devised ther,  
 And Of plein Erthe to-form pat gate was  
 For two Chariettes to Meten On In pat plas,  
 The whiche but xxx pas was Of lengthe,  
 For it was A pyl Of ful riht gret strengthe.  
 But Alle the strengthis Of this to discryve,  
 It were to long, be my lyve ;  
 Therfore to passen Over In schort Matere  
 Of declareng Of this Castel I wile now here :  
 And In this place king Eualach this Castel made  
 For the strengest plot In þe world pat he hadde.

Et si couroit par desous,  
 356 vne iaeue mult roide et mult bruians,  
 qui auoit bien de le  
 tant comme vns archons porroit ieter  
 ou vne saiete. Chele porte ne pooit  
 360 estre deffendue par chiaus de hors se  
 il ne desfendissent auant li aue par  
 nauie, et che ne pooit estre, car nule  
 nes ni pooit durer de pres, ki fust en-  
 contre chiaus dedens. En tel maniere  
 364 seoit tous li castiaus qu'il ni auoit se  
 roche non del giet d'une pierre de haut  
 ne mais ke ia vne des portes seulement.  
 368 A chele porte auoit\* bien tant de plaine  
 de terre : com l'encontre de deus  
 karetes puet tenir.  
 et chil plains ne duroit mie plus de  
 .xx. pas de lonc.  
 372 Si ne peust nus sieges durer illuec.  
 Car trop estoit pries de la porte. et  
 trop petite plache i auoit.  
 Et li chastiaus en haut estoit auirounes  
 376 de mult riches murs tous quareles de  
 marbre vert et vermel et bis et blanc.  
 Et se li mur seioient bien et haut,

encor estoit la tours plus haut assise a quatre doubles. et si seoit sour vne roche tele que onques si bien seans, ne si desfenseule, ne fu veue. De sour chele roche seoit la tours marbrine †si tres durement haute: ke on en veoit blanchioier les murs de baudas. et ondoier li aue del vil qui est en egypte.† De tel forche estoit li chastiaus, et de tel biaute, ne ia si grant chaut ne fesist en nul este, ke chil du chastel n'eussent iaeue douche et froide d'une fontaine, si couroit li ruissiaus en .i. plain mult biel qui estoit entre les murs del chastiel, et la tour si chaoit en chel plain par .i. tuel de coire qui cheoit en vne cuue de marbre, en quoi chil du chastiel prenoient iaeue a lor besoignes. Chil plains en quoi li aue chaoit par le tuel : si estoit li abuuroirs as chenaus du chastel, si estoit tous paues de marbre, et clos enuiron bien le haut de deus coutes et demi. et desour tout l'autre pauement. Ensi estoit li chastiaus aaisies, et si richement fermes com vous aues oi, tant qu'il ne doutoit nul home viuant par forche d'assaut. Et pour chou l'auoit ferme li rois eualach que il n'auoit onques si forte pieche de terre veue. Et pour chou li auoit il mis non eualachin: ke il voloit ke tout chil ki iamais le noumeroient i ramenteussent le non de lui en ramembranche de che qu'il i auoit fait.

\* MS. Add.—tant d'entree comme .ij. gens se pooient entrecontrer et entrer et issir ensamble.

†—† MS. Add.—si estoit si haut com en pooit ueoir l'eue del nil qui si estoit bele et rice. et cele aigue que ie vous di, couroit mult parfont en egypte.

Now whanne kyng Eualache thus Redy was,  
 Forth Took he his Iorne In that plas, 380  
 And Entrede Into A ful fair Forest ;  
 Thus he Comandede bothe lest & Mest,  
 And Comanded Alle his Men there Anon riht  
 Hem Redy to Armen forto fyht, 384  
 For he hadde Sent forthe A spye  
 In that Morwening thanne ful Erlye,  
 To Aspien Tholomes & his Ost  
 There that they lien with so gret bost. 388  
 And whanne the Spie Cam Agein,  
 He told Kyng Eualach thanne In certein  
 ‘ That In the Ost It was dyneng tyme,  
 Fore it was ny noon, And passed þe pryme.’ 392  
 Thanne weren this Meyne Al Redy Anon,  
 And Owt Of that Forest gonne they gon,  
 And Entrede thanne In to a gret valey.  
 Thanne whanne vppon the hil comen they, 396  
 They Syen Alle the Ost of Tholome,  
 How that they leyen In Al Manere degre ;  
 And also Al the Castel Of valachin  
 Where that his meyne weren with-In. 400  
 But whanne this Ost Gan hem Aspye,  
 “ Tresown ! tresown ! ” thei gonnen to Crye ;  
 And Anon to Armes they ronne ful faste,  
 For Of here lyves they weren Agaste ; 404  
 But fewe of hem there ne ben  
 That they weren Rydy Armed Clen,  
 For Ewere they hadden a supposenge  
 That kyng Eualach wolde for Ony thinge 408  
 That Sege Remeven 3if he myhte,  
 And that he it wolde don he susposid ful rihte.  
 Thanne kyng Eualach his men In that tyde  
 To-ward this Ost Faste gonnen they Ride,— 412

Quant li rois vint a vne lieue pres du  
chastel.  
si entra en vne mult bieles forest que  
il auoit illuec  
  
et commanda a toutes ses gens  
a armer.  
Ensi com il s'armoient, a tant es vous  
vne sieue espie qui il auoit au matin  
enuoie en l'ost:  
  
si li conta  
qu'il estoient assis au disner:  
et si estoit mult pries de nonne.  
Tout maintenant ke il furent arme  
si murent, et quant il issirent de la  
forest,  
si entrerent en .i. grant val,  
et quant il eurent monte le tertre,  
apres si virent tout a deliure, et l'ost  
  
et le chastiel  
  
Et quant cil de l'ost le virent,  
si commenchieurent a crier "trahi,  
trahi."  
et coururent as armes chil qui desarme  
estoient.  
Mais peu en i auoit  
qui ne fussent garni de lor armes.  
Car il soupechounoient bien:  
  
que eualach ne soufferoit mie longem-  
ment le siege entour le chastiel, si  
cremoient a estre souspris.  
Et les gens eualach lor laissierent courre  
sours les cauls, les frains a bandounes,  
de si grant aleures: com li cheual les

More vigeryously nevere Reden Men  
 Into non place thanne they diden then,—  
 And Tholomes men that on foote were,  
 Eualach his men here hors Slownen there ;  
 So thanne, bothe parties On foote thei be ;  
 There grete Manslawghtre Men Miht Se,  
 How that Eualache men Tholomes men slowe,  
 For ther was Sorwe & grynteng of teth I-nowe,  
 So that of bothe partyes ded there been  
 Bet than Fiftene thowsend, As men miht seen ;  
 And there manye of his men lost Eualach,  
 And whanne this he sawgh, he torned his bak ;  
 Thanne he & his Meyne that On lyve were  
 Toward A Castel fledden tho there,  
 Wheche Name Of that Castel was,  
 I-Cleped was ' Comes ' In Every plas,—  
 And thedir ful faste gonnen they hye,  
 He & his Meine ful Sekerlye ;  
 That from theke bataille no more it Nas  
 But As twey Miles In that plas,  
 So that Tholomes Chased him so faste  
 That it wax nyht thanne Attë laste ;  
 Wherthorwgh Manye of hise Men  
 Loste this Tholome In the Chas then,  
 For tho that fledden knewen ful wel  
 The next weye to Comes Castel,  
 Wher-thorwgh Eualach his men goten socour sone,  
 And Tholome In that Chas lost Manione ;  
 So that Tholomes b'encheson Of the Nyht  
 From that chas departid Anon Ryht,  
 And to his loggeng hemward he wente.  
 And whanne that he cam pere present,—  
 There Al his harneis beleft per was,  
 It was Clene I-spoilled Owt Of that plas

porent plus tost porter : que nules gens  
 plus desreement ne vinrent onques.

Et chil les recuellirent au plus dure-  
 ment que il onques peurent, si lor  
 ochirent chil a pie mult de lor cheuaus  
 si com il uenoient tot desree. Et les  
 gens tholomes les ferirent mult vigh-  
 reusement : si lor ochirent mult grant  
 partie des gens a pie dont il trou-  
 uerent les pluseurs desarmes.

La eut si grant mortalites d'omes et  
 de cheuaus que il en i eut bien ochis,  
 ke d'une part ke d'autre, .xv. milliers.\*  
 Illuec perdi li rois eualach mult grant  
 partie de sa gent, tant que il ne peut  
 plus souffrir la bataille, anchois tourna  
 le dos, si † ala fuiant  
 vers .i. sien castiel  
 qui auoit non

laoines,  
 [\* MS. Add.—.v. hommes. † si se mist a la  
 fuie, et li autre l'encachierent au plus qu'il  
 porent.]  
 si estoit a mains. de

.ij. lieues pries d'iluec  
 Et quant tholomes l'en vit fuir, si en  
 fu mult lies, si le cacha mult vigh-  
 reusement,  
 mais li nuis les departi qui lor courut  
 seure, si pierdi tholomes mult de ses  
 chiualers en la cache.  
 Car chil qui fuioient sauoient bien  
 les destrois du pais et les maupas, si  
 fuioient la ou il sauoient leur garison,  
 et chil cachoient a folie.

Ensi s'en parti tholomes pour la nuit,

si s'en retourna as herberges

ou li harnas estoit remes quant li  
 cacha commença

Be the while Of Eualach men		Et chil dedens eualachin
That In the Castel of valachin weren then,	448	
That, whiles the bataille & þe chas dyde laste,		
Eualach his men the harneys browht in faste ;		
For they that In þe castel were		furent tout issu hors :
With Tholomes men so fowhten þere,	452	si s'estoient conbatu a chiaus
And put hem Alle to discomfiture,		qui gardoient le harnas
That þere the harneys [they] kepte þat owre.		tout gaaignie.
And whanne this Tholomes Resorted Aȝen,		Quant tholomes fu reuenus deuant le
And Alle his harneys despoiled Clen,	456	chastiel :
His tentis And his pavylons to-broke,		si trouua son tref tout depechie
And whanne this Tholome per onne gan loke,		et les tentes et les pauillons tout de-
Ful mochel deseisse he took In herte		caupes et abatus,
For theke dispit, It was so smerte ;	460	si fu si dolens ke par vn pau qu'il
And thanne A gret Oth swor he there anon,		n'esragoit.
' That he scholde neuere from þat Castel gon,		Lors iura son serement
Thowgh he scholde lesen half his Meyne,		qu'il n'en tourneroit iamais de deuant
Tyl that they wyth-inne Enfamyned be.'	464	le castiel
		qu'il ni laisserait la moitie de sa gent
		iuse'a tant que il les aroit afames.
And there Abod he Al that nyht		Ensi remest ichele nuit,
In sweche loggeng As he geten Myht.		
And whanne the spring of day was Comen,		et quant uint au chief de grant pieche
To him there Cam A spie Anon	468	si vint a lui vne espie,
That him tolde tho newe tydinge,		et si li dist
Al of Kyng Eualache beenge,—		
" Syre Tholome," seide this Spie tho,		" Sire,
" So good tydinges Cam neuere man vnto	472	onques mais n'auint si bien a nul
As now Sire Tholomes Is Comenge to the,		homme
But ȝif it thorwgh sinne distroied be."		com il est auenu a vous,
" Now sey me, Bewfyl," quod Tholome,		se par preche* ne le perdes,"
" What maner Of tydinges mown tho be."	476	" Coument," dist tholome,
" Sire Tholome," Seyede this spie Anon,		
" Kyng Eualach Is Into a castel gon		" Parfoi," dist li espie,
But with a fewe Of his Meyne,		" li rois eualach est entre en lacoine:†
There schalt thou him hauen, Sire, sekerle,	480	a tant peu de gent com il peut traire
		de la bataille.
		et illuec le poes prendre a mult petit

\* MS. Add. *parece*.† MS. Add. *lycone*.

And thanne, Ended thi bataille it is ;		d'esfort. Lors, si ares uotre guerre
That I seye, it is trewe with owten Mis."		achieuee."
" Sey me," quod Tholomes, " thou belamy,		" Coument ses tu cheste chose," dist
How knowest thou this so Certainly ?"	484	tholomes :
" For On him Only I hadde A spie		" Je le sai " fait l'espie " si uraiement
That sawh him Entren þe Castel sekerlye ;		comme chil qui le vit entrer el chas-
For At the ȝates so longe Abod he there		tiel, et se vous l'eussies enchauchie
Er he myht Entren In Oni Manere	488	iusc'a la, si l'eussies pris.
The space of Ryht A long Mile		Car il demoura a la porte
So abod þerowte A gret while."		bien l'errure d'une fort lieue, anchois
Quod Tholomes " In [peine] of thi lif lesinge		que chil dedens li laissaissent entrer."
Loke thou bringe me non fals tydinge ;*	492	" Garde," dist tholomes, " si chier
And yf thou do, with owten more		com tu as ton cors, que tu me dies
[Riwarde,†] deth schalt thou suffren therefore."		uerite."
[" My Lor†]de, ȝif it be not so as I haue the told,		" Sire:" fait chil, " s'il n'est ensi com
Dis-membre thou me, Sire, Manifold."	496	ie faich entendant, si me pendes."
Anon Tholomes his knyhtes gan calle,		Maintenant apiela tholomes ses chi-
And told hem What Aventure gan be-falle,		ualers,
And how that Eualach In A Castel was		si lor a tout descouuert :
But with A litel Meine In that plas ;	500	chou ke li messagers auoit dit.
Wherefore to besegen that castel he wolde be-gynne		et dist qu'il voloit aler asseoir le roi
With half his Meyne, neper more ne Mynne ;		eualach
And the tother halvendel schold leven stille		a la moitie de sa gent,
At valachin for the drede of More ille,	504	et l'autre lairoit
That was him left to kepen there		deuant eualachin,
A litel bettere thanne they diden Ere.		ke nus ne s'en issist hors pour des-
That so this ordenaunce thus he Made		tourner chou qu'il auoient pris du
Where Offen his Meyne weren ful glade.	508	sien.
Thanne his styward Clepen gan he fonde,		Ensi le loerent tout si chiualer,
That hyghte vabus As I vndirstonde,		et il apiela son senescal
And Comaunded him there Anon Ryht,		qui auoit non naburs.
' As that he was A gentyl knyht,	512	si li commanda
The Remenaunt of his Men to kepen stille		a remanoir deuant le castel,
Lest that Ellis to hem Miht comen som ille ;'		

\* End of MS. on the sheets misplaced.

† The characters in ordinary light are quite invisible. H.S.

“ So schalt thou kepen there with the  
Of knyhtes and Seriauntes half my Mene.”

516

Thanne his Steward vabus Anon  
His Comaundement was Redy to don,  
And kept there Stille half his Meyne,  
As wel Footmen as Othere there to be ;  
And Tholomes the Remnaunt with him ladde  
Into that place As the Spie him badde ;  
And So Rod he forth Al the Nyhte,  
For he wolde have ben a-forn day lyhte  
At the Castel that hyht Comes,  
There he supposid kyng Eualach was.

520

524

et retenir toute la moitie, et de chi-  
ualers et de sergans et de gent a pie.

Li senescaus le fist  
ensi com tholomes li eut commande,  
si retint la moitie de toutes les gens,

et tholomes mut a toute l'autre moitie  
grant pieche

anchois qu'il fust iours,

pour qu'il voloit estre deuant le chas-  
tel de lacoine a la iournee.

## CHAPTER XIII.

Evalach sends out a spy to see after Tholomes, and he makes a good report; Evalach is cheered up, and marches (p. 109). He meets the queen's messenger, reads her letter (p. 110), and asks explanations (p. 110). Josephes has told the queen of his defeat; another man comes and tells Evalach that Tholomes has besieged Comes (p. 111); Evalach goes towards Sarras; a host meets him (p. 112), that of his brother-in-law Seraphe, who comes and greets him, and says he is come to help him; Evalach's answer (p. 113); Seraphe's advice to Evalach to go to his city *Orkanz* (p. 114). Evalach goes to *Orkanz*, and summons more knights; he wants to go and fight Tholomes, but is counselled to wait (p. 115); he is besieged by Tholomes, and orders a sortie (p. 116); he gives the city in charge to an old knight, and attacks Tholomes successfully, for Tholomes's men had ridden all night (p. 117). Of Seraphe's deeds, and the pursuit of Tholomes's men to a narrow passage by a Rock of stone, from the slaughter called *The Bloody Rock* (p. 118); Tholomes comes to the rescue, asks his men what is the matter, and encourages them (p. 119-20). Evalach halts his men, and puts them in four divisions: 1. *Seraphe*, 2. the *Steward*, 3. *Archemedes*, 4. *Evalach*. He charges *Jeconias* to guard the passage (p. 121), and to keep the city too (p. 122). Tholomes ordains eight divisions, two against each one of Evalach's (p. 122). The fight begins. Number of men on each side (p. 123). Evalach's speech to his knights (p. 123-4). Seraphe's division fights; Evalach's feelings,—his prayer (p. 125); the result of it (p. 126). The dire slaughter (p. 127-8). Seraphe's deeds; his axe; and his appearance (p. 127-8). Tholomes calls up his second division (p. 129); Seraphe's men flee, but he fights on (p. 130); Evalach's steward goes to his help (p. 131); and sends a message to the King. Evalach's steward breaks Tholomes's line, and throws Tholomes to the ground (p. 132). The steward is struck down by a knight; Evalach's nephew and Evalach go to the rescue (p. 133); Archemedes drives in Tholomes's men (p. 134); but Evalach's steward is cruelly beaten (p. 134); and killed by Tholomes (p. 135); Tholomes and Evalach fight; but Evalach cannot recover his steward's body; Tholomes rallies his men, who shoot poisoned arrows, and get the best of the fight (p. 136).

Now leven we Alle of Tholomes  
 And that At this tyme of him we ses,  
 And of kyng Eualach let vs now speke  
 That On his Enemyes wold him A-wreke,  
 And that Into the Castel of Come was gon  
 Hym for-to socoure from his Fon ;  
 So that An Olde Seriaunt he Callid Anon,  
 And bad that he Anon Scholde gon

Or vous lairons de tholome,  
  
 et si vous conterons del roi eualach.  
 chi dist li contes,  
 4  
  
 ke quant il fu entres en lacoine  
 pour soi garandir,  
 si apiela .j. sien sergant,  
 8 et si li commanda a issir



Owt Of that Castel Riden, for-to Aspie  
 Whe[the]re that Tholomes were there Nye,  
 Other to Valachin Azen that he was gon  
 With his Meyne thedir Euerichon.

Thanne this Seriaunt tho forth gan Ryde,  
 And sewed Tholomes In that tyde  
 Evene to valachin Castel tho,

There As newe tydinges herde he Mo,  
 ' That the Meynie of valachyn Castel  
 Hadde born hem ful wondirly wel,  
 That In the tyme of the chas  
 Alle Tholomes harneis I-trised was.'

And anon To Eualach he Retorned Agein  
 And of these tydinges tolde him ful plein,  
 And Of the pray his Men hadden take ;  
 Where of Eualach gret Ioye gan Make,  
 And swoor thanne be his Creaunce  
 ' That, what so behapped him in Oni Chaunce,  
 With him hond be hond wolde he fyhte,  
 And vppon him to preven his Myhte ;  
 That, ryht Anon as his men sembled were,  
 From that Sege he scholde him Rere,  
 That so hastely neuere Kyng I-Rered was  
 From non sege In no maner plas.'

Owt Of that Castel thanne gan he gon  
 From thens thre Miles Ryht Anon,  
 And with him seveun hundred knyhtes and seriauns  
 That Alle worthy men weren & vaylauns ;  
 And On foote Nyne hundred they were  
 Of Ryht bolde men & hardy there ;  
 So that from the castel weren they gon  
 Fyve Miles er that day Cam hem vppon.

And In the Mene while that thei thus gonne gon,  
 On a palfrey Cam prekyng A messengere Anon

hors du chastiel, et enchierkier  
 se tholomes estoit pres d'illuec :  
 ou s'il estoit retournes a eualachin.

12 Et chil eut tant poursui l'ost ke il  
 l'eut veu descendre,

16 si le reuint conter a eualach, et si li dist  
 le merueilleus gaing que chil de eua-  
 lachin auoient fait sour chiaus qui  
 gardoient le harnas tholome.

20  
 24 Et quant eualach oi cheste nouiele, si  
 en fu mult lies,  
 et iura son serement  
 ' ke se il deuoit estre tous de-caupes  
 en la bataille :  
 si se combatra il a lui.

28 ne ia si tost ne porra sa gent ressam-  
 bler :  
 que il lira si durement leuer du siege  
 ke onques nus hom plus fierement  
 32 n'en fu leues

A tant s'en issi du chastiel

et si en mena bien iusc'a trois et .vij.  
 chens, entre chiualers et sergans a  
 cheuaus,  
 et bien .x. et ix. chens de gent a piet,

si eut eslongie le chastiel  
 bien .v. lieues ains qu'il fust iours.  
 Et quant il aiournoit, et la route aloit  
 sen chemin :  
 a tant es vous .i. message sor .i. grant  
 destrier, poignant :

- As so Swiftly as the hors myht him bere ;  
 Kyng Eualach he sowhte Everi Where ;  
 And thanne with the kyng mette he Anon,  
 Thanne thus his Arende he gan to don  
 " Sire," he seide, " my lady the qweene grteth the  
 wel,  
 And thus she sente to seyne Eche del  
 As this lettre doth Sresephie, [ ? certify ]  
 Where-with she bad me faste to hye."  
 Anon king Eualach this lettres took,  
 And hem Radde, & not forsook,  
 And there In his lettre tho he radde  
 ' That his Qweene on him faste gradde,  
 And as Euere sche his Soiet myhte be  
 Owt of the Castel of Come pat he wolde Te,  
 For Tholomes that Crewl kyng  
 There Abowtes wil leyn his Seieng.'  
 And whanne this lettre thus he hadde rad,  
 To him forto Come the Messenger he bad,  
 & of these tydinges Abassched was he  
 How that this knowlechinge to hire myhte be ;  
 And to that Messenger he seide Anon  
 " How wyste sche that I Into Comē was gon ?"  
 " Sire," quod the Messenger witterly,  
 " I ne Can not 3ow tellen Certainly ;  
 But an Old Man In Sarras is there  
 That of Certain thinges doth here lere,  
 That Maister of Cristene Called Is he ;  
 A wondirful Man he semeth to be ;  
 And whanne sche hath with him spoke,  
 Sche wepeth as thow hire herte were broke ;  
 And thanne Cleped sche me forth Anon,  
 That this Message were sone don,
- 44 si grant aleure com li cheuaus le  
 pooit plus tost porter.  
 Et la ou il vit le roi,  
 si li dist,  
 " Sire, ma dame la roine vous salue  
 et si vus emuoie ches letres."  
 Li roi prist les letres,  
 52 et si les lut. Car il sauoit letres asses.  
 si vit  
 ke la roine sa femme le saluoit,  
 et si li mandoit par la foi ke il li de-  
 56 uoit que il issist tost hors de la coine.  
 Car tholomes  
 le venoit asseoir.  
 Quant il eut chou veu es letres,  
 60 si fu meruelles esbahis, et apiela le  
 message,  
 et si li dist.  
 " Di, ua, comment seut ma dame la  
 64 roine que ie fuisse en lacoine :"  
 " Sire," dist li valles, " ele en oi, er  
 soir, noueles."  
 " Et ses tu," dist eualach, " qui les  
 nouieles l'en dist :"  
 68 " Parfoi, dist il, ie n'el sai mie cer-  
 tainement. Mais ie le vi consillier a  
 .j. home qui on chaime le maistre des  
 crestiens.  
 Et quant ele eut asses consilliet a lui,  
 72 si vi k'ele plouroit mult durement.  
 Lors si m'apiela,  
 et me commanda ches letres a apporter

And that a palfrey I scholde be-stride  
Also faste As I Myhte preken Other Ryde.” 76

Thanne kyng Eualach clepid his knyhtes Anoun,  
And there told hem of this Merveil soun,  
‘That Iosephes Cowde tellen of his discomfiture  
The wheche be-fil In that same Oure, 80  
And that he his qweene these tydynges schold  
telle

How that thike day it him befelle,  
And how Into the Castel of Come he was fledde  
And tholomes Me to besegen In that stede.’ 84

And thus As they gonnen forto talke,  
Aftyr theke Rowte Cam a seriaunt walke  
Faste preking vppon a destrere  
Al so hastely as he myhte Ryden there, 88  
Prekyng with A bowe In his hond,—

And thus he seide, as I vndirstond,—  
“And [they] be me Sente to 3ow gretynge  
That In 3oure Castel of Come ben dwellenge, 92  
‘That 3e scholden Governe 3ow wel & wysly,  
And Owt of Tholomes weye to kepen 3ow plainly ;

For he is now At Comes Castel  
& hath beseged it now Every del, 96

For he hopeth 3ow with-Inne to take,  
And there 3ow to don bothe tene & wrake ;  
And there with him Is half his meyne ;  
Al the Remnaunt at valachin they be.” 100

And whanne king Eualach herd this word,  
Thus thanne dide he be his Owne Acord,  
There Cleped he bothe knyhtes & bachelere  
And told hem of that Merveil there ; 104  
‘For there nas non thing Seid ne don  
That theke Iosephes ne wiste it Anon,

si tost com chis cheuaus porroit aler.’

Lors apiela li rois ses cheualiers,  
et si lor conta la mervelle  
de iosephe, qui auoit conte a la roine  
la desconfiture :  
Si tost com ele auoit este,

et comment il s’en estoit afuis en  
lacoine,  
et ke tholomes le venoit asseoir.  
Ensi com il disoit chou,  
a tant es vous .j. sergant cheuachant  
apres la route  
.j. arc en sa main, et si aloit  
.88. si tres tost com li cheuaus porroit  
rendre.

Et quant il vint au roi, si li dist  
“Sire, uotre chastelains de lacoine  
vous salue, et si vous mande, que vous  
penses del exploitier comment vous  
soies vengies.

Car tholomes est venus  
asseoir lacoine, 96  
si vous quide prendre dedens,

et si n’a amene ke la moitie de sa  
gent,  
et l’autre est remesedeuant eualachin.”  
Quant li rois oi chou,

si rapiela les chiualers,  
et si lor dist.

“Signours chiualers, aues oi del  
crestien, com est voir disans  
en toutes choses, car encor ne

- For ther nas neuere tonge So Certain  
That Of his dedis Cowde tellen it plein ;'  
" And Alle thing As he to me gan telle  
What aventure Me be-Felle ;  
And now mown 3e knowe the sothe here,  
That Tholomes Come besegeth there,  
Lik as my Qwene dide me vndirstonde  
Be A lettre I-wreten of hire honde."
- Thanne kyng Eualach torned his way  
Streyht to Sarras that Ilke same day ;  
And whanne he with his Rowte hadde Riden  
two mile  
His meyne gan to beholden with Inne a while,  
They Sawen Comen Isswe Owt of a forest  
A fair Meyne, and Armed with the best,  
What On hors and Of Footmen  
Fowre thousand weren I-Rekened then.  
And whanne this peple that gan Aspie,  
To here lord they it tolde In hye ;  
And whanne he that Meyne loked vppon,  
His meyne he Comaunded to Armes Anon ;  
And As king Eualach In Ordenaunce was  
there,  
Owt of þe oper Ost Cam on A destrer,  
Also faste as the hors myht Gon  
Toward kyng Eualach he prekede Anon,  
And vp his helm there he Caste,  
And toward him Eualach prekid wel faste ;  
And whanne that Eualach this knyht beheld  
Bothe vndir his helm & vndir his scheld,  
Thanne was it his Owne wyvës brothir  
That of Men he lovede passing Al Othir,—  
" Sire Eualach, it was Certefied to me  
That Al discomfyt scholdest thou be,
- l'ai iou trouue menchoingeur  
en nule parole qu'il m'ait fait  
entendant,  
  
Ore poes oir  
112 ke tholomes est au siege  
ensi com il dist a ma dame la roine,"  
  
A tant s'en tourna li rois tout son  
chemin  
116 droit vers sarras.  
Et quant la route eut erre entour .ij.  
petites lieues,  
si gardent chil de la keue de l'ost,  
si voient issir hors d'une espesse forest :  
  
120 vne grant compaignie de gent  
a cheual et a pie, qui estoient arme,  
et si i pooit bien auoir quatre mile  
hommes et plus.  
  
Et quant il les virent,  
124 si les moustrerent au roi.  
Et li rois commanda tantost  
toute sa gent a armer.  
  
Ensi com il s'armoient.  
128 a tant es vous ke vns se departi de  
chiaux de la,  
et si vint  
poignant grant aleure vers l'ost.  
Si eut le hiaume el chief, et l'escu au  
col, et tint vne glaive empoignie par-  
mi le milieu.  
132 Et quant li rois le vit venir, qui ia estoit  
armes, car il n'osoit cheuauchier sans  
ses armes: si li ala meismes a l'encontre.  
Et quant il se furent entraprochie: si  
vint chil de la, si osta son hiaume, et  
si dist au roi 'ke bien fust il venus.'  
136 Et li rois warde, si vit ke che fu vns  
siens serourges, vns des homes du  
monde k'il quidoit qui plus le haist,  
Et chil li dist. " Sire, i'auoie oi dire  
ke vous esties desconfis,

- And that Tholomes, of Babiloyne kyng,  
 Abowtes Come hath there leid Asegeng;  
 Thus me sente to seine my soster þe qweene  
 That ful mochel sorwe hath, As I wene,  
 And preide me, for Alle loves that evere were  
 Be-twene soster And brothir dere,  
 3ow to Avengen vpon 3oure foon  
 Be alle the power that I myht don.  
 And this is now my Comenge,  
 I sey 3ow, Sire, with-Owten lesyng,  
 That So As hastely As I Myhte Ride  
 To 3ow Am I Comen At this Tide;  
 But it is better thanne I wende it hadde be,  
 For I wende in Come to hau sein the.”
- Thanne kyng Eualach him thanked sone  
 Of the grete kendenesse that he hadde done,  
 But 3it he him preide ful hertly,  
 ‘That he wolde Abyden him by  
 Forto Avengen him Of his foon,  
 And til that his Iorne were doon;  
 “ For there may no man fully knowe  
 What Frendes he hath in Ony Rowe,  
 But Euere At Nede A man May se  
 What men that welen his Frendes be;  
 But he that doth In this gret nede  
 Me forto helpen hym so to spede,  
 Me thinketh amongs Al erthly thing  
 It is a trewe brotheris doying;  
 For 3e knowen wel that I haue be  
 I-Chaced from places two Oper thre,  
 Where-Offen I preie 3ow In my gret nede  
 Me to helpen with wit & dede,  
 And helpe to defenden 3oure sostres lond  
 That I have longe kept In Myn hond,
- et ke tholomes vous auoit assis en  
 lacoine,  
 si me manda ma suer la roine a nuit,  
 a mienuit,  
 se ie onques l’auoie amee, et se ie ne  
 voloie ke ele fust liuree a honte:  
 ke ie vous secouriusse  
 a tout mon pooir.  
 Et ie vous venoie secourre au plus  
 efförchiement ke ie pooie com en si  
 grant haste.  
 Mais il m’est auis que il est mult  
 miex ke ele ne m’auoit mande.”  
 Et li rois li rendi mult grans merchis  
 de chest seruiche. et si li dist.  
 “ Biaux dous serourges, des ke vous  
 aues ensi l’affaire empris, il conuient  
 ke vous me faichies aide  
 iusc’au chief de fin.  
 Car on ne puet tres bien connoistre  
 son ami deuant chou ke li besoins  
 soit venus.  
 Car l’angoisse du grant besoing des-  
 cueure le uraie amiste, et le fait con-  
 noistre.  
 Et pour chou ke li miens besoins est  
 si grans et si angoisseus, comme de  
 chelui ki piert sa terre.  
 et qui ia .ij. fois a este cachies de  
 plache:  
 pour chou vous pri iou, et requier,  
 ke vous me soies aidans  
 a deffendre la terre votre serour,



To Orkan <sub>3</sub> Comen of the kynges Retenw		eut li rois a la chite d'orcaus.
Ful xvii thowsend, As I telle it 3ow,	208	.xvii. mil. hommes,
What on hors bak and on foote,		ke a pie, ke a cheual.
So manie þer [were] wel I woote		
With-Owten tho that Eualach hadde,	211	Tout sans chiaus que entre lui
And with-owten þo that Seraphe with him ladde.		et seraphe son serourge auoient
And whanne that Kyng Eualach this meine hadde,		amenes.
Thanne was he bothe Ioyful and Gladde,		Tantost qu'il fut auespri:
And thanne to Come he Coveyted Forto gon		
There forto hau Met with Tholome Anon.	216	si mut li rois de la chite et cheuaucha,
Thanne to him Answerid his knyhtes sone,		entre lui et sa gent, tout droit vers
"It were non wisdom 3it thedir forto gone		lacoine.
For to Meten with kyng Tholome,		Et si chiualers li disent
Sire, tyl that thow haue here more Meyne ;	220	qu'il feroit folie
But let vs here Abyde thre dayes or fowre,		d'assamblar a tholome
And be that tyme Getest thow more socowre,		a si pau de gent. com il auoit.
And thus tyl thow thi power have		Mais, atendist encore ses gens qui
With him Mihtest þou not fyhten, And be save."	224	uenroient iusc'a .iiij. iours ou. iusch'a
And so be the Conseil Of his barouns Certain		.iiij.
Anon to that Cite he tornede Agein.		Lors si porroit plus seurement com-
And be the tyme that it was lyht Of day,		batre, desque il aroit tout son pooir."
"Treson ! treson !" thei gonnen Crien in fay.	228	Par le conseil et par le los de ses barons,
Thanne wente the kyng In-to the towr An hy,		retourna li rois en la chite.
And there sawgh he Tholomes host plainly ;		Et quant vint a la iornee:
And anon, "As Armez" they gonnen to Crie,		si commenchièrent a crier par la vile
That Every man to harneys wente hastelye.	232	"traï: traï: or as armes."
And whanne he say that þe Cite beseged was		Et li rois saut, et li chiualers si monte
Oueral Abowtes In Euerich A plas,		sus les murs de la tour,
Mochel was the Mone that there he Made,		et voit toute l'ost tholome qui venoit
And Also gret Anger & thowht he hade	236	a desroi tout contreual les chans,
For his men that to him scholden gon,		
Lest they were taken there Euerichon		et achaingoit la chite de toutes
Presoneres with hem that weren with-Owte ;		Quans li rois vit chou,
And here-Offen Eualach hadde gret dowte.	240	si fu mult iries,
		non mie tant pour le siege
		comme pour sa gent. Car il sauoit ke
		ia tant n'en i uenroit.*
		que il ne fuissent tout pris
		par chiaus de hors.

[\* MS. iunerait]

Thanne kyng Eualach Comanded Anon  
His Men to Armure thanne Euerichon,  
' And that Owt of that Cite they scholden go  
Also vigorowsly as Ewere Men myhten do,  
That Nevere so vigerous issw Myhte be  
Nevere Owt Of Castel ne of Cite.'

Thanne Clepid he forth An Old knyht there  
 That to him was bothe ful leef & dere, 248  
 And ȝaf him charge with that Cite  
 ‘ It wisly to kepen In Alle degre,  
 That aftyr whanne he were Owt gon,  
 And with him his Meine Everichon, 252  
 That no Man In thedir scholde Entren Agein—  
 Were it Erl, knyht, baroun, Other sweyn,—  
 For non kende ne for non Entent,  
 But ȝif it be thorwgh myn Comandement.’ 256

And thus thanne Owt gonne they pase  
Owt of that Cyte a ful wilde Rase,—  
For so wilde Rasyng was neuere lyown  
As they thanne Isswed owt of that town,— 260  
So that to Fore Owt Of that town Went  
Seraphe and the kyng presente,  
The wheche the ferst bataille hadde,  
And on Tholomes men ful lowde thei gradde, 264  
And vppon hem they gonnen so faste to Ride  
For with hem was non abide abyde ; [*sic*]  
But with speris faste to-gederis they schoke  
That scheldes & hawberkis al to-broke, 268  
That they fillen down In the feld,  
So wel they Gonne there hem beweld ;  
And Also here highe hors that here sadeles bere,  
Down on the grownde weren throwe þere ; 272  
So that thanne King Tholomes men  
The wers hadden, Er they Wenten then.

Lors commanda li rois  
toute sa gent armer isnelement.  
Et quant il furent tout arme: si com-  
manda que il ississent hors si durement  
que onques nules gens n'issirent si  
durement  
hors d'un chastel ne d'un chite.  
Après apiela chelui qui la chitei gardoit

si li commanda ' si chier com il auoit  
son corps, ke la chites fust fremee  
tantost com il serroient hors,

ke ia puis nus hom n'i mesist le pie

se il meïsmes ne le commandoit de sa  
bouche.'

A tant issirent hors,

si ala auant seraphes lí serourges le roi  
qui eut la premiere bataile.  
Et quant il fu assambles,

onques puis ni eut resne tenu. anchois  
laissa tantost courre li rois, et tout  
li autre ensamble, les escus ioins de-  
uant le pis, les hanstes roides sour  
les assieles.

Et les gens tholome, quant il les virent  
venir,



- For whanne they Comen Owt of þat Cite  
Swich A gret and lusty Meyne,—  
For they not wist that be the Fourthe del  
Hadde not there ben, they supposod wel,—  
Where Offe Abascht wondir sore they were  
Of that Rowte that isswede there,  
And the surere they wende hau be ful sekerly,  
For twies discomfited him hadden they.  
But there At the Ferste Assemble  
Mochel peple lost this kyng Tholome :  
Ful al the Nyht to-Fore I-Reden they hadde,  
And Non Restē non Of hem Nadde,  
Where[with] alle distempred they were,  
And that was Sene vppon hem there.  
And Eualach Men Alle Restē took,  
For alle Nyht they slepten, & not ne wook ;  
Wherfore On hem It was tho Sene,  
For they weren bothe fers & kene.
- Mani Merveilles wrowhten Eualache Men ;  
But As for On Man, he dyde sweche ten ;  
For was there neuere Man of his Old Age  
That half so ful was tho of Corage.  
And Also was Sire Seraphē,  
That A worthi werroure hath Euere be ;  
For he there bar him so Wel that day,  
That so moche worschepe he bar Away,  
That Of his lyve, In Alle his dayes,  
So mochel worschepe men Of him sayes ;  
And Also Aftir whanne he was ded,  
Of him Men bothē spoken & Red.
- But mochel deseisse suffrede Tholomes Men,—  
And ȝit, Azens Eualache On Man hadden thei ten,—  
So that they Tornede here bak Anon,  
And from hem ward faste gonne to gon ;
- si en furent tout esbahi de che que  
tant en i auoit  
Car il ne quidoient mie ke il eust en  
la chite le quartre partie de gent que il  
en uirrent issir.  
Mais, ne-pour-quant, il les requel-  
lièrent bien,  
car il estoient mult plus seur, de che  
ke il auoient ia le roi desconfit .ij. fois,  
et cachie de plache.  
A chele premiere assamblee  
perdirent mult le gent tholome.  
Car il auoient toute nuit cheuauchie  
sans dormir et sans reposer.  
Si en estoient mult greue.  
Et chil de uers eualach auoient repose  
et dormi toute nuit.  
si en estoient plus fort et plus legier.  
Mult le firent bien la gent eualach,  
Mais il le faisoit si bien  
ke nus hom de son eage n'osast ne ne  
deust  
emprendre chou ke il faisoit.  
Et seraphes ses serourges  
le faisoit si tres durement bien :  
que il i conquist le iour par son bien  
faire  
si grant los et si grant hounour  
que on parla puis a tous les iours de  
sa vie  
et maint iour apres sa mort,  
et ne-pour-quant mult souffrirent la  
gent tholome, comme chil qui venoient  
tot desroute: tant qu'il ne les porent  
mais souffrir, anchois s'en tournerent  
fuiant.

Thanne Sewede faste Euelach the kyng,  
 And so dyde Seraphe In that Chasing ;  
 And there they sewede hem thanne so faste  
 Into a ful streit passage Atte laste,  
 Whiche was An hy Roche of ston,  
 The moste perilows þat man Mihte be gon :—  
 For the Roche In him self was so hy  
 More than fowre bowschote trewely,  
 And Into the Ryht side it laste Evene ryht  
 Down to the water of Orkan3, I the plyht,  
 And the lefte partie it Ran Eveun west  
 Into Babyloigne, that Riuere wente ful prest.  
 And [by] Alle that Roche passage was non  
 But On that ful streit was there vppon,  
 Whiche was non largere In non wise  
 Thann As ten Men, As I Cowde devise,  
 There Afront myht passen therby,  
 So streyt was that passage trewly ;—  
 And Into that passage the men Of Eualach  
 Sewed tholomes men that Torned the bak ;  
 And there was sched so mochel blood  
 That On bothe Sydes it Ran Into the flood,  
 And so Mochel blood vppon that Roche lay  
 That 3it the Colour is sene Into this day,  
 And for slawhtre of peple þere so manifold  
 'The Roche Of blood' Into this day is told ;  
 For At that Entre they fowhten so sore  
 That men weren there slain Mani a score ;  
 And as they Mihte, they biden that stour  
 Til that hem Cam Ony more socour,  
 So that the grettere partie weren forth paste  
 Thorw gret distresse Atte laste ;  
 So that Mochel peple was there slayn  
 Of bothe parties there In certain.

Et li rois eualach et ses gens  
 les encauchierent mult durement,  
 tant qu'il vinrent  
 312 au destroit  
 d'une mult haute roche  
 qui estoit li plus perilleus passages de  
 la terre.  
 Chele roche estoit si haute  
 316 com on porroit ieter vne pierre poignal.  
 Et si duroit a destre partie :  
 iusc'a vne iave qui couroit a orcans,  
 qui estoit apielee cordaniste,  
 et a la senestre partie duroit  
 320 iusc'as desers de babil.  
 En toute chele roche n'auoit passage  
 ke vn tout seul, qui si estoit estrois  
 324 qu'il ni entraissent mie de front .x.  
 home en nule maniere du monde.  
 Iusc'a chel passage cachierent les gens  
 eualach :  
 328 les gens tholome.  
 Illuec eut si grant occision, et tant i  
 eut sanc d'omes espandu,  
 ke enchore i part la coulours en la  
 roche,  
 332 et parra iusk'en la fin du monde.  
 A chel passage se deffendirent tant  
 336 com il porent, en tel maniere que vne  
 partie d'aus maintenoit le tour, et li  
 autre passoient toute voie.  
 tant que li plus d'aus furent outre.  
 340 Mais mult i eut mors et ochis  
 et des vns et des autres.

And for that bataille pere so sore was of distres,		Si en fu puis li roche apielee " la
"The bloody Roche" Evere is cleped with-uten les.		roche del sanc " pour la grant mer-
And bezonde this Chas chased thei were	345	uelle du sanc qui espondus i fu.
Be-3onde that passage two milës there ;		Et quant il furent cachie
Onhorsed weren Manie of tholomes Men tho,		iuskas outre le pas, et il furent bien
And faste on Foote there gonne they to go,	348	fui entour demie lieue,
And Eualache men hem Sewede ful faste		et les gens eualach les orent tout a
On horsbak whiles that Chas wolde laste.		dies encauchies :
'Thanne here Eyen vpe they Caste,		si esgarderent il,
& sien there Tholome Comen Atte laste,	352	si virent l'ensenge tholome qui venoit
That Comeng was tho to the sege-ward.		en la keue de l'ost. Car il n'estoit
Now he begynneth bataille strong and hard ;		enchore pas uenus au siege.
For he sente his Men there forth to-forn,		ains auoit sa gens enuoie deuant,
Weneng to him non of hem to hau lorn,—	356	
For he wende that Of Men so gret plente		car il ne quidoit mie ke li rois eualach
With-Inne the Cite of Orkan; hadden not be.		eustsigrant gent a orcaus com il auoit.
And Whanne Tholome his mes-men he sawh so fle,		Et quant il vit de loins chiaus qui
And Also Men vn-Armed with him hadde he,	360	fuioient arriere,
Anon Comanded he In hye		si commanda maintenant
'The Armure Of the hurt men hastelye		' ke chil de sa compaignie
Of hem to taken, and hem per-with dyhte		qui n'estoient arme,
That they myhten ben Redy forto fyhte.'	364	presissent lor armes.'
Thanne this Tholomes ferst gan owt Ryde		Et il meismes vint tout premiers
Afore Al the pres At that Tyde,		encontre sa gent qui sieuoient,
And Axede his men that fled tho were		si lor demanda
'What Manere of thing that thei sien there;'	368	' qui il auoient eu.'
And they him Answerid tho sone Anon,		Et chil li respondirent
And tolde him Al how it gan gon,		
'That In Orkan; they fownden Eualach king,		' que il auoient troue a orcaus le roi
And there with him A gret gadering,'	372	eualach
"That So Manie werroures we wenden not hau be		a tout son poir :
In Al his lond, Sire kyng, Certainle ;		
And there At A ryht streit passage		si en auoit
On thi men dide he mochel Damage,	376	tout ochis d'aus a .j. maupas

For so Manie men they ben ded

That no man kan nombre In pat sted."

"What, how goth this," thanne quod Tholome,

"Is Eualach isswed owt Of that Cite?"

"3e sire," quod they, "be Owre lewte,

And that Ryht sone scholen 3e se

Prekyng vppon his destrer,

And with him Al his power ;

As so faste As he may hye

Here he foleweth vs faste bye."

And whanne Tholome herde Al this

Fol sore abaisched he Was I-Wys,

And his Meyne Comanded to stondyn stille

For to herkenen what was tho his wille,—

He preyde hem holy Alle in this degre

'That Neuere non of hem ne scholden fle,

What Aventure that henge Ouer here hed,

Tyl that to-Forn hem they sien him ded.'

"Sire" quod they "thanne were late to fle

And thow to-forn vs slayn there be."

'Lordynges," quod Tholomes, "I schal this day

3ow helpen & Socoure what that I May ;

Not-withstanding myn hy parage

And perto two & thrytty winter of age,

3it stormes and batailles haue I seen.

As Manye as somme that here now been ;

And therfore As that 3e loven 3oure bodily honour

So beth Of goode herte now In this stoure."

And whanne Eualach this gan to beholde,

He him bethowhte In Manifolde

What Was the Cawse of the Restreyneng

Of the Meyne Of Tholomes the Kyng.

Thanne thowhte he As A wis werroure

That Abyden hadde Mani An hard stour,

ke nus n'en porroit dire le conte.'

"Coument," dist tholomes,

380 "est il dont issus de la chite:"

"Par foi, font il,

vous le porres par tant veoir

qu'il vient apres nous

384 quanke li cheual puent rendre.

et si amaine grant cheualerie et bieles."

Quant tholomes oi cheste parole,

388

si fist ses gens estraindre, et commanda  
abaisier s'ensenge.

et si dist a tous ses chivalers

392 'Ausi chier com il auoient lor cors,  
et lor honours et la soie, ke ia d'aus

ne desroutast

iuse'a tant que il viessent le sien cors

auant mouuoir.'

396

Et il estoit endroit soi auques boins  
chivalers, et si sauoit mult de guerre  
comme teus bachelers ke il estoit, car  
il n'auoit mie plus de .xxxvij. ans.

400

Et quant eualach les vit arester,

408

si se pensa com chil qui main iteus  
veus

'That Sum gret Strengthe Of peple þere was  
Azens him Comeng Into that plas.' 412

'That King Eualach his barons dide Calle,  
And hem tolde what Aventurers myht be-falle,  
' And how that kyng Tholomes was there ny,  
With Ryht A strong Meyne þere faste by.' 416

So thanne hol to gederis thanne wente they tho,  
Tyl that they ny Tholomes Ost were Comen to,—  
[V]nto tweyne bowe drawhtes lengthe,  
So Fer Assembled Eualach & All his strengthe. 420

And thanne there Eualach devised Anon  
His Meyne Into fowre batailles to be don,  
Of the wheche the ferste bataille be-took he  
To that ful worthy werroure Sire Seraphe 424  
That So worthily hadde him ferst born,  
Lyk As I haue 3ow rehersed here beforne.  
And his Steward that An hardy man was  
The seconde bataille hadde In that plas; 428  
And to Anothir Old worthie werroure  
þe thridde bataille he be-took In that strowr,  
Hos Name was Cleped Archymedes,  
As I 3ow here telle with Owten les; 432  
And him Self the Fourthe bataille hadde,  
That In theke tyme so wel koundeed & ladde.

And whanne thus his batailles diuysed weren Alle,  
An Old knyght to him thanne gan he Calle 436  
That was bothe ful trewe & hardy,  
That Ieconiyas was Cleped trewly,  
And to him thanne for riht gret trost  
The passage he be-tok, As nedis he most, 440  
In keping it to deliuere to On Man,  
So moche Of werre wel Cowde he than,  
That non Of Tholomes men þere paste  
Ne non Other for non haste. 444

ke la plache ou cheles gens estoient  
areste ne pooit pas estre sans grans  
effors.

Lors apiela ses chiualers.  
et si lor dist ' ke il alaissent sagement:  
car il apercheuoit bien ke tholomes  
n'estoit mie loins.'

Et chil se serrerent maintenant et ale-  
rent tout le pas, tant que il furent  
a mains de deus archies pres de lor  
anemis.

Lors deuisea eualach  
de sa gent .iiij. batailles.  
Si douna la premiere  
a seraphe son serourge 424  
qui si bien le fist en la bataille  
com vous orres cha auant.  
Et ses senescaus eut le secunde ba-  
taille, qui mult estoit hardis et preus 428  
et vns siens nies,  
qui auoit non archimades, eut la tierche  
bataille.

Et il ot la quarte,  
qui mult bien se sôt conduire.  
Et quant il les eut ensi deuisees,  
si apiela .j. sien chiualer, 436  
mult preu et mult loial,  
qui estoit apieles geroines des desers.  
A chelui, eualach commanda  
que il retournast pour garder le pas-  
sage de le roche, 440

si ke les gens tholome ni peussent  
passer  
se il i aloient a garant. 444

And Also there Charged him he  
 That he scholde taken kepe to that Cite,  
 " For there-Inne I left but fewe Meyne  
 It forto kepen, As I telle the,—  
 Not passeng Of Men Six score  
 Be þe grete hundred, lasse ne more,—  
 And An Old knyht here wardein to be,  
 Sire Iekonyas, as As I telle it the ;  
 And therfore that non passe be thin hond  
 That Cyte to don Schame Oper schond."'  
 That Iekonyas as tho forth him wente  
 His lordis Comaundement to don presente.  
 And whanne Tholome Al this be-held,  
 That Eualach Enbatailled him In the feeld,  
 Thanne Anon he Ordeyned viii batailles  
 Of his Meyne with-Owten Failles,  
 Of the wheche tweyn þe first Ordeyned were  
 Vppon the steward to Assemblen there ;  
 And the Secund bataille devused be  
 Vppon Eualachs Nevev forto be,—  
 The wheche hyht Archemedes,  
 A worthy Man In stour & pres,  
 For the thridde bataille hadde he In honde  
 Of Eualach, As I vndirstonde ;—  
 And I my zelf In the viithe bataille Wil be  
 Vppon Eualach that Is so fre,  
 And the Rereward schal be the viiithe bataille  
 Vppon Seraphe with Owten Faille,  
 That worthy Congwerour Evere he was,  
 Theyfore he dred him In that plas.  
 And 3it kepte Tholome to his Availles,  
 In his Refrescheng, twey batailles,  
 That vppon Eualach Scholden Come  
 Aftyr that the gret storm were done.

Et si li commanda  
 ' que il eust en sa compagnie  
 tous chiaus qui estoient remes en la  
 chite,  
 448 ne iamaiz ke chent en i laissast sans  
 plus  
 452 pour la ville deffendre, s'aucuns agais  
 i souruenoit par auenture.'  
 A tant s'en ala gecoines,  
 456 et si le fist ensi com ses sires li auoit.  
 commande.  
 Et quant tholomes vit  
 que eualach eut ses batailles deuisees,  
 si redeuisa les sieues. Et quant il les  
 eut deuisees, si en eut iusc'a .viij.  
 460 Et si dist ke les .ij. premieres assam-  
 bleroient a la bataille ke li serourges  
 eualach conduisoit, et les autres deus  
 assambleroient a la bataille le senes-  
 464 cal. Et les .ij. comanda, ke eles as-  
 saimblaissent au neuu eualach  
 qui auoit la tierche bataille.  
 468 Et il dist, que il seroit en la sietisme  
 bataille,  
 et si assambleroit a eualach,  
 a le witisme bataille feroit l'ariere  
 472 garde,  
 476 si uenroit sour eus quant il aroient  
 grant pieche souffiert l'estour.

And so to gedere Faste they Ronne, And this storm tho they be-gonne, Vppon Ech of Eualache, bataylles two, And thus to-gedere they gonnen go. Thanne sawgh Tholomes In that plase That more Meyne of his ther was That In that feld gan there gon, Ten Men Of his Azens Eualache on. Thus bothe batailles devised weren there In Maner As I 3ow haue Reherced Ere Bothe On the ton Syde An vppon the tothir, So that vnder hem bothe was there fair fothir ; So that Eualach hadde in eche bataille, I wene, Ten thowsend and thre hundred men bedene, What on hors and Ek On Foote, So Manye he hadde I wel woote ; And In Eche of Tholomes batailles were Sixtene thowsend, As it Reherseth here ; And 3it Manie Of his Men weren lost to Fore At theke streite passage, as I tolde 3ow Ore. Now Eualach his knyhtes Calleth Of what manere Aventure that him be-fallith ; He Clepeth forth lord, duk, Erl, & bachelere, And all his peple that was there,— “ Lo sires,” he seide “ worthi men 3e be, And Mochel hau knowen of Chyvalre ; 3onder Tholome hath Ten Azens Oure On, And [yet] hopen we Ryht wel to don ; & therfore Of good Comfort let vs now be, And thenketh what wrong he doth 3ow & me Into My lond to Entren with Owten leve, Me thinketh he doth me gret Repreve ; Therefore, And 3e ben goode men this day, Ful wel his Mede Qwyten me May	480     484    488    492    496    500    504    508    512	Si lor courroit si tres durement seure que il seroient tout accouete.  Ensi esgarda ke toutes ses batailles assembleroient deus et deus. Car il auoit bien plus gens que n'auoit eualach la moitie.  Ensi furent les batailles ordenees  d'une part et d'autre  Si eut bien en chascune des batailles eualach .ij. mil et iij. chens, que a pie, que a cheual.  Et a chascune des tholomes en eut bien .v. mile, ou plus, et si auoit mult de sa gent perdue au tres pas de a la roche dont li contes a parle, si com vous aues oi. Lors apiela eualach ses chiualers, et si lor dist.  “ Signour chiualers, vous vees hui ke nous auons mestier preudome, Car a chascun ke nous somes, sont il de la doi ou troi.  Mais tant i a qui vous doit conforter et doner grant hardement, ke nous somes en nos choses, et si sont uenu sour nous, si a grant tort, comme vous saues tout. Et chiertes, bien le sachies de uoir, ke se vous voles hui estre preudome et vigreus :
--	---	---

And the victorie Of the bataille this day to have,  
 And therto More worschepe thanne we conne krave;  
 & perto the Egipcien neuere schal 3ow Abyde  
 In bataylle, neþer In feld, At non Tyde.

And this I preie 3ow Enterly,  
 That 3e wolden strong & Myhtly  
 Tweyne the ferste schowres oper thre;

And be that tyme here haste schal past be,  
 And thanne fresch scholen 3e be to fyht  
 Whanne they hau lost Al here Myht,  
 And thus discomfite hem Schole we  
 In this Manere as 3e mown se.

Now behold What Worschepe it were  
 Hem to discomfite In this Manere.

And beholdeth now, As 3e Mown se,  
 What Meyne that he hath more thanne we.

I not what I schal sein More trewelye;  
 3e knowen bothe worschepe & velonye;

And therfore I Conceille 3ow Echon  
 That for drede Of deth nothing 3e don,  
 Nethir for presonement In no weye

That 3ow Myht Torne to velonye,  
 Ne that Aftir be vs Oure Children reproved be  
 Whanne Owt Of this world passed ben we."

And whanne that he thus hadde told his tale,  
 He Sawgh twey batailles comen In A vale  
 That weren Redy to the Assemblyng;  
 Anon Seraphe was ware Of þat thing,  
 And A3ens hem faste gan he to Ryde  
 As so faste As the hors Myht gon þat tyde;  
 And Owt he sprang As fyr Offe brond,  
 With A boystousl Tool In his hond,  
 Tyl that Aproched they weren 3o Ner  
 As the Mowntaunce Of a bowe drawht per

vous enporteres l'onour et la victoire  
 de la bataille,

si ke iamaiz li egyptijen ne vous aten-  
 deront

en plache.

Et saues vous ke vous feres. Je vous  
 pri et requier  
 que vous souffres mult au commenche-  
 ment,

et si vous les poes souffris .ij. caus ou  
 trois: bien sachiez vraiment ke ia si  
 tost ne lor courres sus com vous les  
 verres d'autre maniere ke il n'aront  
 este au commenchiez.

Et nous les poons desconfire

or esgards com grant hounour nous  
 i arons.

Car che veons nous bien et sauons de  
 uoir,

ke il a bien de la les deus pars de  
 gent plus ke nous n'auons.

Je ne sai ke ie vous die plus.

Mais vous deues tout bien sauoir ke  
 est honours et ke est hontes.

Si gardes

ke vous ne fachies tel chose pour  
 paour de prison ne de mort:

dont vous soies houni a uous tans,  
 ne qui soit reprochiet a uos enfans

apres vos mors.

Et quant il eut che dit, si esgarda,

si uit venir .ij. des batailles de dela,

toutes aparellies comme pour assam-  
 bler.

Et quant seraphes ses serourges, qui  
 auoit la premiere bataille, les eut veus  
 mouuoir,

si cheuaucha encontre tout autresi  
 seurement par samblant com s'il les

deust trouuer tous desarmes.

Et quant il furent aprochie li vn des  
 autres

, tant com on traitroit d'un arch,



To gederis Faste tho they Ronne  
 And there thy newe game be-gonne  
 Eche Other down there threw wel faste  
 An Many On bothe sides to therthe were caste ;  
 And Eualach kyng be-held Al this  
 That In the Rere Warde was I-wis,  
 And hadde ful gret Rowthe & pyte  
 That for him his brother distroied schold be,  
 Other be slayn Other taken presoner,  
 Ful moche Sorwe In herte hadde he ther,  
 And with his herte he sighed wel sore,  
 And with his Eyen Wepte he thore ;  
 Thanne his helm vp he Caste tho  
 & bothe scheld & spere gan from him do,  
 And down he Enclynede Of his destrere  
 & In this manere seide As 3e mown here  
 " Alas, that I so Cursed a kaytyf  
 That for me my broper scholde lesen his lyf !  
 Alas, how schold it I qwyten to the,  
 Thowh My lyf thy gwerden scholde be,  
 For this kendenesse that pou dost for Me  
 I ne hadde neuere good to qwiten it to the,  
 Therefore it is seid ful trewelye  
 That In trewe herte was neuere trecherye.  
 Now mote the kepen, Seraphe, Every where  
 That Lord that I the Signe bere Of here,  
 And 3if he be verray god As they tellen me,  
 Into his Governaunce holich I betake the.  
 Thy body from peryl & schame to kepen  
 In Alle places where so 3e ben,  
 And pat to þe heyest worschepe 3ow bringe  
 That Ewere hadde Man On Erthe levynges."

Now behold here and se  
 How ful Of Mercy & of pyte

548 si s'entre laissent courre tout ensamble de si tres grans aleures com li cheual les poient plus tost porter.

552 Et li rois eualach, qui fu ariere, esgarde seraphe qui il auoit si grans outrages fais mainte fois, et vers qui il auoit eu si grant haine a son tort, si vit que il aloit si vighereusement contre ses anemis, et pour s'amour se metoit en si grant peril  
 556 comme de mort ou de prison mortel. Si en eut si grant pite

ke il en commencha a souspirer del cuer, et a plourer des iex mult tenrement. Et la ou il l'en uit aler, le hiaume enclin, et la grosse hanste d'el glaiue sous l'aissiele,  
 560 et l'escu sere au brach, sour le fort destrier isniel tout apreste comme del bien faire, si dist.

" Ha: las caitis, com m' a mort et trai qui tel ami m'a tous iours tolu ' Apres dist " biaux dous amis seraphe, ia ne puisse mes cors morir de mort iusc'a tant qu'il vous ait este mult durement guerredoune chou que vous faites plus pour mi ke vous ne deussies faire. Car chertes ie ne l'ai mie deserui enuers vous.  
 568

Mais toutes voies est il voirs ' que frans cuers ne se dementira ia.'

Or ales en la garde et en la baillie a  
 572 chelui qui signe ie port.

Et ke s'il est urais diex, ensi com le m'a tesmoigne:  
 si gart il anqui  
 uotre corps de honte et de peril,

576 et vois enuoit si grant hounour com vous poes grignour auoir."

Or esgardes  
 580 com nostre sires est deboinaires et piteus.

- That is the blisful king Of hevene,  
 How sone he herde the Synful stevenne !  
 Lo ! for that so hertely he made his preiere,  
 How sone that the goode lord gan him here. 584  
 And grauntid him Al his hol Entent ;  
 The whèche was pere Anon sene verement ;  
 For Aftir tyme that Eualach hadde thus preid  
 As that to Fore 3e hau herd me Seid, 588  
 Aftirward durenge that bataille  
 Alle manere Of men that him gonne Asaille  
 To grownde wenten thei Euerichon,  
 And his enemyes of him hadde power non, 592  
 Ne non dedly wownde þat day Cam him to  
 For Owht þat his Enemyes Cowden do ;  
 For that day gat he So mochel worldly honour  
 That Alle þat him beheld In that stour 596  
 Sien neuere swich Anothir worldly man  
 To smyten the strokes that he smot than,  
 So that they seide Al In fere  
 'That Eualach were scomfyte 3if he ne were  
 And bothe his worschepe & his lond  
 That day hadde be Rest Owt Of his hond.
- But Go we now to the Ryhte weye  
 And herkene how Seraphës gan to pleye ;—  
 Whanne the tweye batailles on him were set  
 They wenden hau put him to gret thret,  
 For so manye speris broken there was  
 That it semed to Alle þo in theke plas  
 That Al A forest hadde borsten In sunder  
 So hidous was the Noise & so ful of wonder ;  
 And whanne here speris thus to-broken were  
 Here swerdis they pulden Owt Al in fere  
 Here knyves & here Ges armes bothe  
 And grete Axes Also forsothe
- qui daigne oir les pecheours, tant que  
 il lor otroie lor requestes quant il les  
 requerent de boin cuer et de boine  
 uolente.
- Car tout maintenant que eualach eut  
 priet notre signeur, ensi com vous aues  
 oi  
 tout maintenant li fu otroiet.
- Car seraphes ne chai onques le iour  
 es loijens de ses anemis,  
 ne onques plaie mortel ne rechut.
- Anchois i conquist tant de la terriene  
 hounour :  
 ke trestout chil qui l'esgarderent le  
 iour en la bataille,
- disoient vraiment  
 ke s' il tous seus ne fust, eualach eust  
 le iour pierdu, et son cors, et sa terre,  
 a tous iours, sans recourier.'
- Mais ore retournerons a droite uoie  
 del conte,  
 ki dist, 'ke quant seraphes fu assambles  
 as .ij. batailles,
- si fu si grans li froisseis des lanches  
 d'une part et d'autre, ke nus hom, se il  
 l'oist sans veoir, qui ne quidast uraie-  
 ment  
 ke che fust grans plentes de bos qui  
 chaist.
- Et quant les lanches furent pechoies,  
 si furent maintenant traitees les espees,  
 et li coutiel, et li faussart,  
 et les grans haches trenchans d'achier,

And Other wepenis mani On Mo.

And thus Azens Seraphe gonne they to go 616

There forto preuen here Maistrye

Vp On Seraphe with Owten lye ;

That so gret Occision Of Men there was

I-feld to Grounde Annon In that plas 620

With the hydous wepenis that weren there

For so wondirful strokes \* were neuer sein Ere

What vppon helmes & vppon scheldes

And vppon hawberkes that flowen into feldes 624

So that it semed there A gret Mownteyn

Of hors & Men that there weren Slayn

And Of here wepenis that lyen hem by

So wonderful sihte it was tho trewly 628

That no tonge ne myhte it thanne telle

But Only he that Alle thing gan spelle.

Of whom that Cometh Alle Connenge

From begynneng Into the Endenge. 632

And now scholen 3e heren More In Eche degre

How that Aftir it fyl Of this Semble ;

Ful Wondirfulli Wel diden Seraphes Men

Whanne Into that Semble they entred then, 636

But Of the prowessse and the worthi dede

Of the hardynesse and of the Manhede

That Seraphe dide with his Owne hond

It is ful hard to Ony man forto vndirstond, 640

And of the Merveilles that be him wrowht was

Weren neuere Of Man Sein In non plas,—

For A gret Ax took he betwenen both his honde

Where with he wrowghte ful mochel schonde, 644

Whiche that was trenchaunt Scharpur & Merveillous,

Riht A merveillous tool & †an hidous,

And therto him self was A large Man

With grete thyes as I discryven kan 648

Illuec fu grants li capleis et la meslee  
si morteus,

ke des espees et des haches  
et des autres feremens qui feroient  
sour les hiaumes et sour les escus  
et sour les haubers, estoit auis ke che  
fust vne grans meruelle de forgeours.  
La eut tans membres trenchies, et tant  
cors partis,

ke il n'est en chest siecle nule langue  
qui la uerite en peust dire.  
Se chil seulement qui tout set et  
connoist ne l'en faisoit sage et chertain  
par son saint esperit.

Mult le firent bien les gens au duc  
seraphe  
a che commencement.  
Mais nule proueche ke hom i fesist  
ne se poiet aparijer as proueches  
ke seraphes faisoit de sa main.

Car il tenoit vne hache en sa main,  
forte et bien trenchant a meruelle.

Et il estoit grans, et gros, et corsus,

\* strokes twice in the text.

† This A is intermediate in size.

And in the Scholdres bothe strong & large		et larges par les espauls,
Where vppon he scholde beren his targe,		
With grete stepe Eyen In his hed Also,		et si eut les bras gros et fourmes par
And strongliche boned he Was therto,	652	le tour des os;
With smale handes & fynGRES longe		et si eut les poins maigres et quarres,
And therto gret strengthe Ewere Amonge,		
So that A merveillous siht it was to se		
Him thus On horsbak As thinketh Me,	656	et si auoit grant enfourcheure,
And a good hors that him bar		si seoit a meruelle bien el cheual.
Whanne into that semble he prekid thar,		Et la ou il se tenoit a toute la haste :
So that he Ferde like A man ful of prowess		
Whanne that his scheld he threw downe in that		comme chil qui auoit son escu iete en
presse,	660	la presse,
And his hors bridel he fastened Ful wel,		et les regnes del fraim mises sour le
And gan to sterin him with his Ax of Stel,		brach :
So that theke day ne Failed he nowht		si estoit durement ferus qui il ataignoit.
That Allë tho to Grownde ho browht	664	Et si ieta le iour maint caup dont nus
That to-forn him stoden In his Weye,		ne fali
Wherfore Of him they hadden gret Eye,		
Somme the hed from the body he smot,		que il ne caupast
Somme the Armes, somme the scholdres, foot hot,	668	ou brach,
And somme the legges, And somme þe body On		ou quisse, ou teste, ou cors,
sondir,		
And some he so Claf As Strok Of thondir,		
And Manie hors Slowgh he ded In the feld,		ke d'ommes ke de cheuaus.
And be him Many knyht ded vndir his scheld,	672	
And Many a footman he slowh that stownde,		
And Manie Of here hors he browghte to Grownde,		
That so Manie merveilles wrowhte he that day		Il ne faisoit se meruelle non,
That Into this tyme zit of him speken we May,	676	et si n'auoit onques mais este grants
Of his Manhod & his Chevalrye		paroles de sa proueche, si s'esmeruel-
It were I-nowgh An herowde to dristrye,		loient
But To him self It was vnkowenge		mult chil qui les gardoient,
Of his Owne merveillous Werkynge	680	et il meisme ne s'esmeruelloit mie
		mains des autres enchore.

For he supposed not with-Inne him selve  
 That he hadde the Myht Of ten Men oper twelve ;  
 For þe prowessse that he dyde ne knew he nowht,  
 Ne what for him he wrowht that him bowht, 684  
 And he thowht ful litel that be Eualache preyer  
 Was the prowessse that he hadde there,  
 The wheche was a man bothe Joyful & Glad,  
 And Alle his Knyghtes thanne beholden he bad 688  
 The prowessse Of this Seraphë  
 And of the Merveilles that did he,  
 And of the world he was the worthiest knyht  
 As that day the[m] semede be his fyht ; 692  
 For Tholomes Men he made to fle,  
 And of hem Slowgh ful gret plente.

And whanne Tholomes beheld this Cas,  
 And how þat his Men losten here plas, 696  
 Thanne gret sorwe & schame he hadde ;  
 Anon the secund bataille he gon forth badde.  
 And whanne Seraphes Sawgh hem Comen Ny,  
 With hem he thowhte to Meten Sadly ; 700  
 Anon he seide to his Knyhtës bolde,  
 'That stedfaste to-Gederis scholde they hem holde,  
 And that a good stert they scholden Abyde  
 And leten hem come vpon hem Ride.' 704  
 So that they Comen in gret haste A-down  
 Abowtes Seraphes Men In virown,  
 And on hem broken they here lawnces faste,  
 And 3it remeved not Seraphes Men til At þe laste; 708  
 And here scheldes they leiden faste vpon,  
 And 3it stooden they stille as ony ston,  
 And rested hem stille In that place  
 Til they Sien the tyme whanne nede was, 712  
 And thanne Atte the laste they torned Again  
 So that Many A man was there slayn,

Car il ne li estoit mie auis que si  
 meruelleuse proueche peust issir de  
 tel cors com li siens estoit.  
 Ne il ne pensoit mie que il l'eust par  
 chelui qui li auoit donee par le priere  
 le roi eualach. anchois le quidoit  
 auoir par le forche de ses diex, qui  
 aidier ne li pooient. Mult le fist bien,  
 et il et ses gens, tant que il menerent  
 arriere les .ij. batailles ferant iusque  
 en la plache on tholomes estoit, qui si  
 grant duel auoit de che que il veoit  
 les siens reculer, que par vn petit  
 qu'il n'en issoit del sens. Et li rois  
 eualach, qui mult en estoit lies: mous-  
 troit a ses chiualers les meruelles que  
 seraphes faisoit. Et disoit ke ch'estoit  
 li chiualers de tout le monde la,  
 qui proueche il vauroit miex auoir.

Quant tholomes uit  
 ses gens qui pierdoient plache, 696  
 si en eut mult duel et grant honte,  
 si lor enuoia les autres .ij. batailles.  
 Et quant seraphes les vit venir toutes  
 abriuees:

si commanda a ses chiualers  
 'qu'il se tenissent tout sere et rengie,  
 et que il souffrissent vne grant pieche  
 lor desroi.'

Et chil vinrent tout a desroi si tost  
 com li cheual lest pooient tost porter.  
 et tant parestoient angoisseus et uo-  
 lentieu del assamblar, que onques en  
 conroi ne se daignierent tenir.  
 Et les gens seraphe ne se murent  
 onques, anchois les requellirent tout  
 choi, et souffrirent que chil pechoi-  
 erent lor glaiues sour aus, et que il  
 lor de-trenchoient lor escus et lor  
 hiaumes. et il se reposoient sour les  
 caus, et chil tholomes eures se las-  
 soient.

Where Offen was gret breth Of hors men,  
But scars On Of Seraphes Azens of Tholomes  
ten, 716

The wheche that discomfited were  
And in In that feeld lyen stille there.  
But Atte laste þe two fresch batailles  
Seraphes Men ful sore Asaylles, 720  
And strokes On hem leide ful sore  
So that they myght suffren no More,  
But torned here bak & gonnen to fle  
And forsoken the grownd of Seraphë. 724

And whanne Seraphe gan this beholde,  
Seraphe gan hem Ascrie Mani folde;  
3it Seraphe left not for than,  
But Torned Azen As a worthi Man, 728  
And his Ax in his hondys he bar,  
And Manie Of hem þer with slowg he thar,—  
He to-Clef bothe habiriown & hawberk,  
And amongs hem Made a sory werk. 732  
Here helmes he to-Clef A two,  
Here Scheldis he Alto-schatered Also,  
Here hedis he Clef Into the teth,  
Thus hem he serveth that azens him beth,— 736  
So that non Man his dyntes Myghte Abyde  
They weren so Merveillous At that tyde.

And whanne kyng Eualach steward this beheld,  
That to seraphe were comen two batailles in þe  
feeld, 740  
And how freschly they fowhten him Agein,  
Where Offen he was a-drad Certain—  
For non Er sawgh Eualache Steward  
Only Nede To gon to him ward,  
And Seraphe to socouren In that plas—  
To him ward Rod he A ful gret pas,

Mais trop grant fais de gent i aoit  
entre les .ij. batailles qui auoient este  
desconfites et les .ij. qui estoient ore  
uenues.  
Si en furent mult cargie la gent  
seraphe,  
et chil lor commenchieient a tolir  
terre  
Et quant seraphes vit ke ses gens s'en  
aloient vilainement,  
si s'escrie, et il lor laisse courre,

le hache empoignie, tous affichies es  
estriers,  
si lor commenche a decauper,  
et escus, et hiaumes, et haubiers,

ke nule armure ni pooit auoir duree  
qui de la hache fust bien conseue.

Et quant li senescaus eualach, qui  
auoit la seconde bataille, le vit si  
durement recouurer que il li estoit  
auis

qu'il fust uenus tous fres,  
si en fu tous esmaris.

Car il n' atendoit ke tant seulement

744 que il le veist lasser, pour chou qu'il  
le voloît secourre. Et de la grant  
meruelle qu'il en eut,

"Now Certain" quod this Steward,		dist il. "Par foi, chis hom ne serroit ia
"With Seraphe it stond so hard	748	las se tous li venoit sour le col.
That Al the world him helpe ne may,		
So mochel peple vppon him lay,		
And 3if I Ony lengere Abyde		Et se ie atendoie tant qu'il recreist
His nis but ded At this Tyde;"	752	de conbatre. ie ni ferroie ia caup. Et
And Anon with that word there		ie aie de-he. se plus l'aten."
He prekede forth on his destrere,		A che mot laisse courre li senescaus
And al his Meyne holyche with him ;		et si compaignon tout droit
There began Anon bataille full Grym,	756	
And to the tweyne batailles Comen they Anon		as autres .ij. batailles
That vppon kyng Eualach scholde haven gon.		qui estoient deuisees a asambler au
And whanne they sy þe steward thus Comenge,		neueu eualach.
A3ens hem tho batailles Comen prekyng	760	Et quant chil les virent venir,
Lik As the tothere diden before		si lor coururent sus, tout a desroi,
To Seraphe, wherer-by thei hau lore		ausi com les autres .ij. batailles
Mochel Of Tholomes Meyne		auoient fait
That be Seraphe Slayn therer be,	764	as gens seraphe.
"Now" quod Eualach "God for thy Myght		
So spede Seraphe that Gentyl Knyght."		
Thanne this Steward to his lordis seid he		Et il apiela ses gens, si lor dist,
"Lokep stedfastly that to-Gederis 3e be	768	"que il se tenissent tout serre.
For 3if we these two batailles mown breke		Car se nous les poons, dist il, par-
I hope of Tholome kyng to ben A-wreke,		chier:
For I ne thenke neuere Er to blynne		ie ne finerai ia
Til that I kyng Tholomes bataille be with-Inne,	772	deuant que ie soie ales ferir tholome
And there I thenke hem forto sle		entre toute sa gent, se il en i auoit
Ryht Among Al his Owne Meyne."		enchore autrestant com il en i a."
So wenten thei forth be that Ordenaunce		Et il se tinrent tout ensi com il eut
To knowen how that myght ben here chaunce,	776	coumande, et chil de la tinrent tout
And fulfilden his Comaundement		desree,
And Redin forth with riht good Entent.		
But that showr was As scharpē As A dart,		si les ferirent mult durement,
For there many Mo weren On Tholomes part	780	Car il auoient eut asses grignour
		forche de gent

Thanne On the Stewardis Serly, Therefore was that stour ful Stordy; But 3it Comen they neuere so faste vpon That the Stewardis Men A3ens hem gonne gon, 784 Til that to-gederis they weren Met The lengthe of a Gleyve with owten let ; but Euere the Steward let hem pase Tyl that with CCC knyhtes Entred he wase— 788 And somewhat Mo Of his Meyne— With Inne Tholomes bataille Entred he, That Fyve thowsend hadde he with him Of noble knyhtes bothe stowte & Grym. 792 And whanne thus to-Gederis weren they Met, Many A sterne strok there was Set Be-twenen bothē partyes there, So that of Tholomes lost manie þer were As thowh they hadden falle In to the se, So mani of Tholomes Men lost there be.	ke chil de cha n'auoient.  Mais onques si durement ne sorent fet uenir que onques les peussent re- culer tant de terre com la hanste d'une glauietient.  Anchois parcha li senescaus tout oultre, et lancha parmi aus tous. Si ala assambler a tout .iiij. cens chiualers, sans plus,  a la bataille tholome,  ou il pooit bien auoir .v. mile homes, que a pie que a cheual.  et quant il vint a aus, si se feri entr'aus, et il et si compaignon.  796 Et chil furent autresi perdu comme se il fuissent cheu en mers.
So that forth prekyd the steward in pat pres Evene Ryht to Tholome ; er wolde he not ses. 800 And Amongs his Men him smot he so, That down to the erthe he gan to Go, This kyng Tholome, bothe hors and Man, Thus to th'erthe the steward smot him than ; 804 And there he Trosted him forto hau slayn, Where-Offen the steward was ful fayn, And at the Erthe tho stille him held, And wend hau slayn him vndir his scheld. Thanne Cam þere on Of Tholomes Knyhtes That myhtie & strong was In fyhtes, And smot this Steward there he lay Vpon Tholome his lord In fay. 812 Betwene bothe scholdres he him thorwh smot As he on Tholome lay the foot hot;	Et li senescaus parmi toute la ba- taille  ala ferir tholome si durement,   ke il porta et li et son cheual a terre tout en .j. mont.   808 Et quant il quida arester sour lui et retenir a forche. a tant es vous ke vns chiualers  le fiert par deriere d'une glaue  812 entre deus espaules si com il s'estoit abaissies sour tho- lome pour ferir de s'espee,



So pat Anon this steward Torned Agein, And So that knyht smot In Certein And vppon Tholome he made him to falle That Anon tho Creaunt he Gan to Calle ; And that Sawgh the stewardes Meyne, And faste to him there gonne they fle This Tholome to hau kept oper hau Slayn,— This was here purpos thanne In Certeyn. And Tholomes Men that gonnen Aspie, And to here lord they gonne faste hie Him forto deliueren from his Fon Also Faste As they Mihten gon ; And whanne King eualach this Melle gan beholde, Ful sone his herte he gan to Colde ; And whanne that he sawght this Mellë In thre diuers places thus thanne to be, How that the peple of Seraphee With fourre bataylles fowghten hee, And of the Meyne of his Stewarde That with tweyne batailles fowhten well harde, And Also for his Stewardis body,— He was ful of Sorwen Sekerly, That Azens Tholomeres bataille Which that he began so sore to Asaille ; So Eualach Comanded his newew tho The stewardis men Socour forto do, “ And I his Body now wele Socoure Oper with him to deyen In that schowre.” Anon bothe these batailles gonnen Owt Glide As Sparkles owt of fyr doth Ony tyde, And vppon here Enemyes they gonnen to go, Kyng Eualach and Archemedes Also ; Wheche Archemedes tho semblen be gan For to Refreschen there the stewardis Men.	816 820 824 828 832 836 840 844 848	si le feri li chiualers si durement qu'il le porta sour tholome tout es- tender a terre.  et les gens au senescal assamblent sour aus pour tholome retenir ou ochire.  et les soies gens laissent courre pour lui deliurer.  Et quant li rois eualach vit la meslee  en trois lieux de la gent seraphe contre les .iiij. premieres batailles, et de gens au senescal encontre les autres deus batailles, et del cors au senescal contre la ba- taille tholome : si fu mult angoisseus,  et commanda a sou neuueu 'ke il secourust les gens au senescal, et il iroit secoure son cors,'  A chest mot laissent courre ambe- deus les batailles a lor anemis.  Et tantost com archimades assambla as .ij. batailles qui estoient mellees as gens au senescal :
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Thanne wolden þese batailles non lengere abyde  
 But to here lord Tholome tho gonnen thei Glyde  
 For they flowen to him tho ful faste,  
 So Archymedes Men on hem gonnen thraste; 852  
 So fledde they to here lord for socour,  
 For the grete Angwich Of that stour.

And Eualach—that to Tholome was gone  
 His Steward forto don socour sone,— 856  
 He saugh, & stood, & there beheld,  
 How, with as grete Mases As they myht weld,  
 On his Steward [they] leiden strokes Mani-folde  
 That pite & Rowthe it was to be-holde, 860  
 With here Mases Coroneled with Stel,—  
 And Al this beheld Eualach ful wel,—  
 And Thre wowndes On his body were  
 That Tholomes Foot-men hadde ȝoven hem there; 864  
 For so with Arwes was he hyrt,  
 Wheche hyrt tho Mihte he not Astyrt.

And whanne Evalach\* thus Saugh him be-stad,  
 And Amonges hem thanne forth So there lad, 868  
 And therto his Meyne So wownded were,  
 That Sore Agresyd was he there,  
 So that Anon he gan forth to Ryde  
 And Alle his knyhtes be his syde; 872  
 And Er that he to his Steward Myht wyne,  
 Fowl betrayed so was he hem with-Inne,  
 They him hadde taken as presonere,  
 And with hem forth gonne leden there. 876  
 And whanne that he Cam In the plase,  
 There As his Steward so Taken wase,  
 His helm Of taken they hadde,  
 And to-forn Tholomes they him ladde, 880  
 And to the Erthe there they hem Caste.  
 And thanne Cam forth Tholomes Atte laste;

si ne porent plus souffrir chil de la,  
 anchois s'en tournerent fuiant tout  
 droit a Tholome.

Et li rois eualach, qui fu assambles a  
 tholome:

garda, si uist  
 ke on en-menoit  
 son senescal, batant

de grosses maches de fer cornues,

et si auoit .iij. plaies el cors  
 de saietes, ke chil a pie li auoient  
 faites.

Et quant li rois le vit  
 si laidement mener,  
 et ses compaignons detrenchier et  
 ochirre:  
 si en fu si dolens ke par vn petit ke  
 il n'issoit du sens.  
 Si lor laisse courre com li cheuaus  
 pooit porter.  
 et tout si chiualer apres. Et les vient  
 ataignant au pendant d'un tertre. Si  
 troeue que il l'auoient ia abatu  
 contre terre,

et que il li deslachoient son hiaume,

Et ke tholomes

\* The MS. has *Tholome*, & *he stad*.

Anon he drowgh his Swerd So Feer		tenoit s' espee toute nue
The Stewardis hed to have Smeten Of ther,	884	pour lui cauper la teste.
For erthly Man was non leveng In londe		Car ch' estoit li chiualers du monde
That so moche he hated, ne wolde schonde.		ke il plus haoit.
And whanne that Tholomes scholde hau smeten Of		Et quant
hi shed		
And he myht hau had leyser In that sted,	888	il vit eualach venir si bruiant,
He Sawgh kyng Eualagh So faste Comenge		si se pensa ke il ne le porroit pas
That he was let Of his purposinge ;		tenir longement, car illi seroit rescous.
And whanne he Sawgh þat it myht not be so,		
Thanne Other wise he gan forto do,	892	si traist .i. fausart, si li feri
Vnder his hawberk in-lawnced he		dedens le cors par desous.
Thorwgh the body, And that was pyte.		Apres
And whanne he hadde So I-do,		
Anon to his hors tho gan he to go ;	896	sali. en .i. cheual,
And A3ens kyng Eualach gan he Ryde,		si laisse courre contre eualach, vne
And Eualagh A3ens him with gret pryde ;		glaiue en sa main :
And so sore there to gederis they Mette,		et eualach s' adreche a lui,
& there so sore strokes Ech on other sette	900	si s' entresfierent si durement
That bothe here scheldes [flew] into þe feld,		ke 'les pieches volent d'andeus les
And Ech of hem bad Other 3eld.		glaues ke il tenoient. Les batailles
And whanne to-broken weren here lawnces,		se meslent, li vn se fierent parmi les
Thanne Aftyr behappid many harde Chaunces ;	904	autres,
Thanne on foote gonne they Alyghte,		et quant les lanches pechoierent,
And there began A wondir strong Fyghte ;		si furent sakies les espees.
Thanne gonnen they there A scharp schowr		La eut mult angoisseus estour,
That was Angwyschschows & ful of dolowr,	908	mult grant batailles,
So that Mochel peple was there ded		et abateis d' omes et de cheuaus.
Of Men And Ek hors In that sted.		et li rois eualach s' esforchoit
And Evere kyng Eualach enforsed him faste		comment il les peust reculer
Thorwgh Tholomes pres Forto hau paste	912	iusque la u li senescaus gisoit.
Into the place there that his Steward lay,		
3if he myhte it Recovere that day ;		Et chil se deffendoient mult durement
But Euere they putten him of with gret strengthe		si ke il ne pooient parchier outre,
That entren he ne Myhte In brede ne lengthe,	916	ne aus tolir terre.

Tyl bothe batailles weren discomfit that tyde  
That Ferst Archemedes gan to Ryde.

And whanne this Battaille discomfit was  
Thorwgh Eualache Meyne In that plas,  
And flowen to here lord Tholome,  
And After of Eualache Meyne grete plente.

& whanne that Tholome Sawgh thus his Ost  
Ouer-throwen & Slayn with great bost,  
And Eualache Men After hem purswen tho,—  
Ful mochel sorwe In his herte gan to go ;

Thanne Tholomes his men gan to Ascrye  
With a lowd voys, And Ryht An hye,

“ On Eualache men torneth 3e A3en,  
And uppon him proveth that 3e men ben !”

And So Torned they the hedes Of here hors  
Thanne A3ens here Enemyes with gret fors ;

And they on foote schotten faste  
Wit venymed Arwes whiles they wolde laste,

So that manye hors there they Slowe,  
And moche Othir peple In that Rowe ;

Full harde and strong was the Mellë,  
& Mochel peple lost In Eche degre,

Of both partyes there Mani On  
To the deth on bothe sides were they don,

But Only Of Eualache Meyne  
There was persched gret plente.

Thanne whanne Tholome gan be-holde  
That he hadde the better be manifolde,  
Anon A Massage tho he Owt sente  
To him that the viithe bataille kepte presente,  
‘ That In non-wise Assemblen scholde he,  
Tyl that comaundement he hadde of Me,’  
Thus to him he sente Anon ful Ryf,  
Non Other wyse to don, In peyne Of his lif.

Tant ke les .ij. batailles  
a qui archimades auoit assamble fu-  
rent desconfites, ensi com vous aues oi.  
si s’ en vinrent fuiant iuske a la  
bataille tholome qui mult durement  
se conbatoit. Et chil les sieuoient a  
dies mult ireement, si les cachierent  
tant: ke il les furent flatir entre les  
gens tholome et les gens eualach qui  
estoient feru tout pelle et melle.  
Et quant tholomes les vist  
venir fuiant,  
et ches apres qui les cachoient,

si escrie s’ ensenge,  
si laisse courre as gens eualach mult  
ireement

Et quant chil qui fuioient l’ oient,  
si retournerent les chies des cheuaus  
encontre lor anemis

Et chil a pie traioient grant plente  
de saietes enuenimees.

Si ochirent mult de lor cheuaus

et naurerent grant partie d’ aus.

Mult fu grans la meslee et li capleis,

et mult i eut gent perdue

d’ vne part et d’ autre,

mais les eualach  
i firent trop grant pierre a chele fois.

Et quant tholomes vit

ke ore en estoit li mieudres siens ;

Si prent il .i. message, et si l’ enuoie  
a chelui qui gardoit le witisme de ses  
batailles.

Si li manda, ‘ si chier com il auoit son  
cors, ke il n’ assanlast pour nul besoing  
ke il veist, deuant chou qu’ il li eust  
mande.’

## CHAPTER XIV.

Of Seraphe; the valour of him and his men (p. 138); his deeds with his axe (p. 138); how he did not tire, and all fled from him (p. 139); so a messenger tells Tholomes, who sends him to his brother *Manarcus* with orders for Manarcus to fight Seraphe (p. 140; Manarcus comes with 55,000 men, and routs Seraphe's 20,000 (p. 141); Seraphe weeps; cannot rally his men; but he and eleven still fight on (p. 142); and he kills Manarcus (p. 142); whose men make a great cry (p. 142); Seraphe kills on (p. 143); Manarcus's men kill seven of the eleven knights and Seraphe's horse (p. 143); and then the other four knights (p. 144); Seraphe kills a knight who throws spears (p. 144); Seraphe takes his horse, and kills away (p. 144); Seraphe's second horse is killed, and he ridden over (p. 145). He awakes from his swoon (p. 146); mounts again, cuts one knight's left arm off and cleaves another knight in two (p. 146). He rides into the field (p. 147); kills a knight, is shot through the shoulder by an arrow and thrown to the ground, his horse being killed under him (p. 147); but he mounts again and tries to get to Evalach's cross. There is great slaughter (p. 148). Sixty knights rescue Evalach from 500, and mount him again, but he is surrounded by 2,000 of his enemies (p. 148). Seraphe rides to the rescue (p. 149); but cannot reach him. Evalach is taken prisoner, beaten, and carried to a wood (p. 149); he looks on his shield and the cross on it (p. 150); sees Christ crucified, and prays to God (p. 151); a white knight with a cross on his shield comes out of the forest (p. 151); Seraphe fights on, he sees Evalach's standard, and shouts (p. 152). The white knight leads Tholomes to the Rock of Blood (p. 153); charges at him and unhorses him. Evalach's knights take all Tholomes's knights but eleven (p. 154); Tholomes surrenders to Evalach (p. 154); and Jekonias takes him to Orkanz (p. 154). Evalach takes the rest of Tholomes's division. The white knight helps Seraphe; (p. 155); Seraphe's danger; the white knight kills two of his opponents (p. 156); Seraphe swoons, and Evalach helps him (p. 156); Evalach unhorses a knight and gives the horse to Seraphe (p. 157); Seraphe mounts and is as fresh as ever; the white knight gives him an axe from God (p. 158); Evalach, on Tholomes's horse, reassembles his men and makes two divisions of them; they renew the fight (p. 159); distress in Tholomes's men for their master (p. 160); they are slain, maimed, and taken (p. 160). How well Evalach, Seraphe, and the white knight fought (p. 160-1). Tholomes's men draw near the Rock, thinking it is not guarded (p. 161); but it is, and Evalach's men pursue and slay them (p. 162); Narbus, Tholomes's steward, surrenders to Evalach, who wants to kill him (p. 162); but Seraphe intercedes for him (p. 163). The end of the day and the battle (p. 163); Evalach &c. go back to Orkanz, where there are so many prisoners, that the king tents outside (p. 164).

Now lete vs Speken of Seraphe,  
Of his worthinesse, & Of his Meyne  
That 3it with fowre batailles don fyhte,  
And kepen here Owun as men of Myhte;

Ore vous reparlerai  
de la gent seraphe  
qui encore est en la place ou ele se  
combat. as .iiij. batailles,

4

For As it is put Into Memorye		Si dist li contes,
For On of the most wondir Storye		et deuse ke a meruelle se contient
That Euere was Rad In Ony book,		vighereusement,
Owther In Storye, As Men Cowden look,—	8	
For so lytel A peple & so vigorous		et ke nule petite gent
Azens so Manye & so therto dispetous,		ne se contint onques mais si aduree-
For they myhte neuere Man hem with-stonde		ment encontre si grant souruenue.
Whiles they hadden Ony wepoun On honde,	12	
So that Seraphes Men On hors & Foote		Mult le font bien, et chil a cheual et
Heeldon Tholomes Men wondir hote.		chil a pie.
But that storm ne dured neuer hau myhte		
Ne haddë ben thorgwh Seraphes Fyhte,	16	
For So mochel prowessse was neuer In Man		Mais pour nule proueche, ne pour nul
As for the Meyne that he hadde than		bien faire, ne se fuissent il tant tenu,
As was In him Seyn that day there,		se ne fust li bien faire seraphe.
For so they seiden that At the stowr were.	20	Mais chil fait meruelles prouees.
For so worthy A knyht In non plase		Chil fait a ramenteuoir de toutes
Ne nere to-forn there sein wase,		bouches.
For his plase wolde he not forgo		Il ne troeue si hardi chiualer nul se il
That he and his Feleschepe hadde taken hem to ;	24	le voit vers lui tourner, qui mult vo-
Alle Made he here bakkes forto bende,		lentiers ne li guerpisse la plache s'il
And of here lyves browht hem to Ende		en puet auoir loisir.
That In his weye Gonnen forto stonde ;		Il fait les rens aclarier :
With his Ax he wrowhte hem mochel schonde,	28	
For here hedes he smot of Faste,		la ou il puet uenir la hache en la
Here scheldis & hawberkes Alto-braste,		main.
And leyd hem dede there In the feeld,		Il decaupe les fors escus.
Many A knyht there vndir his Scheld ;	32	Il detrenche les fors haubers.
Helmes, hawberkes, & ventaylles Also,		
Alle to the Grownde he dyde hem go,		Il pourfent hiaumes et uentailles.
Legges & Armes Of smot he there,		
And thus mochel peple slowgh in diuers Manere,	36	Il trenche pies et gambes. et bras, et
That his Ax he bathede in Mennes blood		bus, et testes. et costes. et cuisses.
From the point to the hylt, there As he stood ;		Il baigne sa hache iusq' ens espoins el
		sanc d'omes et de cheuaus.

And Al this of him Suffred this Meyne pat Azens him fowhten, & weren with Tholome. 40 For pat day ne myhten they destroyen his powere	Il seus soustient si toute la gent qui est encontre lui : ke toute lor crieme est en lui, et lor paours, Il ne sent nule fois sa vertu a feloier.
For non thing that they Cowden don there ; But Al that day heeld him in On degre, And not weryer thanne Semed he 44 Thanne he was whanne he gan ferst to fyht, Nether no More he lakked his myhte,— Of wheche him self vndirstonding he took, As tellith the storyer Of this book ;— 48 [For] wery of his Armure was he not thore No More thanne he was In the morneng before, [And] As fresch he was Evere Forto fyhte As in the morwneng he was, I the plyhte, 52 And As vigorows he was Onne forto se As thowgh non thing to-forn him hadde be. And there as his Men ful wery they were, Al for-fowghten In that place there, He hem for-Comforted with Al his Myght, And Of Al that stowr he ne took but lyht, And hem Reqwerd ful vegerously That be him they scholden Abyden by, For as mochel grace In him was Alone As in Alle here bodyes Every-Chone ; For, ne hadde Only the myht Of him ne be, Clene hadde ben lost Al his Meyne, For Elles myhten they neuere hau kept pat plase	anchois se tient tout sereement toute iour en vne vertu et en vne forche,  ke il meismes s'esmeruelle tous.  ne iamais a nul iour ne quide estre lasses de porter armes.
For the Multitude of that Azens him wase ; But from Seraphe they fledden Eurichon— Alle Tholomes Meyne be On And be On,— 68 And thus dured Seraphe Al that day Til it was past fer noon tho In fay.	Et la ou il uoit le grignour fais de la bataille: la se lanche si tost et si uo- lontiers comme chil qui autre chose ne bee, et se il uoit ses compaignons reculer et weepir plache, il les encarge tous seus ; et receueure autresi vigereusement, com se il eust en ses membres toutes lor forches et tous les pooirs k'il ont entr' aus tous.  Et se li biens-faires de lui tout seul ne fust: ses gens: ne peussent auoir duree en nule maniere  a la grant meruelle de gent qui contre aus estoit. anchois s'en fuissent ale tout desconfit et desbarete.

Thanne ganne there A messenger forth to gon		Et lors vint vns messages
To kyng Tholome, there he was Anon,	72	a tholome, la ou il se combatoit,
And Seide to him In this manere,		et si li dist,
“Sire, A wondirful knyht Is now there		“Sire, parfoi il a. la .i. chiualer qui
That Al this day hath kept the Ioryne		fait meruelles.
Azens thy fowre batailles, Sire Tholome,	76	Car il a hui toute iour tenue la mellee
And zit discomfit Neuere they been		et le caple encontre .iiij. de nos ba-
In non thing that we Conne seen,		talles,
And Euere Azens On Of his knyhtes		et se il tous seus ne fust, ses gens
There ben tweyne Of Owre Owtryhtes		fuissent toutes desconfites piecha.
And Mo Sire, 3if I Scholde Say,		Car a chascun de lor chiualers
Thanne I Cowde Certainly Rekenne parfay ;	80	soumes nous bien doi
And, Sire Tholome, As I the now seye,		ou plus.
They ne doren not Comen In Seraphès Weye.”	84	Et chil seus les soustient si tos ke
Whanne Tholome herde here-Offen tho telle,		tout li notre furent auant lui: la u il
Wel mochel wonder In his herte tho felle,		le uoient uenir.”
What merveillous knyht that it scholde be		Quant Tholomes oi cheste nouele,
That so mochel hadde Of powste ;	88	si se meruella mout
“Go Faste now,” quod thanne Tholome,		qui chil chiualers pooit estre.
“To Manarcus My brothir so fre,		“Or, ua,” dist il au message: a “ma-
And Seye that I sent him gretyng		naquit mon frere qui garde chele ba-
Him Forto hyen Ouer Alle thing	92	taille la, et si li pues dire, ke ie li
With Al the Bataille that is with him,		manch
That he Come Adown Also sterne & Grim,		ke il uoist assambler a aue
And that Of his bataille [he] ne leve not On,		
But with him bringen thedir Euerichon,	96	si tres durement
And, as vigorously & with As gret prowessse		
As Euere Entred men Into Ony presse,		
That he on that Entren Anon,		
And As moche distroctioun As he may don,	100	ke ia vns n'en remaigne en plache,
That he ne spare for non thing		
But with that knyht to haue Meting.”		
And whanne Manarcus here-Offen herde telle		chil fist son commandement, et mana-
That with that werth knyht he scholde Melle,	104	quit



[I]n herte he was bothe glad & blithe,  
And Tholome thanked ful mani A sithe,  
That tyme Anon was Manarcus Redy  
And Alle his meyne that weren him by, 108  
And so faste they Comen vppon  
With dyvers wepenis manion,  
And there Maden they here Assembling  
Vppon Seraphe that wery was Of Fyhting. 112

Now began there A mysche-Ful stour  
That was Angwisschous And Ful of dolowr ;  
For Seraphe Scars there he hadde  
Twenty thowsend men that he with him ladde, 116  
And Manarcus browhte with him  
Fowrty thowsend bothe Stowte & Grym,  
And In his Rerewarde thowsendes fiftene  
Of faire harneissed Men, wel piked & Clene ; 120  
And Seraphes Meyne, So wery they were,  
And so for-fowhten to-fore tymes there,  
That non lengere ne myhten they fyhte,  
But Torned here bakkës pere Anon Ryhte. 124

And whanne Seraphe that beheeld,  
His Meyne As-scomfited In the feld,  
Ful tendirly thanne there wepte he tho,  
And mochel Morneng & sorwe he Made pertto,— 128  
“Alas!” quod he, “what is now myn Aventure,  
For nedis I most Abyden this schowre,  
And my Meyne thus from Me go.  
Now what Is best for me to do? 132  
For non Other helpe here Nys Certain  
But be taken, Oper ded, vppon this pleyn!”  
And At that word his Ax he took In honde  
His Meyne to Rescrye, 3if he myhte fonde; 136  
But so Fer weren they I-fleed than  
That tornen A3en wolde they for non Man,

en fu mult lies,  
qui grant talent auoit d'assambler.

Si lait courre tout maintenant,  
et il et ses gens tout a desroi, si se  
fierent en aus si durement  
ke il les font bien flatir arriere le  
long d'une arbalestee.

Illuec eut  
 angoisseus mechief.  
 Car les gens seraphe n'estoient  
 mie plus de .viij. mile.  
 et li autre estoient  
 plus de .xxx. mile.  
 Car en la darraine bataille auoit bien  
 .xv. mil. homes et plus.

si pooient plns souffrir ke nus biens  
fares ni pooit auoir mestier,  
a tourner lor conuint les dos.

Et seraphes, quant il vit  
ke a desconfiture estoient tourne,  
si eut tel duel ke par vn poi qu'il  
n'esragoit.  
Lors commença mult durement a  
plorer des iex del front, et dist, " ha :  
las, quel dolour quant ie m'en part  
legiers et sains et vencus.

riens nule ne m'ochist ke  
la mors qui tant me demeure."

A chest mot enpoingne la hache,  
et rescrie s'enseigne pour sa gent ralier  
et rassembler.  
Mais il estoient si tourne en la fuite  
ke nul amonestement ke il lor fesist  
ne les peut onques faire retourner

And so fer wenten they Evene streyht Anon  
To the passage Of the bloody Roch of ston.

And whanne Alle this beheld tho Seraphë  
And that it thanne Myhte non Othir wise be,  
His hors hed he torned tho Ageyn,  
And with him but Enlevenne knyhtes Certain. 144  
And there As was the thykkest pres,  
He with his knyhtes Entrede, & wolde not ses.  
And so it happede, As he gan forth Ryde,  
He mette Manarkus At that Tyde ; 148  
In the Midde weye As he gan go  
To-Gederes they metten bothe two ;  
And there left [he] vppe his Ax tho Anon  
And to this Manarcus he gan to gon ; 152  
There his hed he Clef down Ryht  
Evenne to the Scholdres, I the plyht,  
That ded he fyl down there Anon  
That Alle his Meyne It Syen Echon. 156  
And Alle that Evere Cam ny his weye,  
Of hem spared he non tho Certainlye,  
But Other to the deth he wownded was  
Othere Elles dismembred In that plas, 160  
For nethir hors ne man ne scaped him non  
That Alle to th'erthe they wenten Anon.

And whanne Manarcus men this beheld,—  
That pere Cheventein was slayn In the feld, 164  
And of here felawes ded Also,—  
Ful Mochel Morneng thanne Maden they tho,  
And Setten vp tho An huge Cry  
That Into Eualache Ost was herd Clerly 168  
There As he fawght with Tholome ;  
Ful wel Al this Cry tho herde he,  
But 3it ne knew thow not Seraphë,  
Whom he hadde slayn, ne what was he. 172

Tout sont desconfit, si s'en vont fuiant  
tout droit au destroit de la roche ke  
Iecoinnes des desers gardoit.  
Quant seraphes vit qu'il s'en aloient  
sans retourner.

si tourne le col du cheual,  
et laisse courre la ou  
il vit la grignour presse, entre lui  
et .xi. de ses chivalers sans plus.  
Si auint chose,  
ke il encontra, en mi sa voie mana-  
quit qui la grant bataille conduisoit :

si le feri de la hache a .ij. poins

si durement ke il le pourfendi  
tout iusques es espaules.  
Li cors chiet a terre,

et il s'en passe outre si effreement  
ke il n'encontre nului en sa voie

que il n'ochie ou abache ou naure.

Manakis gist mors a la terre, et si  
chivaler ki furent au chaoir

commencent a faire si grant duel  
que la noise de lor brais et de lor cris  
estoit clerement oie en la plache ou  
eualach se conbatoit.

Mais seraphes ne sauoit mie  
ke che fust il ke il auoit mort Car  
il ne le counissoit mie.

And whanne so Mochel sorwe they gan to make,		et quant il vit si grant duel amasser
Thanne gan his herte tho forto Awake,		sour le cors,
And forth he prekede In to that pres,		si retourne il arriere, et se fiert durement entr' aus. ke il ni eut onques
And with him his knyhtës, & wolde not ses ;	176	.j. seul qui n'en fust esbahis.
And there here grownd he made hem forsake,		A forche lor fist la plache werpir a
And Manye Of hem Slowgh, & dyde moche wrake.		si peu de gent com il auoit.
And whanne Manarcus bataille say		Et quant chil virent
That but twelve of hem weren parfay,	180	ke il n' estoient que .xij.,
For ful sore thanne Aschamed they were		si furent tout honteus de chou
That they of so fewe scholden hau fere,		qu' il auoient fui pour aus,
And Anon vppon him Retorned Azen		si lor retournerent mult ireement.
That bothe doel and gret pete it was to sen,	184	A chele espainte i fist seraphes grant
And Ful vegorously on him they sette		pierte.
So that with stronge Strokes they Mette		
That his hors vndir him was Slayn		car il li ochirrent son cheual desous
And therto vii Of his knyhtes in Certayn.	188	lui.
Thanne weren ther left but fowre & he,		et .vii. de ses chivalers.
Whiche was gret doel thanne forto se.		
Now is Seraphe In the place On foote Alone,		
But foure of his knyhtes, him self þe fy[ft]he		Ore est seraphes a pie en la plache, soi
persone.	192	chincuisme de chivalers, sans plus,
And manye merveilles there wrowhte Seraphë		et chil le virent sour le cors qui bien
As here-Aftr me heren tellen schole 3e,—		estoient doi mile largement et plus.
He slowgh down Ryht bothe hors & Men,		Illuec fist seraphes meruelles prouees,
Helmes and hauberkis to-kraked he then,	196	
Bothe knyhtes and bachelers vppon A rowe		il ochioit chivalers. Il abatoit cheuaus,
In that Feld he gan hem down throwe,		Il detrenche escus et hiaumes, Il
Bothe palettes & scheldes he to-Craked asondir,		maintint tant le caple
That Among So moch multitude it was gret wondir		
That he and his fowre knyhtes dyden there,	201	
So that grete hepes Of dede Men there were		
Of dede hors and wepene that there lay,		
So mochel moordre Of peple was that day.	204	
And whanne his Fowre knyhtes this beheld		
That he was so Manful In the feld,		

- On they leyden & Fowhten ful faste  
 Til alle foure weren slayn Atte laste ;  
 Thanne was there non Other boote  
 But that nedys Seraphe besteren him Mote ;  
 And whanne that his felawes he sawgh ded,  
 Thanne Cowde he non Other Red  
 But vppon bothen his feet stood ther,  
 And beheld the hepes that Abowten him were ;  
 Ek Also he loked ȝit ferthere Abowte, .  
 And Al Abowtes him was a ful gret Rowte. 216
- Anon his Ax the[n] took he On honde,  
 Ryht forth Into the pres tho gan he fonde,  
 And to A knyht there gan he to glyde  
 That Many speris hadde Cast In that tyde, 220  
 But ȝit Manie mo hadde he forto Caste,  
 But Seraphe him lette tho Atte last ;  
 Seraphe Anon there Mette him with his Ax,  
 But Neuere Aftir that ful litel he wax, 224  
 For the Ryht arm he smot Of clene  
 Thorwgh hawberk and haberiown, þer was it sene,  
 That down to the brest the strok tho wente,  
 And the Arm Into the Feel[de] pere fley presente ;  
 His scheld from him also smot he there ; 229  
 As thowgh that the body Asondir were,  
 His herte Owt Of his body ther fyl,  
 And he in the Feeld ded there tyl. 232  
 And whanne the Remnaunt beholden him tho,  
 That sweche Merveilles he gan to do,  
 Non Of hem ne was So hardy  
 To Entren his place, ne Comen him Ny ; 236  
 And that ded mannes hors he took Anon,  
 And lyhtly Into the sadel he gan to gon,  
 As thowgh him hadde Eylyd non thing  
 Ne non point Of Al his Armeng. 240
- ke on li ochist et decaupa ses .v. com-  
 paignons voiant ses iex. Et il auoit  
 tant abatu, et homes et cheuaus, ke li  
 monchiaus en estoit si grans entour  
 lui ke nus ne touchoit mais a lui, se  
 en lanchant non.  
 Et quant il vit ses compaignons mors.  
 Si ioinst les pies,  
 si tressaut l' abateis qui estoit entour  
 lui.  
 Si s' en keurt a toute la hache  
 a .i. chiualer  
 qui mult li auoit lanchies fausars,  
 et lanches, et coutiaus. Et quant il  
 le vit uenir si uaut guenchir. et au-  
 guenchir qu' il fist :  
 seraphes  
 si le fiert la u li senestres bras ioint  
 au cors,  
 si durement  
 ke li bras li est voles a terre  
 a tout l' escu et li caus deschent sour  
 le coste, si li trenche les costes et le  
 hanke tout contreal iuskes sour le  
 braieul. Il sake la hache a soi,  
 et chil chiet mors a la terre.  
 Et quant li autre virent chel caup,  
 si en furent si espoente qu' il ni eut  
 onques si hardi qui ne li fesist plache,  
 et il iete la main au cheual,  
 si saut en la sele autresi legierement  
 com s' il fust tous desarmes et venus  
 tous fres.

And whanne On hors that he was set,  
 Thanne hadde he gret lust to Fyhten bet,  
 And there his body putte In bawndoun  
 To the tothere peple ful mochel distroctioun ; 244  
 And forth Into the pres he wente ;  
 There Nas non that he myhte hente  
 That here Armes from the body he smot tho  
 Here hedës Offe, here lemes Also, 248  
 Here helmes, here harberions, he barst On sondir,  
 He[re] Scheldes, here speris, that it was wondir,  
 So that he drof hem forth In his weye  
 Til to the Roch they Come, As this doth seye, 252  
 Where As was the streyte passage ;  
 Thanne weren there take, bothe bachelor & page,  
 And As fele As the keperes wolde have  
 Of that Roch and wolde hem save. 256  
 And whanne tho that behinden were  
 At the Roch [seye] here felaws slayn there,  
 And the Remnaunt presoners take,  
 Thanne Amongs hem was moche wrake. 260  
 And whanne they Seyen Al this fare,  
 That Eualach swich knyhtes hadde thare,  
 Ful Irowsly torned they Into that pres,  
 And for no thing ne wolden they ses 264  
 Tyl that to Seraphe the Comen Agayn,  
 And vndir him his hors has Slayn ;  
 & Er that he Myht Relevyn Azen tho,  
 Two hundred hors Ouer him gonnen go, 268  
 Ouer his Body there In that plase,—  
 So that Ny ded forsothe he was,  
 So that he lay Stille In swownyng  
 The Spas of tweyne bowe drawhtes schetyng ; 272  
 And thanne wenden they he hadde be ded  
 For whom they Moornede In that sted,

Et il lor guenchist le cheual,

si met cors a bandon,

et si fiert tous seus entre aus, si les  
 akeut a destre et a senestre si uiste-  
 ment ke nus n' el voit demourer en  
 .j. lieu. anchois est auis a chascun ke  
 il est partout.

A tant retournerent li autre qui orent  
 cachie  
 iusc' au destroit,

si en orent tant pris com il varent et  
 tant ochis.

Et quant il virrent cheus qui furent  
 illuec arreste : si quidierent ke chi-  
 ualers i eust asses des eualach. Et  
 il laissent courre tout abrieue si dure-  
 ment ke il menerent la meslee bien  
 le giet d' une pierre loing par la forche  
 de lor venir.

Illueques fu seraphes abatus a terre,  
 et ses cheuaus ochis desous lui .

et anchois qu' il se releuast,

li alerent plus de .ij. c. cheual  
 par de seure son cors.

Si en uint en pamison

si longement

ke on metteroit a aler vne archie de  
 terre.

Lors quidierent bien qu' il fust mors,  
 si en furent mult dolent li boin  
 chiualer

For that he was So worthi A knyht		qui le iour li auoient veu faire les
And there so wel hadde born him In fyht,	276	grans meruelles.
That they ne hadde taken him presonere		Car il amaissent mult
3if that his lif Myht have be saved there.		ke il eussent retenu vif se il peust estre.
Alle this while lay Seraphe in swowneng		Ensi iut seraphes en pamison,
Whiles these knyhtes weren thus in talkyng ;	280	
And whanne Of his Swowneng tho he A-wook,		et quant il fu de pamison reuenus :
Anon there Into a Sadel he Schook ;		si saut sus,
His Ax Anon On honde took he,		et prent la hache qui li estoit keue,
Swich merveilles werkylng pat wondir was to se.	284	
He Mette a knyht Anon hastely there		si encontre en sa uoie .i. chialer,
Of whom he ne hadde but lytel fere,		
With his Ax he Rewardid him tho		et il le fiert si de la hache ke il tint a
That his left Arm Into the feld gan go.	288	deus mains
Thanne Anothir there him mette Redily,		ke il le trenche la destre cuisse
And Seraphe to him was ful hasty,		d'outre en outre,
& there so him hitte vppon the hed		
That his body he to-claf In that sted,	292	
Evene to his Sadelis Arsown,		et l'archon de la sele deuant iusques
That he In the Feld fyl ded A-down.		es auues.
Thanne theke hors be the bridel he took,		Chil chiet,
And his feist hors tho he forsook,	296	et il ahert le cheual par le fraim,
His foot In the sterope Anon he sette,		
& sprang Into pe sadel, & not ne lette,		et met le pie en l'estrier,
3it, As forbrosed As he was,		si est maintenant salis sus,
He prekyd forth Into that plas.		si lor laisse courre si defoules
Anð whanne tho knyhtes behelden, Echone	300	et si debatus com il estoit.
That beforn tymes for him Made Mone,		Quant li chialer
That he was On horsbak Ageyn,—		qui ore le plainignoient,
Thanne Amongs hem gonnen they seyn ;	304	le virent monte,
And Ech Of hem to Othir gan Schewe		si le commenchieient
That wondirful Merville on A rowe,		a moustrer l'un a l'autre.
For they wenden tho In Certain		
Owt of that place neuere to recoueren Agein.	308	Car il ne quidoient mie
		qu' il se leuast iamais, de la plache
		ou il gisoit.

Anon forth he gan him dresse  
 To the grettest maister of pat presse,  
 And with his Ax to him he Ran,  
 Vppon the helm he smot him than  
 That he fyl down there In the plas,  
 So Of that strok Astoned he was.

Thanne Arwes to him gonne they schete,  
 And Many Speris that weren grete,  
 So that with An Arwe they him tho smot  
 That Evene thorw the Scholdere it bot,  
 That the schaft thorwgh him gan go  
 Ful halfendel the Schaft & Mo.  
 [And] whanne he Felte pat so hurt he was,  
 Ful vrsably he Rod Into that plas  
 And him sterede As he first began,  
 But he was hurt Of Mani A man ;  
 Bothe with Arwes and with Speris  
 They diden hym ful many gret deris,  
 And to the Erthe there down him threwe,  
 And his hors vndir him they Slewe ;  
 And whanne that he Sawgh he myht not Abide,  
 Vp in that pres he Recouerid that Tyde  
 And Felte that he hadde non dedly wounde,  
 Anon vp he Stirte In that Stownde  
 And anothir hors he sawh where stood,  
 There Anon vp into the Sadel he 3ood,—  
 Wheche hors was bothe Fre and kende,—  
 Evene streyht to-ward Eualache þe wey gan wende  
 That him Ofte he bemente ful sore,  
 In his herte neuere Man leveng More,  
 That so lefte he Neuere with-Owten les  
 Til that he Cam Into the grettest pres  
 Eualaches Signe there Forto have sein ;  
 But Aftyр him they gonnèn preken Certain,

Et il s' adreche  
 vers les plus espes rens ke il peut veir,  
 la hache en poignie.

312

316

et en l' adrechier ke il fist :  
 si fu ferus d' une saiete  
 parmi la senestre espaule  
 si durement  
 ke li fiers

320

parut outre bien la moitie.  
 Et quant il senti ke il fu blechies :  
 si lor ceurt seule ausi vistement  
 com il auoit fait au commenchie.

324

et il li commenchent a lanchier  
 de dars et de saietes arriere.  
 tant qu' il le naurent en plusieurs  
 lieux,

328

et lui et son cheual.  
 Et il vit ke il ne porroit mie durer a  
 lor lanchier :

332

et senti qu' il n' estoit encor pas naures  
 a mort.  
 Si se lancha hors de la presse

sour le cheual qui mult estoit re-  
 muans et legiers.  
 Si s' entourne tout droit a la melle ou  
 eualach estoit,  
 qui mult souuent se dementoit de lui  
 plus ke de nule riens viuant.

337

340

Et quant chil l' en virent aler, si  
 hurtent apres des esporons. Et il ne  
 fine onques iusques tant ke il fiert en  
 la presse ou il counut l' ensenge eualac.

- And him forbarred they the weye there  
 That he Eualach Mihte not Comen Nere.  
 And that Sien tho the Men Of Seraphe ;  
 Anon towards him they gonne fast fle ;  
 To-wardis Tholomes Ost gonne they gon,  
 And there Merveilles they wrowhten Anon ;  
 And so hardelich they fowhten, & so sure,  
 That On bothe sides was gret discomfiture  
 Bothe Of Tholomes Men & Eualachs þe kyng ;  
 Many weren there dede, bothe Old & ȝing,  
 But Amongs hem kyng Eualach was lost,  
 That they ne wiste Into what Cost ;—  
 For Tholome kepte him Owte Of that rowte  
 More thanne tweyne bowe-schotes with-Owte.
- And whanne Seraphe there-Offen herde,  
 Into that gret pres tho forth he Ferde,  
 And there Sawgh he where Eualach lay,  
 And his swerd On honde drawen parfay,—  
 For his hors vndir him was there ded,  
 Whiche was to Eualach A sorweful Red.  
 And Sixty knyhtes hym gonne Reskewe,  
 There Aȝenst V hundrid they fowhten Al newe, 364  
 So that they kyng Eualach Rescwed Agein  
 With here grete Escryes tho In Certain ;  
 And On horsbak sone was he Set,  
 Thanne there Anon with his Enemyes he Met. 368  
 And whanne they that him to-foren took  
 On him behelden, & Connen to look,  
 Thanne On Eualach they sormownted Aȝene  
 Ful Irowsleche there Alle be-dene ;  
 And Eualach his Ax there took On honde  
 And deperted with hem þat Abowtes him gon stonde,  
 So that Anon there he was betrapped  
 Amongs two thowsend As it tho happed, 376
- Si uit sa gent qui mult durement s'  
 esmaioient et tournoient auques a des-  
 confiture.  
 par lor signour doint il ne veoient  
 point ; Et il escrie l' enseigne roial, si  
 rasamble sa gent, et ralie, et laisse  
 courre as gens tholome,  
 et commenche a faire d'armes si grans  
 meruelles ke tout chil de uers lui en  
 prenoient cuer et hardement.  
 Et pour chou n' estoient il pas tourne  
 a desconfiture, ke il ne fussent en la  
 plache plus de lor gent ke des tholome :  
 mais il auoient perdu eualach,  
 si ke il ne sauoient de lui ensenges.  
 Et tholomes le tenoit en caple  
 loing de sa gent bien demie archie.  
 Et seraphes en oi la noise,  
 si hurte chele part des esperons.  
 et le treue a terre  
 l' espee en la main.  
 car ses cheuaus estoit ochis.  
 si vit keil se deffendoit a tout .lx. chi-  
 ualers sans plus  
 encontre plus de .v. Et il lor escrie,  
 si se fiert en aus a toute la bataille  
 qui lor sieuoit d'une part et d' autre.  
 Si l' auoit mult durement rescous  
 et monte en .i. cheual :  
 quant chil qui l' auoient  
 cachie i sourvinrent.  
 Quant il les vit venir,  
 si fu mult iries, et laisse  
 eualach, si prent la hache a deus main,  
 si lor keurt seule. Si detrenche et  
 ochist chiaus qui il encontre en mi sa  
 voie.  
 Et quant il quida retourner a eualach :  
 si li orent ia fourclos. Si qu'il eut bien  
 entr' aus deus, plus de mil homes,



That so the syht Of him his Meyne lost there, And ne kowde not weten In what place ne where.		et ke il ne peut. sauoir de lui nule nouele.
And whanne Seraphe Saw he myht him finde, Al his Meyne he lefte him there behinde,	380	et quant il vit que il ne le troueroit.
There prekyng forth Into that pres That for non Of hem wolde he not Ses, For ded Rathere wolde he hau be Thanne owt of that bataille forto Fle,	384	si iura ' que il vauroit mieus morir en la bataille
Tyl king Eualach hadde he Fownde He nolde neuere parten from that Grownde, For him to lesen In that Manere tho He ne wolde, And Othirwise Myht it go ;	388	ke il le perdist.'
But the strengthe Abowtes him was So Merveillous there In Many A plas, That him Neghen not he ne Myhte, Nethir Of him to hauen non Syhte,	392	En chele maniere si se fiert il en la presse a tant de gent com il eut. si quida perchier outre a forche. Mais che ne peut estre.
For the Melle & the peple there was so strong That Enduren Seraphe ne myht not long. And thus As Seraphe was Ewere Abowte To hau broken the scheltrom Of that Rowte,	396	cartrop i auoit grant fais de gens. Illuec fu la mellee si crueus, et li capleis si grans: que meruelles estoit a ueoir. Si com seraphes entendoit a la presse desrompre et perchier,
And Euere they him withstoden than, 3it Neueretheles Slowgh Seraphe Mani A man ; But Eualach was vppon the tothir Syde Betrapped Ful sore In that Tyde,	400	et chiel entendoient au detenir.  eualach estoit de l'autre part naures
For hvrt he was thorw his body With thre Gleyves Sekerly ; And him presoner hadde taken Tholome, And by the brydel forth him ladde he ;	404	de .iiij. glaues parmi le cors. Si l'auoit pris tholomes par le fraim. Si l'enmenioient entre lui et plus. de .iiijc'
3it what with strif, & what with Othir, Euere Eualach's [men] fowghten A gret fothir, So that At the laste this Tholome— With .xv. knyhtes Of his Meyne—	408	chiualers. batant.  Et si enmenioient aueuques lui .xv. chiualers montes
So Ferden they with king Eualach That they to-brosed him bothe body and bak,		

So wery that they weren for fowghte		ke estoient si las
That no more defenden hem ne Mowghte ;	412	ke il ne se pooient mais deffendre.
And so Eualach tho forth they ladde		Ensi enmenoient eualach,
As that kyng Tholome hem badde,		
That so was he forbrosed and forbete		et si l'auoient ia tant batu
That of his lif he nowht ne leete.	416	
So that the blood Ran Owt At his Mowth		ke li sans li saloit parmi la bouche,
& at his Eren, that was Selcowth,		et parmi le nes.
For so mochel blood he hadde there loste		si auoit tant perdu del sanc des plaies
That In what place he was he ne woste ;	420	ke il auoit, ke il ne ueoit mais
His woundes tho hadden so sore I-bled		nul roi de sa vie.
That In that place he was Ny ded.		
And so from his Meyne they him drowe		et il l'auoient ia eslongie
Ful fer thens Into a lowe,	424	de la bataille bien demie lieue.
And him there ladden Into a woode		Car il l'enmenoient a .j. bos
That there besidës tho hem Stood,		qui estoit pres d'lluec
And Ek his felawes him beside		
That with him were taken In that Tyde ;	428	
And to this woode hem ladde Euerichon		
There Forto On-armen hem Alle Anon,—		pour desarmer lui et ses compaignons.
For 3it armed waren they Alle		Car il estoient encore arme de toutes
That So Manye Men they dyden down falle.	432	lor armes,
And whanne Eualach Sawgh pat grete mischef,		et quant il se vit ensi eslongie,
That he was fallen Into so gret Repref,		
And Euere with-oute Recouringe to be,—		si se pensa ke or ni auoit mais nul
Thanne Moche Sorwe & Mone Made he.	436	recourier. et ke il estoit ales, Se il
Whanne Eualach to the Woode aproche be-gan,		en chel bos le pooient metre.
Thanne wax he a wondir Sory Man,		
And caste his Eyen vppon his Scheld,		Lors esracha la toile de-sour
And the vigowr Of the Cros pere he beheld	440	le signe de la sainte crois
That In his Scheld there was it set,		qui estoit en son escu.
And Euere þe holy Signe he beheld bet,		
That so longe there he be-held		Si esgardi il,
Vppon the Rede Crois In his Scheld,	444	



Therto his hors as whit as the Lilye Flowr, And he A worthy knyht and of gret valowr ; In his Scheld a spere Ful Redylich leyd With Alle hem to Meten, As it Is Seyd. And whanne þe knyht his hors with his Spores he took, On hym Tholomes Meyne ganne forto look, And to Tholome kyng he Cam ful sone, And him Torned Agein there Anone ; Toward the Cite of Orkanz tho This white knyht ladde Tholome tho, And towardis tholomes Ost they wente ; But Tholome knew not here Entente.	480 484 488	et ses cheuaus estoit ausi blans com vne flours.  Chil chivalers vint grant aleure vers aus et quant il les eut aprochies :  si iete les mains, si prent tholome par le fraim, et s'en-tourne a tout ariere vere la chite tout droit.  Et quant il vinrent vers la bataille, si oi tholomes les caus de la bataille ausi clerement comme chil qui mult en estoit plus pres ke il ne quidoit.
And Euere Seraphes fawht strong and harde Azens Tholomes kyng his Rereward, So þat Alle that Evere Azens him fowghte Wondred that he So duren pere Mowghte ; And Atte laste Eualachs signe he gan to Ascrye With A wondirful voys & Ryht * An hye, That bothe Eualach & Tholome it herde Into that plase how that it þo Ferde. And Thanne Seide kyng Tholome Anon, “ Let vs Ordeyne oure Meyne, & fast hennes gon, For discryed now alle we been Thorgwh this Chasing, As I kan seen.” Thanne destreris with spores gonne they prikke, And Amongis that Chasing Redyn ful thykke, And the white knyht Rood anon To Tholome As faste as he Cowde gon ; And this white knyht Tholome be þe bridel ladde, That non of his Meyne ne powere ne hadde Hym Azen forto Restreyne. But Evere wende Tholome In Certeine	492 496 500 504 508	Et seraphes se combatoit si durement,  ke tot chil ki estoit contre lui s'esmeruelloient plus d'asses ke deuant. Car il estoit auis que il ne fesist se esforchier non. Lors escria l'ensenge eualach si haute- ment que eualach l'oi.  et tholomes dist lors “ Or pensons del errer, car ie quit qu'il nous ont apercheus ; si ont la cache commenchie.”  Lors hurterent tout ensamble des es- perons,  et li blans chivalers  menoit toute uoies tholome par le fraim,  et il li estoit auis

\* and Ryht, repeated in text by mistake.

That the Forest Al day to-Forn hym was, Tyl that to the streyt of the Roch he comen be Cas ;—		ke il veoit tous iours la forest deuant lui. Tant errerent ke il vinrent au destroit de la roche,
But there say no man that white knyht, Saufe Only Eualach, In his Syht.—	512	ne nus hom ne veoit onques le blanc chiualer: ke li rois eualach sans plus. Et il vinrent la,
And whanne they comen to that Streit passage There As to-Forn was don So Mochel Rage,	516	
Tho that theke time the passage kepte, Ful sore For Eualach hau they wepte ; And whan they him In this Maner si him gon,		si lor fu li passages deliures: des ke cil qui le gardoient  virent eualach,
They leten hym thorwgh passe riht Anon. But it was wondirful In here syht The werkyng Of this white knyht ; And [whan] this passage weren they past, In the Middis Of that Feld Anon In hast There this white knyht lefte Tholome, That but fewe of his Meine him Miht se, And gan wel fast Alowd To Crye “ Goth to now, Goth to, And pat In hye.”	520	Chil passerent outre, si ke onques ne virent nus de chiaus qui gardoient le pas.  Et quant il furent tout passe,
And whanne this Cry herde Tholome, He gan to baschen, and all his meyne, And to him he Ran a ful gret Cowrs, & that knyght Tholome gan vn-hors, And down to th'erthe there him Caste Bothe hors and Man, Er he thenis paste.	524	si laisse li blans chiualers le roi tho- lome, et les laisse en mi le camp,  et commenche a crier
Whanne that Eualach tho this beheld, How that Tholome was feld In the feld, Tho Owt his swerd he drowgh Anon And to-ward this Tholome gonne to gon. And whanne they that the passage kepte Syen this, thanne Anon forth they lepte To king Eualach here Owne Lord, There Alle Anon Redy At On word,	528	“ feres, feres.” Quant tholomes et li sien l'oient, si en furent tout esbahi,  et il laisse courre droit a tholome, le glaue sous l'aissiele, si le fiert si durement en l'escu ke il le porte tout estendu a terre.  Et quant che uit eualach,
	536	si traist s'espee, si lor keurt sus. et chil qui les pas gardoient,
	540	quant il virent lor signour courre a chiaus: si salent il apres,

And After with lawnces gonnen they chase		les lanches baissies .
To tholomes Men tho In that plase,	444	
And Anon with here Speris down hem Caste		si les portent il a terre
Tholomes Men in pat plase pere Atte laste,		
Everichon, Sauf Only Enlevene,—		fors ke ix.
Which was the moste wondir vndir þe hevenne	548	
How that they In theke feld come		
That To-fortyme Atte forest weren Al some.		
And whanne they seyen thei scholde thus to take,		Et quant chil virent ke il estoient
Thanne Amongs hem there was mochel wrake ;	552	ensi souspris :
Not-withstondyng 3it A3en they fowhte		si ne sorent ke faire.
Also longe As that they there mowhte,		et ne pour quant il se deffendirent
But here defens here Angwisch Miht not Slake		tant com il peurent.
For it was Goddis wille they scholden be take.	556	Mais deffense ni eut mestier.
And Eualach vppon this king Tholome		Car notre signour plaisoit ke il fuis-
There lay, as Alle his Men Mihte Se,		sent pris.
Wheche the white knyht hadde down throwe,		Et li rois eualach si fu arrestes sour
Kyng Eualach him kepte tho ful lowe ;	560	tholome
And thereto I-Maymed Manye of his men,		la u
And 3it a3ens Eualachs On hadde he ten.		li blans chiualers l'auoit abatu.
Thanne this Tholome heeld vppe his sweerd anon,		
And to kyng Eualach homage gan he don,	564	Si l'auoient ia ses gens mult naure.
And there he be-Cam his presonere,		
And therto Al his Meyne In fere.		Et quant Eualach i uint, si le prist,
Whanne Tholome to Eualach hadde mad fiaunce,		et puis si li fist prison fiancier.
Thanne Iekonias Clepid he, with-Owten variance,	568	
That the bloody Roche hadde In keping ;		Quant il eut fianchie,
And him he Comaunded Ouer Alle thinge		si apiela eualach
‘To taken Anon this kyng Tholome,		Jecoine des desiers,
Hym forto leden to Orkans Cyte,’	572	chelui qui la roche gardoit,
“ And worschepfully that thow him kepe there		si li commanda
As A worthi kyng In Alle Manere.”		a mener
That thus thanne be Ieconyas		en la chite,
Kyng Tholome Into this Cite I-lad he was.	576	et ke il fust honerablement garde
		comme rois.
		Lors le prist iecoines,
		si le mena en la chite, soi chentisme,

And king Eualach Abod stille In the feld  
 Til Alle tholomes gonne hem zeld ;  
 And euere As he took his Meyne,  
 He dide hem leden to Orcans Cite.

et eualach remest el camp  
 tant ke tout li autre furent pris,

580

And whanne that Alle I-taken they were  
 That Of Tholomes Men weren there,

He gan to Resorte to that bataylle  
 There Seraphe fawht with-Owten Faille ;  
 And with him 3it ladde he there Mo  
 Alle that the passage kepte tho,  
 Sawf only an hundred Of his Men

si s'entourna tout droit  
 a la bataille ou seraphes estoit.  
 Si enmena auoec lui  
 tous chiaus ki le pas gardoient.  
 fors seulement chent.

588

That Ful Fresch to Fyhten were they then ;  
 And whanne they weren past that passage,  
 Anon the whyte knyht was to-forn here visage,  
 And In his hond that knyht bar a banere  
 Of Eualachs Armes, Evene Riht there.

Et quant il fu hors du pas,  
 si esgarda il deuant lui :  
 si voit le blanc chiualer,  
 en sa main portant vne baniere

592

And Anon As they sien Sire Seraphe,  
 To that bataille thanne faste prekid he  
 There As Seraphe manie Merveilles wrowhte,  
 That In-possible swiche Merueilles don Mowhte  
 That Euere the body Of On Manne  
 Scholde don that he dide thanne.

de ses armes.  
 Et quant eualach le vit,  
 si hurte apres des esperons, tant ke il  
 vinrent a la bataille  
 ou seraphes faisoit les grignour meslees  
 qui onques fuissent faites  
 par le cors d' un seul home.

596

Anon this white knyht prekid into pat pres,  
 And for non thing ne wolde he Ses

A tant se fiert li blans chiaulers en la  
 presse,

600

Til that To Seraphe he gan gon,  
 Where as he Sawh sevene knyhtes Anon  
 That Abowtes Seraphe there stode

si treue seraphes.  
 ke .vij. chiualer tenoient,

And On him leyden as they weren wode ;  
 Tweyne be the brydel hym pere heeld,

604

Tweyne be the helm to maken him zeeld ;  
 And tweyne Azens the herte leide hym vpon  
 Wit hevy Maces of Irne As hard As ston,  
 So that his Flesch they Alto-Rente  
 With here Mases there presente.

ldoi par le fraim,  
 et li doi par le hiaume, tout enbronzie,  
 et li doi li feroient contre le cuer et  
 parmi les bras  
 de grosses maches de fier.  
 Si qu' il li auoient ia en maint lieu  
 rompue la char parmi le haubert.

608





And Anon As that this kyng Eualach  
 Sawgh Sire Seraphe In Al this wrak,  
 To him ward ful faste he gan to Ride  
 For to supporten him at that Tyde ;  
 For sekir he wende that he ded hadde been,  
 And neuere On lyve him forto have seen.  
 Thanne wit a sorweful herte he gan to Crye  
 Ful Petowsly, and that Ryht hye,  
 " A wrechche ! to longe now have I be,  
 That thus have lost now Sire Seraphe ! "

And thanne Anon there with this word  
 Prekyd the white knyht be his Owne acord,  
 And Susteyned Seraphe from fallynge  
 That theke tyme there was In Swownenge.  
 And whanne Of his swownenge that he Awook,  
 Thanne ful mochel Mone to him he took,  
 For he ne wiste where that he was,  
 In what stede, ne In what plas ;  
 For wende he tho ful Sekerly  
 To hau ben In the hondis Of his Enemy.

And Eualach bar him ful worthily tho,  
 For Into the pres forth gan he to go  
 And Mette there with a worthi knyht  
 Wich that was Scomfit Anon In fyht,  
 And kyng Eualach to the Erthe him Caste,  
 And hym from his hors Anon he wraste,  
 And Cawht it In his hond there Anon,  
 Therewith to ward Seraphe he gan to gon,  
 " Haue now here my dere Freend, " seide he  
 " This litel present now of Me  
 For thow bowhtest neuere so dere A thing  
 From begynneng In to the Endying. "

Whanne that Seraphe this gan beholde,  
 In his herte he Joyede ful Mani folde

Et quant eualach, qui apres venoit  
 poignant,  
 vit seraphe chaoir,

648

si quida qu' il fust mors.

Et il s' escrie,

652

" Alas, tout ai perdu, " et quant il eut che dit,  
 si se pasme.

Lors i

656

courut le blans chiualers,  
 si se soustint ke il ne chaist a terre.

Et quant il fu reuenus de pamisons,

660

si vit seraphe qui estoit ia leues.  
 Mais il estoit estordis enchore que il  
 ne sauoit ou il estoit :

anchois quidoit pour uoir

664

ke si anemi l' eussent pris et retenu.

Et quant eualach le vit drechie :

si lait il courre en la presse,  
 et fiert. si .i. chiauler desous la goule

668

ke il le porte a terre.

et il iete la main au cheual,

672

si la amene maintenant a seraphe,  
 et si li dist. " Tenes, li miens amis,  
 chest present.

onques mais n' eustes don qui si  
 chierement fust achates. "

676

Et quant seraphes le vit,  
 si eut tel ioie

That Alle his Sorwes forgat he there		ke il en oubliä toutes ses doulours.
Which that his Enemyes dyden him Ere ;	680	
And vp Into the sadel he sprang Anon		Si saut el cheual,
As Fresch & As lusty In flesch & In bon, —		
And as lusty was there forto fyhte		
And thereto him thowhte As of Strong Mihte,	684	
As that he was Ony tyme be-Forn ;		
But thanne his Ax hadde he lorn.		
Thanneseide he “ Certes and I hadde my Ax On honde		et dist apres. “ Chertes, se ore eusse
There scholde no man Azens Me stonde.”	688	la hache, ie ne trouuäisse iamais home
Thanne Anon Cam forth the white knyht		qui me peust contretenir.”
And seide “ here is On, Al Redy dyht ;		Et quant il eut che dit, si vit le blanc
And lo, Sere, by me it Is the sent		chiualer qui li
From that God Lord Omnipotent.”	692	aportoit, et si li disoit. “ Tien, seraphe :
And whanne Seraphe this felt In his hond,		che t’ enuoie
Thanne gan he wel Forto vndirstond		li urais cruchefis.”
That lyhgtere and more hondsom it was		Et quant il l’ eut prise,
Thanne his Owen to-foren In that plas ;	696	si senti
There-by wyst he, whanne he Cam Owt of swone,		ke ele estoit asses plus legiere
That theke Ax Ferst was not his Owne.		de chele ke il auoit toute iour porte,
So thanne Ryden they In to that pres		par chou seut il bien
And for non Men ne wolden they ses ;	700	ke che n’ estoit pas la sieue.
And Eualach On Tholomes hors Rod,		A tant se fiert en la presse,
So that with him was there non Abod.		et tout li autre apres,
And whanne Al this beheld Tholomes Meyne,		et eualach sist el cheual ou tholomes
Amongs hem was sorwe ful gret plente,	704	seoit quant li blans chiualers l’ abati.
Be Encheson that Eualach ferst they sye		Et quant li home tholome le virent,
With Tholome In warde hem faste bye,		si furent tout esbahi
And now Eualach on Tholomes hors doth Ryde ;		de che ke il auoient veu quant tholo-
Wherefore they maden sorwe that Tyde ;	708	mes enmenoit eualach tout pris.
And therto Nabure, Tholomes Steward,		et de chou qu’ il uenoient ore qu’ il
Kyng Eualach hadde taken In ward.		seoit en son cheual.
3it More, this Eualach, with-Inne a throwe,		Et naburs li senescaus tholomes
With An horn he gan to blowe,	712	prist .i. cor, si le souna

And Made his Meyne to Resemble A3en ;  
And tho that weren left Retornede ful Cleen.

Thanne Aftir, whanne Assembled weren they alle,  
His signe he hem schewed as gan befalle, 716  
Whiche was fastenid vppon his scheld—

To his meyne he it Schewede In that Feeld.  
Thanne his Meyne On two batailles he sette,  
And with Tholomes Meyne sone they Mette ; 720

And Comanded and preide tho to Seraphé  
“ That whanne he hym Sawgh in þe Moste Mellé,  
That Seraphe In the Rere ward scholde Falle  
On Tholomes Men, And on hem there Calle, 724  
And with his Bataille to preven his Myht,  
As he was bothe worthi and gentil knyht.”

Thanne Gonnen they to preken here destreris  
As vaylaunt knyhtes, both worthi & Ferss, 728  
And Evere the white knyht to-forn hem was  
With the baner On honde In that plas,  
And his swerd with the tothir hond I-drawe,  
With wheche Manye A man was slawe. 732

Thanne gan kyng Eualach lowde forto Crie  
“ As Armes ! knyht bacheler, & belamye,  
For now hath kyng Tholome lost his Men Alle,  
Swich Aventure Is now to him befalle ! 736

For Of hem Schal Skapyn not on,  
For Al the Myht that they konne don.”  
And whanne this herden Tholomes Meyne,  
They niste what to done In non degre, 740  
But hem thowhte hit scholde be trewe,  
For Eualach hadde Chongid his hors [a]newe  
For On Tholomes hors thanne Rod he  
As Alle his men there Myhte Thanne se ; 744

Thanne the drede that they hadde  
Was lest Tholome to presoun hadden be ladde,

pour sa gent raloier et metre ensanle.

Et quant eualach les vit serer et  
estraindre,  
si rescrie s' ensenge, et se trait a vne  
part, entre lui et ses gens.

Et quant il les eut seures, si les depart  
il en .ij. batailles.

Si commande a seraphe  
‘ ke quant il verroit que il seroit a aus  
a toute la preniere bataille, et il seroit  
durement mesles,  
si lor laissast courre par deriere a la  
forclose a toute l' autre bataille.

A tant hurtent le cheual des esperons,  
si lor laisse courre,

et en quelconques lieu ke il alast, si  
saloit tous iours auant li blans chiual-  
ers, la baniere en la main,  
et l' espee sachie au besoing.

Et eualach lor escrie.

“ Chertes, tuit  
estes pris,

ia n' en escaperes, ke tholome aues  
vous perdu.”

Quant chil l' oient,

si ne sorent ke faire.

et che lor sambla bien estre  
par le cheual tholomes uoirs, par le  
cheual tholome  
ke eualach cheuauchoit,

si n' auoient pas paour,

tant seulement de la prison tholome,

Owther ellis In the Feld there Slayn, —		mais de sa mort.
Of wheche Of these they weren no Certayn.	748	
Kyng Eualachs Men Amongs hem thraste,		Les gens eualach se fierent mult durement entre aus, et chil qui
That of theke pres but fewe there paste		
Whiche that weren kyng Tholomes Men		furent mult durement esmaie, le requellierent
Oper taken Oper Slayn Er they wente then ;	752	
And lik As Men that Amased were,		comme gens esbabis.
In that place So Stooden they there.		
And whanne Seraphe beheld this bekering,		Et quant seraphes les vit durement mesles,
Non lengere he ne Abod For non thing,	756	si lor laisse courre, lui et l' autre bataille, si lor vient par deriere a la fourclose,
And Tholomes Men Closed Al with-Inne		
So pat from hem myhten they not twynne,		
So that Angwisschously A-scryed they were,		si furent mult durement escrie,
And slayn, taken, & Maymed, Many weren there; 760		et mult vighereusement feru.
For In distresse & Sorewe weren they Alle tho,		Illuec eut merueilleuse angoisse.
For here lord & Governours weren Alle A-go		Car chil estoient sans signour,
And they ne wiste whedir to Springe,		et en estrange terre
For In theke Contre knew they non thinge ;	764	dont il ne sauoient les chemins ne les trespas se a fuie tournast. Et se il vausissent fuir, il ne peussent mie.
And wel Askapen Myht they not there,		Car lor anemi estoient et deuant et deriere, et bien i parut.
For On Eche syde here Enemys were ; —		Car li membre falent tout, puis ke li chies faut.
So that it semeth 'there the hed is Gon		
The Membres Fayllen thanne Everichon,' —	768	
For there say neuere Man So fayr A begynneng		Car onques nules gens qui si biel commencement eussent eu com il orent, ne vinrent a si mauuaise fin, ne a si laide.
As hadde kyng Tholome, ne so fowl An Endyng ;		Car il auoient plus gens que chil de cha, bien le quarte partie, ne onques puis ne se tinrent ne ne pris en conroi d' aus desfendre, se ensi non comme chil qui fuir ne pooient.
For VI dowble Meyne hadde kyng Tholome		Illueques faisoit seraphes meruelles, et li rois eualach se recombatoit
Thanne kyng Eualach In Every degre.	772	si ke onques nus hom de son eage ne le fist mieus,
There wondirly wel dyde Sire Seraphé,		et li blans chiaulers faisoit
And so dide king Eualach with his Meyné,		che ke nus porroit faire d' un seul home.
That neure Man that was Of his Age		Il portoit escus de caus.
I trowe hadde neure So Mochel Corage ;	776	
And the white knyht there bar him so		
That Neure Erthly man mo Merveilles myht do,		
For In that Feeld Scheldes he schatered,		
And speris & helmes Alto-Claterid,	780	

Knyhtes & hors he slowh down riht,  
Hedis, Armes, and legges In that fyht,  
That non man hym there Askapen ne Myhte,  
Se vigerows and fel he was In fyht  
That thus be his Chevalrie and knythhod  
He hem In-gaderede As he Rod,  
And browhte hem to Eualach þe kyng  
And to-ward the passage, with-Owten lettyng.

Whanne kyng Tholomes men had Aspied  
That thus sore they weren Anoyed,

To that streit passage gonne they drawe  
Where-offen that weren ful fawe,

And wenden that non Man hadde pere be  
The passage to hau kept In non degre,  
And wenden forto A Recouered that passage,  
That Eualach, for Al his Owtrage,  
Ne scholde not hau past be theke weye ;

This was here Entent tho Sekerlye;

Where-thorwgh þe Cite he Schold not have,  
Where tholome & his Meyne weren ful save,—

For An hundred men myht hau kept þat pas  
From Al the world, so strong it was ;

For non mo On front myhte Entren ther

But ten men At Ones, As I seyde Er ;

For they wenden tho ful wel

bat there Eualache keperis hadde left non del ;

And so As men that weren very for fowhte,

Vppe to the Roche wenten As they mowhte,

For there Supposed they forto hau Reste.

But it fil not hem for the beste,

For whanne they that kepten the pas

Syen to that Roche so manye gonnen tras,

Hem thowhte Mo thanne M<sup>t</sup> there were,

And at þe Roch but .C. that it kepte there ;

Il abatoit chiualers et cheuaus.

Il faisoit testes uoler a tout les hiaumes.

Il caupoit bus et gambes et bras.

Ke vous iroie iou deuisant toutes les  
cheualeries et les proueches:

tant les iusticha eualach et les soies  
gens, ke il les misent entre aus et la  
roche.

Et quant il les irent mis, si lor coururent mult durement sus.

et chil tournerent en fuie tout droit  
vers le destroit.

Car il se pensoient,

se il pooint le pas gaaignier,

iamais eualach n'i passeroit.

Anchois porroient par chou prendre  
la chite a forche.

Car .c. home peussent la roche tenir  
contre tout le monde.

Ne il n 'i pooit entrer.

ke seulement .x. home de front. Che  
dist li contes,

et il quidoient bien

que eualach n' i eust nule garde mise.

Ensi s'en aloient a la roche a garant,  
et il auesprisoit ia, si lor en estoit

mult biel. Car il estoient mult las et  
trauillie, si quidoient illuec auoir repos  
et seiour.

Mais il n'ala pas ensi com il qui-  
doient.

Car, si com il uenoient tout abrieue,  
et li chent qui le pas gardoient les  
escrient si durement ke il lor fu bien  
aui ke il fuissent plus de mil.

And whanne they sien Men kepen the pas,  
 Thanne newe sorwe to hem Comen was ;  
 And Aȝen ward they wolde hau gon,  
 But there-Inne Socour was there non.  
 For tho that on hem folwed so faste,  
 And they Atte pas schotten Atte laste,  
 So that they slowen & token Of that Rowte  
 As Manie As weren hem Abowte ;  
 Thanne was there Mad so gret dolowr  
 That neure was sein swich a stowr,  
 For so moche blood was In that plas  
 More thanne Owher Euere seyn was ;  
 For Men, hors, & scheldis, that In þe blood lye,  
 For multitude of blood no man hem sye.

And there was beten On Narbus,  
 þat steward was to king Tholomus,  
 And there to Eualach him ȝald anon,  
 So he him wolden saven body & bon ;  
 And there his swerd vp gan to zelde  
 To kyng Eualach In that felde.  
 But Eualach him ne wolde not save  
 For non thing that he Cowde Crave ;  
 But his hors desmembred he anon,  
 And Al so him he wolde hau slon.  
 And he tho knelid Anon þere down  
 That he myhte be taken to Raunsown ;  
 "Nai," quod Eualach, "that schal not be ;  
 Swich Mercy getist thou non of me ;  
 For my steward haven ȝe Slayn,  
 & so schal I the here In Certeyn ;  
 Therefore the Chonge it is ful hard,  
 For I wele haven steward for steward."  
 And his Armure he dide Of Caste  
 His hed to hau smeten Of atte laste.

Et quant il les oient,  
 816 si orent tel paour  
 ke il se ferirent tout arriere.

Et chil qui les cachoient, si lor vin-  
 rent sour les cols, si en prenoient tant  
 820 com il voloient, et ochioient.  
 Et chil qui gardoient le pas, traioient  
 grant fuison de saietes, si lor ochioient  
 lor cheuaus, et d'aus meismes grant  
 partie.  
 Illuec eut vne si grant dolour ke on-  
 ques en si peu de terre: graindre  
 824 dolour ne fu veue.  
 Tant en ochirrent qu'il n' i paroit se  
 sanc non, et si grant ochision i eut

ke on n' i pooit cunnoistre ne deuiser le  
 taint des escus ne des armes, tant  
 estoient del sanc couertes.  
 828 Illuec fu abatus naburs

li senescaus tholome,  
 et li rois eualach s'arestut sour lui, et  
 832 chil li tendi s'espee, si dist ke il se ren-  
 doit a lui, sauue sa vie et ses membres.  
 Et quant eualach uoloit l'espee re-  
 cheuoir, si li remembra de son senes-  
 cal qui estoit mors en la bataille.  
 Si iura 'ke ia sa vie ni seroit sauue.'

836

Et chil li chai as pies,  
 840 si li crioit merci.  
 et li rois dist  
 qu'il n' i aroit ia autre merci:

844 ne ia autre escange n'en prenderoit  
 ke senescal pour senescal.'

Lors le prist a forche, et le fist desar-  
 mer illuec:  
 848 si li caupast il meismes la teste,

And thanne Cam forth Sire Seraphe

“ A, Sir ! what thinken to done 3e ?

3if youre steward ded now be,

Tholome hath lost, Sire, swich thre,

And his Owne brother so dere

That he loved As mochel there

As 3e 3owre Steward trewly ;

Therefore, Sire, On þis man haveth Mercy ;

For I him Slowgh with Myn hond,

Sire, I do 3ow to vndirstond ;

Therfore, sire, I preie to þe

That of this Man thou have pite.”

So þat there gentil Sire Seraphē

This man Savede, As 3e mown se.

Ful Mochel & gret was the discomfiture

As that tyme be-happed be Aventure ;

And the Nyht drowgh On ful faste,

For the day it was Ny paste,

Whiche was ful deseysy to Eualachs Men,

But 3it Atte hardest not for then,

For so Many thei slown And token that tyde

Atte passage Of the ‘Roche of blood’ beside,

That of hem ne pasten not pere Away

Two thousand, what hurt & hol that day,

That Tholomes men ne distroied Echon.

So þot tyme with Eualach the grace gan gon,

Of wheche at the begynneng were

Sixty Thowsend wel harneised there.

And thus the Egipcian, be goddes Myht

At theke tyme weren destroyed be fyht.

Thanne to Orcans ward wente Eualach,—

Alle the Egipcians to Mochel wrak,—

And with him Alle his Meyne

That At theke tyme hadde he,

quant seraphes se feri entre deus, et si  
li dist :

“ Ha : sire, ke est chou, ke voles vous  
faire : Se vous aues perdu uotre se-  
nescal,

852 tholomes i a perdu

son frere

ke il n'amoit mie mains

que vous faisies.”

856

Ensi apaia seraphes le roi : si garan-  
di au senescal la vie.

Mult fu grans la desconfiture autres-  
pas de la roche. et mult i eut homes  
mors, et mult en i eut de pris.

Mais la nuit soruint,

864

qui mult fu nuisans as gens eualach.

et nepourquant

il en prisent tant et ochirrent :

ke il n 'en escapa mie

872

doi mile, entre naures et sains,

et si estoient bien lx. mile au com-  
menchement de la bataille.

876

Ensi furent li egyptien

desconfit par la vertu ihesu crist,

si s'en tourna eualach en orcans

880

entre lui et sa gent

For þere nas Non Man of Non degre		
That thorwgh theke bataille holpen was he,—	884	qui tant auoient gaaignie
Bothe duk, knyht, and bachelere,		
Alle weren Encresid that weren there,		
5e, And also bothe ȝomen and page,		qu'il ni auoit si caitif ne si feble qui
For alle here lyves hadden they Gage.	888	ne quidast a tous iours mais estre
And whanne Eualach Into the Cite Entred was,		riches et assases de son gaaig.
So Manie presoners he fond In that plas,		Et quant il vint a la chite:
And Of here Maistres that with hem were,		il le trouua si plaine de prisons
That non Spas was to walken In there,	892	loies de chiaus qui les gardoient,
Nether On hors, nethir On Foote;		ke nus n' i pooit son pie tourner.
But Owt Aȝen nedys he moote;		
And afor the Cite he let pichchen Anon		Et il reuint hors,
Alle his pavilouns there thanne Euerichon,	896	si fist tendre
In a fair plase that was so pleign		les tres et les pauillons
To-for that Cite tho In Certain;		parmi la prairie, qui mult estoit bieles,
And there al that Niht herberwed he,		de-hors la chite.
And with him al his Meyné.	900	Iluec se herberga,
		et il et ses gens.



## CHAPTER XV.

Of Evalach's Queen (Sarracynte) in Sarras (p. 166). Sarracynte sends for Joseph, and asks how Evalach got on; Joseph's answer (p. 166); the heathen kings, &c. are to be cast down, and the poor exalted (p. 167). Sarracynte cries; she asks Joseph to pray for Evalach (p. 167-8); and to expound Christianity to her (p. 168). Sarracynte is a Christian, and tells Joseph of her Christian mother, and her father, who was a brute (p. 169); also, how her mother was ill of a bloody flux, and went to a good hermit, and asked help (p. 170), he tells her that Christ alone can cure her (p. 170); she says, 'Ask God for me, I will give you gold (p. 171). He says, 'Believe in Christ, and he will heal you.' She does, and he prays to God (p. 172); and proclaims her whole; she is; thanks God; and is baptized (p. 173). She takes Sarracynte to the hermit (p. 174). Sarracynte cannot worship him on account of his beard, but says she will worship Christ if he is fairer than her brother (p. 174). A glorious man—Christ—appears (p. 175); Sarracynte is christened, and the hermit tells her of Christ (p. 175). Her mother receives the sacrament and Sarracynte too (p. 176); both go home, and hear of a great beast (p. 177). Sarracynte's brother goes to hunt it, and is lost in the forest (p. 178). Her mother says the hermit is a true prophet (p. 178). They rejoice in their faith (p. 179). Her mother sends the attendants out, and tells Sarracynte to get a box (p. 179); Christ comes out as bread (p. 180). She charges her daughter to keep the box, and think on Christ (p. 180-1); and go and tell the hermit of her mother's death (p. 181); and get him to put bread in the box, and look at it every day (p. 182). Christ appears over the mother's bed (p. 183). Her mother dies, and Sarracynte goes to the hermit, who gives her Christ (p. 184). She goes away, and meets a man (p. 184), who tells her the hermit is dead, and asks her to ride back to his cell (p. 185); they go back; the man mourns; then digs a grave (p. 186); takes the head of the corpse, and tells her to take the feet; her excuse (p. 187); they bury the body. He scolds her servants, and then baptises them; and remains in the cell (p. 188). The end of Sarracynte's answer (p. 189). Josephes says, 'Why don't you worship Christ now;' she answers, 'My husband is so angry; convert him' (p. 189). She asks how her husband has sped in the battle, and Joseph tells her (p. 190).

Now let vs beleven Of kyng Eualach,  
And Firthere Into this Mater now let vs walk,  
And Of these Cristene Speke we bedene  
That in Sarras ben, Sixty & Fyftene,

Or vous lairons a tant del roi eualach  
et de ses prisons.

Si parlerons des crestiens

4 qui en la chite de sarras remesent.

Lik As vs tellith the Storye Of Eualach's wif here Sekerlye, That A wondir fair womman Sche was And ful worschepful In Every plas, And 'Sarracynte' was that qwenes Name, A worschepful lady, and Of Noble Fame. And whanne that Eualach with his Ost forth wente, So moche Mone Sche Made, sche was Ny Schente For Eualach, that was Most In hire Mynde Of al Erthly thing, and that was kynde. Therefore sche sente For Iosephes Anon To weten how that the Cause scholde gon, In As mochel As that Er he seide 'That hire lord scholde hau Abreide, [ <i>bis</i> ] And perto thre dayes & thre Nyhtes to be Vndir his Enemyes powste, And that to the Prikke of deth thorwgh Tholome He scholde ben browht,'—thus seyde he— 'And 3if it scholde Ony lengere laste Thanne thre dayes & thre Nyhtes weren paste.' And this was the Cawse Certainle That sche for Iosephes sente, I telle it the. Thanne Iosephes to-Fore hire Gan gon, And with him his sone Ryht Anon; Thanne she him Axed there In haste "Whether the Iorne with hire lord were paste, And how he spedde In the bataille," Hire forto telle sche preyde not Faille. Thanne to Sarracinte spak Iosephes Certainle "Thus sente the to seine the kyng Of Cristene be Me That Of Alle thing knoweth the begynneng And demen schal Atte laste Endyng		Li contes dist et deuise, ke la feme eualach estoit vne dame mult biele, et mult sage, et mult hounerable, et si estoit apielee 'sarraquite.' Quant eualach fu ales en l'ost, si eut la dame mult grant paour de lui: comme de la riens el monde ke ele plus amoit. Si manda iosephe deuant li pour chou k'il auoit dit eualach 'ke il serroit .iiij. iours et iij. nuis en la signourie tholome, ke il ne dur- roit ia a lui tant com li troi iour et les trois nuis durroient. et ke tholomes le merroit iusch'a paour de mort.' Pour cheste chose l'enuoia la dame querre, et il vint, entre lui et ioseph son pere. Et quant il fu deuant li, si li demanda 'ke il li desist uoir, comment ses sires le feroit en chele bataille.' Et iosephes respondi. "Sarraquite, che te mande li diex des crestiens: li commenchemens et la fins de toutes choses, li iugieres
	8	
	16	
	20	
	24	
	28	
	32	
	36	

And of al this world Saviour Is he  
 Sekerly As I telle it the,—  
 And For as Mochel as these Erthly kynges  
 Ne welen non knowen In here werkynges,  
 Nethir Resceyven My Creaunce,  
 I schal hem sende ful hard chaunse ;  
 For Into bataille I wele hem do,  
 And there here Enemyes scholen hem slo ;  
 And here londis 3even wile I  
 In to the hondes of strawngeris soth-fastly.  
 For I wele that they knowen Me  
 As fore here Souereyn lord god In Al dre,  
 Nethir of non othir kyng to holde  
 But Only Of Me In Manye Folde ;  
 For bothe to Prowde and Ek to Felowns,  
 I schal hem sende Manie distructionis ;  
 Thus be my Spyrit I schal hem sende,  
 And In this degre I wele hem schende ;  
 And therfore the Grete I wyle down take,  
 And pe Feble & powre lordis wil I make ;  
 More Over kynges flesch 3oven schal be  
 To Fowles of Raveyne, that Abowten fle  
 Forto Finden Sum Careyne,  
 Thus schal it ben In Certeine.  
 And the bodyes that Of pore Men scoln be  
 Worthily I-byried In Eche degre,  
 For the Ryhte weyes alle they knowe, .  
 And my Comandementis they welen bowe  
 Wit good herte And good Entenciowun,  
 This Welen they Resceyven with good devociown.”  
 And whanne Iosephes this tale hadde told,  
 Sarracinte gan to Wepen Mani fold,  
 And preyde bothe Iosephes & his sone  
 For Eualach to here god to bydden som bone,

et li sauueres de toutes.

pour chou ke li terrien  
 40 ne me daignassent connoistre  
 ne rechevoir.  
 pour chou,  
 donrai iou lor cors  
 44 en la bataille de lor anemis,  
 et si departirai lor terres  
 es mains as estranges pules.  
 Car ie voel ke il connoissent  
 48 ke ie sui li souerains rois, et li urais  
 diex,  
 contre qui nus roiaumes ne puet estre  
 tenus.  
 Car ie ochi les felons et les orgueilleus  
 52 par l'esperite de ma bouche.  
 Pour che, osterai iou les fors et les  
 poissans des grans hauteches et des  
 56 grans signouries, et les febles. et les  
 despis esleuera-et monterai en haut.  
 Les chars des rois serront douches  
 a deuourer as oisiaus qui viuent  
 de proie et de rauine,  
 60 et li cors des febles et des nonpoissans  
 seront  
 enseueli honerablement,  
 pour chou ke il connoissent les droites  
 64 voies,  
 et rechoiuent les commandemens del  
 tres haut signour  
 a simple cuer et a boine entension.”  
 Quant iosephes eut chou dit, si s'asist,  
 68 et la dame fu mult espoentee, si com-  
 mencha a plourer mult durement:  
 et dist a iosephe  
 ‘ ke s'il prioit tant son dieu

- 'That Evalach with worschepe Myhte retornen      ke eualach en retournast a hounour:  
     Aȝen,  
 That sche with hire Eȝen it Myhte Ones Sen,      72  
 And forto be turned to the Ryhtful Creaunce,  
 That the god Of Crystene wolde senden him swich  
     chaunse.'  
 " And I hope thanne Tornen wold he      ele kerroit en lui, et si feroit tant ke  
 Aftir a good Man for Euere to be."      76      ele meteroit eualach en la creanche.'  
     Thanne Iosephes Ganne hire Answer  
 'How there-Offen the Certeyn knew sche there ;'  
 And sche Answerid Iosephes Agein      Et iosephes li demanda  
 " Of that Surawunce Am I In certein."      80      ' comment il seroit seurs,'  
 " How there-offen, dame, Sure Mihtest thow be,  
 Whanne thou beleves on ymages of ston & tre ;  
 For they mowen nethir meven ne stonde,  
 Ne hem to helpen haven thei nethir leg ne  
     honde,      84  
 And in Iesu Crist he wil not beleve,—  
 How Myhtest thow thanne this preve—  
 That is lord Of Alle Cristiente,  
 As I schal here-After declaren to the."      88  
     Thanne Axede sche him Ryht Anon  
 The pointes of Cristendom forto Ondon.  
 Thanne Iosephes be-gan Anon forto telle  
 The Creaunce of þe Trenite, and þereof gan  
     spelle ;      92  
 And the qweene behelde him faste,  
 And Axede ' what he hyhte ' Atte laste.  
 Thanne Answerid he ' that he Cristened was  
 And I-clepid Iosephes In that plas ;  
 And there-Offen Is there non Man  
 That Me that Name bereven kan.'  
     Thanne Comanded the qweene Anon  
 Alle hire Owne Meyne from hire to gon.      100

ele kerroit en lui, et si feroit tant ke  
 ele meteroit eualach en la creanche.'  
 Et iosephes li demanda  
 ' comment il seroit seurs,'  
 et ele dist  
 ' ke ele l'en feroit serement et fianche.'  
 Et iosephes li respondi 'qu'il n'auoit  
 cure del serement de ses ymages.  
 car eles ne li pooient ne nuire ne  
 aidier, ne de sa foi n' auoit il cure.  
  
 car ele n'en auoit point, des ke ele  
 ne creoit en la foi: che est en ihesu crist,  
 qui est toute fois et toute creanche.'  
  
 Et ele li demanda  
 ' ke che estoit, la crestienne creanche.'  
 Et il li commencha a dire  
 les poins de la trinite.  
  
 et ele l'esgarda,  
 si li demanda ' comment il auoit non,'  
 et il li dist ' qu'il estoit  
 apieles iosephes.'  
 " Chertes, dist ele, iosephe, de chou  
 n'est il nus  
 qui m'en peust entreprendre."  
 Lors commanda  
 ' ke tout se traisissent arriere,'

And anon Alle the poyntes of the Trenite  
 To Iosephes sche gan to declaren Certainly,  
 So that there Was non Clerk levyng  
 That there-Inne scholde hau schewed more konnenge;  
 So ferforth that Iosephes Merveillen be-gan 105  
 That so moche Wit myht ben In womman,  
 And where sche hadde this konnenge Cawht,  
 Oper what Maner Of Man that it here tawht. 108

Thanne answered this Qweene Agein,  
 “ Ful ten 3er My Modir In Certain  
 Fulliche & hol was in this Creaunce,—  
 As I the telle Iosephes—with-owten variaunce, 112  
 And 3it My Fadir there-offen Neuere wiste,  
 Ne non of his lyne, thow Mihtest wel Tryste,  
 Saufe Onliche Mine Ownë Modir and I;  
 I Sey the Iosephes ful Certainly. 116  
 My Modir duchesse Of Orbery was,  
 As in thike tyme happed be Cas,  
 Whiche that good womman was, and trewe,  
 And thereto worschepful & of good thewe; 120  
 My Fadyr was Crwel & dispetows  
 And therto Angry & Riht Malicious;  
 And so it behappede with-Owten Mo,  
 That Ouer hens sevene & twenti winter ago 124  
 That In Owre contre An holy man there was  
 In An Ermytage As god 3af him gras  
 That Moche dide for goddis Sake,  
 And God for him Manie Merveilles gan Make, 128  
 And his Name ‘Salustine’ Gonne they Calle;  
 In him manie vertwes gonne there falle.  
 So thanne My Modir hadde an Infirmite—  
 Certainly Iosephes as I telle the— 132  
 That theke tyme xix monthes hadde holde,  
 Sche was In sorwe and wo Manie folde

et ele commencha tout maintenant  
 a deuiser tous les poins de la trinite  
 ausi clerement com fesist li mieudres  
 elers du monde,

tant ke iosephes se commencha a  
 meruiller.

et li demanda ‘ou ele auoit chou apris.’

Et ele dist  
 “ chertes, iosephe. Ma mere fu bien .x.  
 ans  
 en cheste creanche, et fu crestiene

sans chou ke mes peres n'en seut  
 onques riens:  
 ne nus de son lignaige,

fors iou,  
 et si te dirai comment chou auint.  
 Ma mere fu ducesse de orberike,

si fu mult boine dame  
 et mult hounerable.  
 et mes peres fu mult fiers et mult  
 crueus.

Ore auint chose  
 bien a .xxvij. ans

ke en notre pais auoit .i. boin home  
 en vn hermitage, mult saint home et  
 mult religieus,

pour qui diex faisoit mult grant  
 miracles. et maintes bieles virtus.  
 Chil boins hom estoit apieles ‘salustes,’

et ma mere auoit vne enfermete ke  
 nus ne sueffre se feme non.

Chilmaus l'auoit bien tenue xix. mois.

That hire Colowr & blood was Al ago,  
 So ful sche was Of peyne and wo,  
 And alle hire Membres weren wasted eke,  
 And perto sche was ful feble & syke.

So herde sche tellen of this good Man  
 What Merveilles that God wrowht In him  
 than,

And thowhte with him sche wolde Gon speke  
 And somewhat Of hire herte to him breke,  
 To tellen him Of hire Infirmite,  
 3if Ony Socour there-offen Mihte be ;  
 For sonnere sche hopede to ben ded  
 Thanne to live to-tornen In that sted.

Whanne þat to-fore this good man sche gan  
 to gon,

Down On hire knees sche Fyl Anon,  
 And there down sche fil to his feet  
 And preide him of socour al so skeet.  
 Tho this good Man on here there loket faste  
 And Seide, "O womman, womman, Atte laste  
 Wherto Of helpe Axest thou Me  
 That hast swich An Infirmyte ?  
 Certes thou art," quod this good Man,  
 "Dedlich and perto sinful womman,  
 And I dedlich Am Also  
 And therto Sinful withowten Mo ;  
 For seker I non power ne have  
 Nethir Man ne womman for to save,  
 But Onliche it is Crist & God Above  
 That hem doth Save that him welen love."

Thanne Answerid my modir "Certeinle,  
 Good sire, so preye thy lord for me  
 That he wolde taken Me to his grace  
 And helthe to sende me In this place."

tant ke ele auoit tout perdu la coulour

136

et la forche de tous les membres.

Et quant ele oi parler

des miracles ke notre sires faisoit par  
 les mains de chel boin home :

140

si se pensa ke ele iroit a lui parler,

sauoir, se ele i porroit, nul conseil de  
 s' enfermete,  
 qui si estoit grans ke ele en quidoit  
 mieus morir

144

ke escaper.

Et quant ele vint deuant le boin home,

148

si li chai as pies, et si cria merchi,  
 enplourant ke il eust merchi de la  
 grant angoisse ke ele soustenoit.

Et il le regarda,

152

et si li dist. "Feme,  
 ke me demandes tu  
 de t' enfermete.

Chertes tu i es

156

morteus feme, et percheresse,  
 et ie sui vns hom morteus  
 et pechieres.

Ne ie n' ai pooir

160

de douner sante a home ne a feme.  
 Mais ihesu cris mes sires, li urais diex,  
 le doune a chiaus qui lui plaist.

Et ele li dist emplorant.

164

"biaus dous sire, pries votre signour  
 ke il me regart en pite.

Thus thanne scheide sche in alle thing  
 To this goode man ful sore weeping,  
 "For I hope thi God ne wile not werne þe  
 Ony thing that thou axest Certainle."  
 "Dame, til to Morwe this may not be,  
 Certainli I telle it the."  
 "Sire, thanne schal I Comen Agein  
 And tresowr I-nowh to bringen certain,  
 ȝif that he me now helpen wolde,  
 Tresowr I-nowh of siluer & golde."  
 Thanne answerid this good man tho  
 "Of thin Tresowr wile he non, Lo,  
 But Only of trewe herte Repentance,  
 And stedfast beleve & ful Creaunce."  
 And tho spake sche with good semblawnt  
 To him that was goddis seriawnt,  
 "What thing On Erthe thou bidde me do,  
 I schal it fulfille for peyne other wo  
 And he wele me helpen Of this Maledye  
 That doth me now so gret Anoye."  
 Thanne Answerid this Goodman agein,  
 "And thou wilt fulliche beleven certain  
 In Jesu Crist, that verray lord,  
 I schal behoten the hele at on word;  
 Er that thou Owt of this plase wende  
 Thou schalt ben helid with-owten Ende."  
 Thanne to his feet sche knelid A-down  
 And hem kiste with good devocioun,  
 "Sire! ȝif that hele he wel me sende,  
 On him wile I beleven with-Owten Ende."  
 Thanne seide to hire this good Man  
 "ȝif stedfastli wilt þou beleve," quod he þan,  
 "Anon Riht helyd schalt thou be  
 Of thin maladie Certainle ;

168

et ie sai de uoir k' il ne vous escon-  
 dira mie."

172

Et li boins hom li dist. " Dame, on  
 ne doit mie venir au mire wide main.  
 quant on demande garison."  
 Et ele li dist. " Sire, ie ne sui mie  
 wide main venue.  
 Car ie aport auoec moi grant tresor,  
 ke ie laisserai a uotre dieu  
 se il me garist.

176

Et il li respondi

"de tout le tresor n' a diex ke faire :

180

se il n' a le cuer ensamble. Car nus  
 sacrifises ne li plaist autant comme  
 fait uraie repentanche de boin cuer."  
 Et ele li dist

"Sergans ihesu crist :

184

il n' est nule riens en chest monde : se  
 vous le me commandes,  
 ke ie ne fache par couuent ke il  
 garisce de cheste grant dolour."

Et il li respondi

188

"Se tu uoloies croire  
 en ihesu crist le urai dieu.  
 Ie te prometeroie

192

qu' il te donroit garison anchois que  
 tu te remuasses."

Et ele li courut au pie,  
 si li baisa, et si li dist.

196

"Sire, se il sante m' enuoit :  
 uoirement le kerroie iou a tous les  
 iours ke ie viuerioie."  
 Et li boins hom li dist

"Par foi, se tu crois ke il soit urais diex,  
 tu gariras orendroit,

200

For hele Is there non so sone		car nule chose n'est greueuse a chiaus
As in god beleve, hos wil it done."		ki bien croient."
Thanne seide my modir Anon Ageyn,		
"Sire! I beleve it fully In Certain	204	"Sire," dist ele, "ie le croi
That Onliche verray God is he		comme urai dieu
That me schal helpen of myn Infirmite."		qui est poissans de moi ieter hors de
And Anon this Goode man took		cheeste enfermete."
In his hond Anon A litel book,	208	Et li boins hom prist
And there-vppon ful faste gan Rede		vn liure,
In A Corner al be him Selve,		si li lut, si com il nous conta puis,
There preide he God and th'apostelis twelve	212	l'ewangile illuec endroit ou ihesu cris
'That god wolde sende his mercy and Grase		gari la feme qui
To that Synful womman In that plase,		
And to Ceveren here of that Maladye		
That xviii zer contenwelye	216	xviii. ans auoit este malade de
Here hadde holden In that degre,—		
Goode lord pat koverid myhte sche now be.'		chele enfermete meisme.
And whanne his preyere thus hadde he		Et maintenant qu'il l'ot leue,
do,		
Anon to My Modir he Cam sone tho,	220	
Thus Seyenge to hire, "Aryse vp here		et il li dist, "lieue sus
Al so hol As Evere thow Er were,		
In the Name of the Fadir, Sone, & holigost		el non du pere, et du fil, et du saint
Wiche that Is of Myhtes Evere Most!"	224	esperit."
Thanne felte My Moder there Anon		Si senti ma dame
That As hol sche was In flesch and bon		ke ele estoit ausi saine
As Evere Ony tyme sche was before		com ele auoit
Sethen sche was of hire Modir I-bore,	228	onques plus este.
And the strengthe of hire Membres Anon		Et si eut tantost recouree la forche
Sche hadde Azen there tho Everichon.		du cors et de tous les membres.
Anon whanne sche felte this riht tho,		Et quant ele se senti
That helthe Azen was Comen hire to,	232	ensi garie,
"Now May I sen," sche seide, "verraily,		si dist, "Ha, sire, ore uoi iou bien
That thi lord Is Strong & ful Myhti		ke on ne doit nului croire fors chestui



That me hath helyd of My gret Maladye.		dieu qui m'a garie de ma grant angoisse.
For it hath me Cost Certainlye	236	Car ie ai doune a mires
More thanne xv thowsend besaun3,		plus de .x. mile besans
This Maladie wit-Owten variaun3,		puis ke chis maus me prist.
& 3it neure be non Of hem hele myhte I have ;		ne onques nus d'aus ne peut garison
But pou, blessed lord, now dost me Save."	240	doner. Chestui croi iou, et kerrai tous les iours de ma uie."
Thanne seide to hire this Good man Anon,		Lors li dist li boins hom
"Baptisme to Resceiuen Er 3e hens now gon."		'ke il conuenoit ke ele receust bap- tesme.'
And thanne sche Axede him ful sone,		Et ele li demanda
'What that baptisme Mihte done.'	244	'ke baptismes estoit.'
And hire Answered Sone Agein,		et il li dist
"It Is thyn hol Savacioun In Certain."		'ke che estoit li sauuemens de crestiens.'
Thanne Answerid sche with good wille		et ele li dist
"I wile it Resceyven bothe Mekly & stille."	248	'ke dont le receueroit ele uolentiers,'
Thanne the Goode Man hire Cristened Anon there		et li boins home le baptisa
In his Name that was of Most powere,		el non
Whiche Is Fadir and sone And holy gost,		du pere et du fil et du saint esperit.
On God and thre persones Of Myhtis Most ;	252	
And thus My Modyr there he Cristened anon.		
Thanne Owt Of the Chambre sche com gon		Et quant il eut baptisie, si me vint ma dame
There As I Abod with-Owten the dore,		querre de hors la maisonnete ou iou
And Al Owre Meyne In the Flore ;	256	l'atendoie,
So my Modir took me be the hond,		et chil qui auoec li estoient venu.
And with hire to gon I myhte not withstond,		Si me prist par la main,
And thus me to-forn the good man browhte		
That I ne wiste what I seyn Mowhte ;	260	et si me mena deuant l'ermite. Et quant ie fui deuant lui, si me dist ma dame.
"My swete dowghter, Com now hider to Me,		"Biele douche fille,
Now koverid I am Of Myn Infirmite,		ie sui toute garie,
perfore swete dowhter I wolde that pou wost don		et ie voel ke tu faches
As I schal the here Comaunden Anon."	264	chou ke ie te commanderai."
Thanne Answerid I with herte qwakyng		Et ie respondi tout en tramblant
"Modir, I wele don Alle 3owre biddinge ;"		'ke ie feroie tout son plaisir.'
So that I hadde gret wondir tho		Si m'esmeruillai mult
What my Modir wolde with me do.	268	ke ele voloit faire de moi.

" Faire swete dowghter, I wolde that 3e  
 Wolde worschepen him that myn Infirmite  
 Me hol hath Mad, and taken clene Away ;  
 So, swete dowghter, so worschepe pat man pis day."  
 And I wende sche hadde ment that Old Man, 273  
 And therfore I ne dorste not sekerly than ;  
 And My Modir Axede me " wherfore ?"  
 " For Certein he hath A long berd, and an hore ; 276  
 And Euere whanne I lokede vppon his berd,  
 Sekir, Modir, I scholde ben A-ferd."

Thanne Anon lowgh this good Old Man  
 For that I Seyde of him than,  
 " Nay, faire dowghter, it nam not I  
 That thi Modir Speketh of trewely ;  
 But Anoper it Is, that is ful Of Bewte  
 And Of Alle goodnesse In Eche degre."  
 And I axed him, " where that he was,  
 3if I myht Owht sen him In this plas ;  
 And, 3if he fairere thanne my broper be,  
 Him I wele loven In Alle degre ;  
 For my brothir, so fair he is,  
 That of bewte hath he non pere I-wis."

And whanne to him thus hadde I told,  
 To spoken to Me he was ful bold.  
 " With-Inne A litel while here schal thou Se  
 Him of whom pat I speke to the,  
 Whiche is Fairere thanne thi brothir Is  
 In alle degres, and In More blis  
 Oper thanne thy brothir Euere thow sye,  
 Owther Euere thow schalt with thin Eye."  
 And Anon As this word hadde he Seid,  
 A wondir Clerte to-forn me was leyd  
 Sodeynly there In that Chapel ;  
 Many wondirful swetnesse Aforne me fyl,

Et ele me dist " biele fille, ie voel ke tu  
 croies chelui qui m'a garie."

Et iou, qui enchore estoit enfes et  
 fole: cuidai ke ele dist del boin home,  
 si dis a ma dame ' ke ie n'oseroie.'

Et ele me demanda " pour quoi."

et ie li dis, " pour chou qu'il auoit trop  
 grant barbe."

Et li boins hom commencha a rire  
 de chou ke i'auoie dit de lui, et si me  
 dist.

" Biele fille, che ne sui iou mie.

anchois est vns autres qui est plains  
 de toutes biautes.  
 et de toutes ioies."

Et ie li demandai ' ou il estoit,

et ke il le me moustrast.

et, se il estoit plus biaux de mon frere,  
 ie le kerroie.'

Ichil miens freres, de qui ie dis, estoit  
 tant biaux  
 ke ie ne quidoie mie ke nule si biele  
 figure peust estre faite.

Et tantost com ie oi che dit,  
 si me respondi li hermites.

" Biele fille, par tans verras, ou  
 chelui de qui ie t'ai tant dit,  
 qui tant est biaux, ou ton frere.

et le quel ke tu uoies auant,  
 ia puis l'autre ne verras."

Et tantost com il eut chou dit.

si vint vne mult grant clartes  
 hors de la capiele.

Si fu auis ke toutes les boines odeurs

And the hows So ful there-Offen was, And therto swich delicacie In that plas.	304	ke on porroit nomer de bouche fuissent espandues laiens.
Amyddis pat liht & swetnesse per gan forth gon The fairest Creature Of flesch & bon— The Clerest and the fairest persone That Evere Ony erthly Eye myhte loken vppone.	308	Après vint hors de la capiele vne figure d'ome, si tres biele et si tres clere, ke il ne sont en chest monde nul oel si agu qui parfitement le peussent es- garder.
This Man gan holden In his Ryht hond The signe Of a red Cros, I vndirstond, And bothe his Eyen Me thowte ferden there Al so cleer brennenge As Ony fere.	312	Chil hom tenoit en sa main destre  vne chose keli hermites apieloit 'crois,' si estoit toute vermelle, et si doi oel ietoient deus rais autresi vermaus com est carbons embrases.
And thus A while Stood he thore ; Where-Offen I was Abasched wel sore, Of the wondris that I on him gan beholde ; Wherfore myn herte wax wondir Colde,	316	Et quant il fu venus hors, si s'arestut, et ie fui si esbahi de la grant meruelle de lui
For on him non More than Mihte I loke So that for drede myn hertë qwoke, But to the Erthe I fil plat A-down As thowh I hadde ben In a swon ;	320	ke ie ne peuch plus esgarder vers lui.  anchois m'enclinai vers terre ausi comme pasmee.
Thanne the Ermyt took me be pe honde And Made me vp be him stonde ; Of wheche Sihte hadde I gret merveilleng ; Andsauf my Modirand th'ermit Saw I non thing.	324	Et quant ie euch vne grant pieche este ensi, si me prist li hermites par le menton, et me drecha en haut, et ie regardai, si ne vi nule chose for <sup>s</sup> ke lui et ma mere.
Thanne this good man Seide to Me, “ Now, my faire dowhter, how thinketh the ; ” And thanne I Answerid so Ageyn “ This Mannes Creauance I wele receyven fayn.”	328	Et li boins hom me dist, “ Biele fille, ke vous en samble”.
And Anon there he Cristenede Me In the hole Name of the Trenite ; So pat Aftir he told vs, but not be-forn, ‘ How pat Iesus Crist was Conceyved and born	332	Et ie respondi tantost par la volente de dieu : ‘ ke de chestui recheueroie iou uo- lentiers la creanche.’ Et il me baptisa maintenant el non de la sainte trinite.
Of An holy virgine, Modir & Maide, As be Old tyme the prophetis saide, And how pat on pe Cros he gan to dye, Man to beien from endles felonye ;	336	Après nous enseigna la creanche, comment ihesu cris auoit este con- cheus et nes de la virge, sans son puchelage en- fraindre,  et comment il auoit souffert mort pour le monde rachater des perdura- bles dolours.



So that from him we departed Anon  
 Homward In Oure weye forto gon. 372  
 Thanne charged he vs In Alle wise  
 ' That We scholde don non More Sacrifise,  
 To pese fals ymages of tre ne ston  
 Be no weye Sacrifise Make 3e non.' 376  
 And thanne we answerid him Ageyn  
 ' That On God wolde we beleven Certeyn,  
 And comfort & Ioye of him to have,  
 And that at Oure Endeng he wele vs save.' 380  
 In this Maner Ferst of Iesu Cristes lawe  
 Thus lerned we, & there-Offen weren fawe.

And whanne that we werern comen to Orbery,  
 Thanne herden we A wondir Noise, & a gret Cry, 384  
 Of A savage wilde beste  
 That was broken Owt of a foreste ;  
 And al the Contre it gan to chase  
 It forto distroyen In som plase ; 388  
 For it was so dyvers A beste of kynde,  
 That pere hadde non Man wit ne Mynde  
 To tellen what thiike beste was  
 That they Chaced In theke plas ; 392  
 For that beste was so dispetous,  
 So feers & so Angwischous,  
 That he distroiede theke Contre,  
 An Ete schepe & Children In Eche degre ; 396  
 Men and hors he gan to distroye,  
 And to womman with Childe he dyde gret anoye.

Thesame tyme þat we from þis goodmangonne gon,  
 Theke tyme fel this Chawnce Anon, 400  
 That the peple Gonnen to gederen faste,  
 And my brothir in that pres forth paste,  
 That so fair and so hardy he was,—  
 With hem he forth wente In that plas, 404

A tant nous en partimes.

Si nous chastia mult durement  
 ' ke nous ne retornissons a la cre-  
 anche des ymages.' Car il ni auoit  
 se destruïsement non. Et si nous dist  
 ' ke bien seussions nous ke diex ne nous  
 oblïeroit mie. anchois. ne nous ou-  
 blieroit mie. anchois nous enuoïe-  
 roit confort prochainement. et si en-  
 uoïerent la haute renoumee de son  
 non par les lontaïnes terres dont il  
 vauroit le pule a traire a sa sainte  
 creanche.'

Ensi nous enseigna la loy ihesu crist  
 a tenir, si presimes congïe de lui.

Et quant nous fumes venues a orberike,  
 si oïmes mult grant cris, et grans hus  
 d'une beste saluage,  
 qui estoit el pais,  
 ke les gens auoient apparellie a ca-  
 chier.

Chele beste si estoit si diuerse  
 ke nus, tant durement l'auisast, ne  
 sauoit a dire de quel maniere ele estoit.

Mais tant estoit  
 fiere et crueuse  
 ke ele dewastoit tout le pais. Ele de-  
 pecheoit les bles en herbe Ele ochïoit  
 les homes as carues. Ele pecheoit  
 les maisons. Ele traïoit les petis  
 enfans des biers.  
 Ele effondroit les femes enchaintes  
 quant eles les trouuoit seules.  
 Ichel iour ke nous repairames del  
 boin home, si auint chose  
 ke les gens l'eurent acoillie,  
 et mes freres,  
 qui tant estoit biaux et hardis,  
 le cachoit tous premiers

And A good hors there he be-strod,  
 And wel Armed he was, & non lengere Abod,—  
 As behoved A 3ong knyht Forto were,  
 For a litel to-fore knyht was he mad pere,—  
 For there dorste non Man that beste Chase,  
 But he were Armed In that plase ;  
 For the beste was wondirful In that stede,  
 For thre hornes hadde [he] In his hede  
 That so trenchaunt An scharpe were,  
 Scharpere than swerd, knyf, Oper spere,—  
 For they wolden perschen bothe Irne & steel  
 Thow it were wrowht neuere so wel,—  
 Wheche beste mi brother gan to chase  
 Afor alle the men þat weren In that plase,  
 So that In tweyne plases he it smot  
 With a scharpe swerd that wel bot ;  
 And fowre hors he slowgh vndir hym  
 The beste, it was so spetous & grym.  
 And whanne this beste chased was so sore,  
 To the Forest he wente Alle hem before  
 As it was sekere thus Me told,—  
 For I was not there it to behold,—  
 And my brothir Aftir him prekede faste,  
 To the Forest he Entrede atte laste :  
 And sethen that to the Forest he wente,  
 And Folewede the beste there presente,  
 Sethen was there neuere Man ne womman  
 That of him Ony tidinges tellen kan,  
 Ne Neuere Sethen In to this day  
 We ne herden neuere Of him tydinges In fay.

Thanne seide my Modir Anon to Me  
 “ Behold, dowhter, here now & se  
 How that þe Ermyt, this holy Man,  
 Thát schal befallen, tellen he Can ”

sour .j. mult boin cheual.

et si estoit armes de toutes armes  
 comme chil qui nouielement estoit  
 deuenus chiualers.

Ne nus hom qui armes ne fust:  
 n'osast pas, ne ne peust, la beste  
 enuair.

Car ele auoit en mi sen front trois  
 cornes,  
 si agues et si trenchans

ke nule armure, qui bien en fust coi-  
 sie, ne pooit encontre durer.

Ensi le cachoit mes freres  
 deuant tous les autres.

Si l'auoit ia en deus lieux nauree

d' un espiel ke il tenoit.

et ele li auoit ia ochis .iij. cheuaus  
 desous lui  
 ensi com ele li guenchisoit a le fie.  
 Tant li guenchi

ensi com le me dist,—

car ie ne le vi mie,—

ke ele ni osa plus demourer, anchois  
 s' en tourna fuiant, tout droit a vne  
 forest qui estoit illuec pres. Et mes  
 freres hurta apres des esperons si tost  
 comme li cheuaus li peut aler, si se  
 feri en la forest apres la beste.

Ne onques puis ke il eut dedens la  
 forest mis le pie: ne fu ne ons ne feme  
 qui de lui nous seust dire ensenges.  
 ne onques puis ne le veismes ne ne  
 seusmes chertainement ne de sa mort  
 ne de sa vie.

Ensi apercheusmes entre moi et ma  
 mere ke li hermites estoit sains hom  
 et priues de ihesu crist. quant il auoit  
 fait sage et chertain des choses qui  
 estoient a auenir.

- So that I held him with Crist prevē,  
 For that he Seide I scholde neuere se  
 My brothir, as it fil be Cas,  
 So fair as him as in the Chapel was ;  
 And therefore ful soth seide he,  
 For aftir that day I mihte him neuere se.  
 And we so with Cristes passioun enspired were,  
 That Al his deth forgotten we there  
 For the grete joye, and Owre Creawnce  
 That we hadde Rescyved to his plesaunce ;  
 Whiche Creaunce my Modir kepte ful wel,  
 And neuere aspied was non del  
 Into the day and tyme Of hire deth  
 That sche scholde dyen & 3even vppe the breth. 452  
 Thanne comaunded sche there Ryht Anon  
 That alle the peple owt of þe chambre schold gon  
 Sauf Onliche alone Sche and I, —  
 This was hire Comandement trewly. 456  
 And whanne they weren al owte I-gon,  
 Sche bad me Schette the dore Anon ;  
 And whanne to hire that I was Comen Agein,  
 Thanne seide sche to me In Certain 460  
 ‘ That owt of this world that Nyht schold sche go ;’  
 Thus sche me tolde with-Owten Mo,  
 “ Now, faire dowhter, go 3e now Into the wones  
 There As lyn Alle myn precious stones, 464  
 And Also A whit Booyst and A Ryng,  
 And that loke 3e bringen me Ouer alle thyng.”  
 Whanne that this to hire I hadde I-browht,  
 Thanne vppe sche hire dressid as sche Mowht. 468  
 And on hire knees sche dressid hire down  
 To-forn hire bed In Orisown,  
 And there gan sche to wepen ful sore  
 In Sighenges and bunching On brest wel more. 472
- Pour chou qu’ il m’ auoit dit ke se  
 ueoie auant chelui qui m’ auoit promis  
 a moustrer. Ie ne verroie ia puis mon  
 frere.  
 et il dist voir.  
 Car onques puis ke il m’ eut cheste  
 parole dite, ne vi mon frere.  
 Et tant nous auoit espiree l’ amours  
 ihesu crist entre moi et ma mere.  
 ke nous ne fesimes onques duel de lui,  
 tant auiemes grant ioie  
 de chou que nous auiemes recheu la  
 sainte creanche 444  
 En cheste sainte creanche demoura  
 ma mere tart com ele fu en vie. ne  
 onques puis la grasce dieu ne repaira  
 a la roy des mescrans. Et si li douna  
 li glorieus fiex dieu si bieles grasce ke  
 ele n’ en fu onques apercheue.  
 Et quant vint au iour ke ele dut departir  
 de ches siecle, si commanda ‘ ke tout  
 chil ki estoient en la chambre ou ele  
 gisoit, s’ en ississent hors, et toutes cheles  
 qui i estoient, fors moi seulement’.  
 Quant tout et toutes furent issu hors,  
 si me commanda l’ uis a fremer.  
 Et quant ie fui reuenue deuant li,  
 si me dist.  
 “ Biele fille, ie sai de uoir ke ie de-  
 partirai enchoire a nuit du siecle.  
 Ore, ales, bieles douche fille, a mon  
 eserin,  
 la u mes pierres precieuses sont,  
 et mi aniel, et mi autre ioiel,  
 et si m’ aportes vne blanche boiste ke  
 vous i trouueres.  
 Je fis ensi com ele me commanda, et  
 quant ie l’ oi aportee deuant son lit,  
 si se drecha encontre, ensi com ele pot,  
 tant ke ele fu en son lit a genous.  
 Et lors si commencha mult durement  
 a souspirer du cuer, et a plourer des  
 iex de la teste, et batoit son pis de  
 son poing, mult angoisseusement.

And whanne in this Contenaunce long hadde  
 sche be,  
 Aftir the boist Anon Sche Axede Of Me ;  
 Thanne axede sche water to hire hond,  
 Hem to waschen, As I Cowde vndirstonde. 476  
 And whanne hire hondis I-waschen were,  
 The boist Anon sche Opened there ;  
 Owt of that boist there Isswed Anon  
 Owr holy Saviour bothe In flesche and bon, 480  
 In forme of bred there In hire Syht,—  
 For so was the wil of god Almyht,—  
 And with Manie teres and sore sighenge  
 There Resceived sche that holy thinge. 484  
 And whanne that thus hadde sche doon,  
 Thanne seide sche to Me Anon,  
 “ Now that I have Resceived my Saviour  
 I am sekir From Alle deseises & dolour—  
 From the devel and Alle My Fon—  
 And I am seker to hevenn to gon,  
 For I have Resceived of Alle Sicknesse þe boote  
 And helthe of alle Angwiesch þoþe Crop & Roote. 492  
 Lo ! dowhter, this boist kepen thow schal  
 In a ful preve plas with-al,  
 And that it Come In non Mannes hond  
 But In thin, I do the to vndirstond. 496  
 For this that I have Resceyved here,  
 Is Oure Saviour here & elles where ;  
 For On God In thre persones it is,  
 And thre persones In on God I-wis ; 500  
 And loke 3e that this 3e kepen riht wel,  
 And loke 3e þat 3e wraththen þat God neuere  
 A del,  
 Loke that 3e taken this holy In Remembraunse,  
 And thinketh Algate vppon this Chaunse ; 504

Et quant eut este bien longhement de  
 cheste contenanche,  
 si me commanda la boiste mettre ius,  
 et dist ‘ ke ie li aportais de li aue  
 pour lauer ses mains.’  
 Et quant ele eut laue ses mains,  
 si prist la boiste, et si l’ ouuri,  
 et si en traist  
 480 notre sauueour hors,  
 en samblanche de pain,  
 et si le rechut a grant compaignie de  
 souspirs et de larmes.  
 484 Et quant ele l’ eut recheu,  
 si dist  
 ‘ ke ore estoit ele toute seure, ne ne  
 doutoit mais  
 le dyable, ne tant ne quant,  
 puis ke ele auoit recheu la sante de  
 tous les malages,  
 et la deffension de tous les agais et de  
 tous les assaus d’ anemi.’  
 Apres me dist ; “ biele douche fille, ie  
 vous lais, si vous met en la garde de  
 chelui de qui nus ne puet estre de-  
 guerpis qui a lui se voelle tenir.  
 Biele fille, ch’est chil de qui vous aues  
 piecha recheu la sainte loy. Or, si  
 gardes ke vous la maintenes ensi com  
 eles vous fu encarchie. Gardes ke vous  
 ne repaires en l’ anchiene desloiaute.  
 500 aoures vn seul dieu. en. iij. persones  
 en .i. seul dieu. Gardes vous en toutes  
 les manieres dont nature se puet  
 souffrir et consirer de dame dieu  
 courechier. Soies aparillie et aban-  
 donee a ses comandemens acomplir.



Thenke 3e how he Cam Into this word,  
And In Mannes kende here dweld be his owne

Accord,

And alle thing suffrede as dyde Man,—  
Sauf Only Of synne neuere knewe he pan,  
Where-offen that he was Evere klene  
& neuere perwith spottid, with-Owten wene.

Loke that 3e have Euerè this In Mynde,  
How good that lord was & how kynde,  
That for vs he suffrede ded,  
Mannes sowle to beren from þe qwed ;  
And loke that Al this In Memorie 3e haue  
In 3owre herte, and 3e will be save,  
And that Every day In 3owre compenie be.  
Now, goode swete dowhter, so thinketh on me,  
For, sethen that I Crestened was,  
Everiday I him worschepid In this plas,  
& Euery day in my Compenie mi saviour I  
hadde,

Therwhilles was I of non man A-dradde ;  
But, swete dowhter, this wot I wel,  
That here-offen knew 3e nevere a del ;  
For I it kepte In previte,—  
The Cawse why I schal telle þe,—  
For 3if thow haddest deid In this worldr I  
Thow schost it hau Rescyved trewly ;  
But sethen I deien schal to Forn the,  
I have it Resceyed, as thow myht se

And therefore, Anon As I am ded,  
To the holy man þou go, Into that sted  
Where we resceyed Oure holy Creauce,  
And telleth him of al this chavnce,  
And preieth that holy blessid Man  
My sowle In comendacion to haven than,

Tous iours aies en votre ramenbranche  
comment il daigna naistre de feme,  
et conuerser entrel' ordure del desloial  
sielec pecheour,  
et comment il vaut esprouer et soutenir  
toutes icheles choses qui a humaine  
nature apartenoient,  
fors ke pechie tant seulement.  
dont il fu tous iours quites et nes

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Et ichele grans deboinarettes nous doit toutes  
eures estre deuant les iex,  
ke il fist quant il souffri la grant angoisse  
merueilleuse des mains et des pies ke il eut  
tresparchies par sa propre uolente,  
pour aquiter et pour ieter des paines d' infer  
chiaus et cheles qui a la sienne sainte partie se  
vauront tenir.

Toutes ches choses deues vous amener a  
memire dedens uotre cuer, biele tres douce  
fille. Car la si haute ramenbranche vous  
uenra : La perderes vous tout corage et toute  
volente de pechie faire. Des ore-mais voel,  
et si le vous commant, ke vous soies toutes  
eures garnie de votre sauueour, et ke vous  
l' aies tous iours en votre compaignie : autresi  
com iou l' ai eu auoc moi puis ichele eure ke ie  
rechen sa saint creanche. Car onques puis ke  
entre moi et vous recheumes le baptesme de  
ihesu crist par la main du saint home.  
Ne fu eure ke ie n' eusse en ma compaignie  
le cors de chelui qui pour nous daigna le sien  
cors liurer a tourment. Ichelui cors ai iou  
toutes voies de la en cha. ne onques puis, dieu  
merchi, ne fu nus iours ke ie ne l' eusse. Ia  
soit che chose ke ie n' en fuisse mie digne.

Et ne-pour-quant, biele fille, vous n'el  
seustes onques mais ke ie le gar-  
daisse. Car ne le vous voloie moustrer  
pour chou ke trop i auoit il grant  
pechie de moi qui le veioie.

Et si le gardoie pour chou se vous  
trespassissies de chest siecle, anchois  
ke iou ie le vous baillaisse a vser.

Et se ie trespassaisse ains ke vous, ie  
le recheusse ensi com vous aues veu  
ke ie l' ai fait.

Biele fille chiere, ie vous lais ore, si  
vous pri et commant

' ke vous ales, tout maintenant ke ie  
serai morte, au saint home de qui  
nous recheumes la sainte creanche.  
et si li dites,

qu' il soit pourpenses de ramenteuoir  
en ses prieres l' ame de cheste peche-  
resse.

That Only Goddis Seriawnt Is, For me to preyen to the kyng [of] blis. And, swete dowhter, thow to him go, And for ony thing that thow this do loke that 3e taken of him 3oure saviour That 3ow schal saven in Everi stour, So that Owt of this world neuere 3e passe But 3e him hau to-forn 3owre fase, To Resceiuen 3oure evere-lasting savement ; For I wot wel þat he wele with good Entent 3ow it taken In this degre, And 3e it him Axen for Charite.			
And whanne that to 3ow he hath it take, Loke 3e that An Onest place þerfore 3e make 3owre Saviour to kepen Inne deyntele, In a worschepful place & a preve, So that from alle leveng creature 3e mown it kepen bothe saufe & sure ; And this wite boist take with the,— For he him self 3af it to Me,— And into this boist thanne putteth anon Swich thing as he wele there-Inne don. And whanne 3e haven it In 3owre keping, Loketh that everi day, Ouer Alle thing, That to this holy Boyst þat 3e go, And 3oure devociouns doth therto With weping & with sore syghenge, With bonching on brest, and Repentinge Of alle the sinnes that 3e hauen I-do, With high Contricionne, dowhter, Euere mo ; And he wolde sende 3ow swich grace & powere, Neuere oper God to worschepen here, But only him that Is 3owre saviour, Wheche schal 3ow kepen In Euery stour."	540	Et si li requeres, pour la benoite amour del signour qui sergans il est, ke il la compaignie de chelui vous baut,	
	544	ke vous ne trespases de cheste do- lente vie sans rechevoir uotre perdurable sauuement, Et ie sai bien ke il le vous baillera mult volentiers.	
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	552	Et vous gardes bien, ensi com uous aues uotre ame chiere, ke vous ne le metes en lieu ou riens terriene ait conuerse.	
	556	Mais chele blanche boiste prenderes, car il meismes le me bailla. et si meteres dedens chou ke li boins hom vous baillera.	
	560	et si le vees chascun iour,	
	564	et li pries a souspirs et a larmes,	
	568	ke il, par la soie pitei, vous deffende, ke corages ne vous viegne d' autrui croire ne aourer. Car il n' est autres diex en qui on doie metre son pense ne sa creanche."	

Lo, Sire, thus My Modir tawhte tho Me  
How I scholde me governe in eche degre, 572  
Lik as this storie doth me now telle  
And as 3e me heren to 3ow now spelle, —  
Swich thing as to my sowle profitable scholde be,  
Alle sweche Manere things my Modir told me ; 576  
And alle thing pat scholde don me Noysaunce,  
Hem scholde I fien for Ony Chawunce.

And whanne these wordis weren spoken Echon,  
Sche bad me Opene the chambre dore Anon ; 580  
Thanne Comen In the gentil wommen Alle  
As to A dwchesse gan to befallē,  
And thanne Rownd sche In Myn Ere  
And axed me “whom I sawgh there, 584  
Abowtes hire bed Ony Man stondynge;”  
Where-offen I Merveyllēd Ouer alle thinge.

Thanne saw I there the same Man  
That to-forn tyme In the Chapel saw I than;      588  
And my Modir he held be the hond,  
And to-forn hire bed there gan he stond.  
And whanne the same I sawh there  
That the Ermyt in þe Chapel schewed me Ere,      592  
Neuere so sore abasched I was  
As I was tho In that same plas.

And thanne My Modir Axed me tho  
 “What that I sawh to-Forn me go?” 596  
 Thanne I hire tolde it was Owre Saviour;  
 And sche him dide ful gret honour:  
 More-Ouer sche seide “blessid mot he be  
 That Into this Erthe wil discende to me; 600  
 Now wot I wel that I schal go  
 With him to bliss for Euere Mo  
 Now, goode swete dowghter, Er that I go,  
 Kysseth me er that we now departen A-two, 604

En cheste maniere me chastioit ma  
mere, et endoctrinoit,

de toutes iches choses faire ke ele  
sauoit ki pourfitebles m' estoient a  
l' ame,  
et de toutes iches eskieuer qui nui-  
sables me porroient estre.

Et quant ele eut sa parole finée.  
 si me commanda l'uis de la chambre  
 a ouurir  
 Et quant ie l' oi ouuert, si vinrent  
 auant les dames et les puchieles dont  
 il i auoit mult grant plente.  
 Et quant eles furent auant venues, si  
 m' apiela, et si me dist en l' oreille,  
 ' se ie veioie nullui  
 entour son lit.'

Et ie regardai, si vi .i. home  
que li tendoit sa main. et si estoit tout  
autresteus comme chil qui ie vi en la  
capielle ke li hermites me moustra.

Et quant ie le vi,  
si en oi tel merueille  
ke ie en fui toute esperdue,

et ele ma demanda  
'ke ie veioie.'  
et ie li respondi 'ke che estoit nostre  
salueres.'

Et ele me respondi ‘ ke aoures et  
gracies fust il de che  
ke il se daignoit demoustrer a moi.  
Car ore sauoit ele bien  
ke il i uoloit aucune chose ’  
Après me dist, “ biele douce fille, ie  
vous command a dieu.  
Ore me baisies,

For to god I schal Comaunden 3ow here ;  
 And therefore, dowhter, loke þat In Alle Manere  
 That 3e don lik as I have 3ow tawht,  
 And pleylnly that 3e for3eten it nowht ; 608  
 For this lord with him wile leden Me  
 Into a plase þat is ful of prosperite,  
 And þerto ful of joye and delicasie."

Thus told me my Modir Sekerlye ; 612  
 And with this word, Sire, certainly  
 Departid the Sperit owt Of hire body.  
 & anon I fulfilled hire Comaundement,  
 And to that holy man I wente with good entent ; 616  
 There he me tho took My Saviour Anon Riht,  
 My God, my Lord, & þerto man most Of Miht.  
 And whanne he to me hadde longe I-spoke,  
 And wel of this World to me his herte I-broke, 620  
 Thanne schowed he me þe knoweng of þe trenite,  
 And how þat In this World I schold Governe Me,  
 & Comaunded me to Fadir & Sone & holigost  
 Which that Is lord Of Mihtës Most, 624  
 And preide me that I scholde Retournen tho  
 Into the plase A3en that I Cam fro ;  
 For non lengere ne speken to Me he Myhte,  
 So feble he was tho as to My Syhte. 628

And whanne Owt of his Ermytage I was gon,  
 A wondirful swete Noise thanne herde I Anon,  
 And my white boyst I held In Myn hond :  
 To heren this Noise ful stille gan I stond ; 632  
 And Me thoughte tho as in my Syht  
 In that song thre on that Chapel gonnen A-liht.  
 And whanne from that Chapel that I was gon  
 The spas of half a myle, thanne Mette I anon 636  
 A man that was Clothed In A Robe of blak,  
 That was bothe Megre & pale with-owten lak ;

chis sires m' en veut mener :  
 en la plus delitable maison qui onques  
 fust. et si le voi a mes iex."

Che fu la daarraine parole ke ma  
 dame dist.  
 Et tout maintenant ke ele l' eut dite,  
 si departi l' ame de son cors.

Et iou, d'ieu merci, le fis ensi com  
 ele le me commanda.  
 Car ie alai au saint hermite,  
 et il me carcha le glorieus cors de  
 notre salueur ihesu crist

Et quant il eut asses parle a moi  
 des fragilites et des perieus qui el  
 caitif siecle auient :

et il m' eut amoneste des oeuvres et  
 des commandemens notre signour :  
 si me commanda en la garde du pere  
 et du fil et du saint esperit.

Si m' en recommenda a repairier.

Ne il ne pooit gaires parler a moi.

Car il estoit mult durement cargies  
 de mal qui mult l' estraignoit.

Et tant com ie oi a lui pris congie,  
 et ke ie fui issue fors du pourpris, la  
 boiste en ma main en quoi mes salueres  
 estoit. Si oi le grignour chant, et le  
 plus douch, qui onques mais fust ois,  
 au mien quidier.

Et chil chans s' en aloit tres par desus  
 la chapiele tout droit vers les nues.

Et quant nous eumes eslongie la  
 maison a l' ermite. tant com il puet  
 avoir une\* demie lieue de terre, si  
 encon trai en mi ma uoie vn home qui  
 tous estoit vestus d'une reube noire.  
 Si estoit mult maigres et pales et chenus,

\* MS. auoit en.

Ful whit & long was his berd and her		et la barbe toute autrestele.
Of the man that I tho mette thanne ther,	640	
& swich Abit me thowhte he hadde		En tel habit estoit li hom,
As the man In Chapel was In Cladde,—		
So sone was torned his Clothing		
That me Merveilled In alle thing ;—	644	
And so faste and Sore tho gan he to gon		et si se hastoit si durement d'aler
That he was Al on Swot pere Anon.		ke il degoutoit tous de sueur, et si di-
And Anon As he loked On Me		soit toute voie ie ne sai quoi entre ses
He wepte ful sore with gret pite	648	dens. Et tantost com il me vit,
And thus he seide Anon to Me thore,		si commencha mult durement a plourer,
“ A ! Cristene womman, thow hastest Sore,		et si me dist,
For þou were neuer so sone past from þat good		“ Ha : crestiene, trop i es hastee de re-
Man		pairier,
That his Sperit Owt of his body wente than.”	652	quant tu n'as tant este ensamble notre
And whanne that Cristene he gan me to Calle,		frere saluste :
Anon Of my palfrey I gan down falle,		ke li esperis se fust partis de son be-
And Mekliche I axede him Anon		neoit cors.”
‘ Whens he Cam, & whedir he scholde gon.’	656	Quant ie oi ke il m' apiela ‘ crestiene,’
Thanne he me Answerid there Anon Ryht ;		si sali tantost de mon palefroï :
Quod he, “ I Am the Seriawnt of God Almyht ;		et si li demandai mult douchement
For 3ow ful sore I desire now to se,		‘ quels hom il estoit,’
For bothe to-gederis A3en scholen we—	660	et il me respondi en plourant,
As be the Schewyng of the holy gost—		‘ ke il estoit sergans ihesu crist,
Bothe A3en to-gederis gon we Most ;		et ke il desiroit mult moi a auoir,
For Owt of this world his sowle is past ;		et si estoit venus mult loing par l'amo-
Therefore thedyr Go we In hast.”	664	nestement du saint esperit
And I him Answerid, “ Sire, For Certain		pour enterrer chil boin home
From him Ryht now Cam I ful pleyn,		qui estoit trespases.’
And On lyve Sirc lefte I him there,		
But pat with sicknesse he was Charged sore.”	668	Et ie li dis, “ Sire,
“ How may this ben, faire dowhter,” seide he,		ie sui ore-endroit departie de lui,
“ Whanne thow herdest pat Melodie and Aungeles		si l'ai enchore laissiet tout vif.
thre,		Mais chertes il estoit mult durement
		cachies de mal.”
		“ Coument,” dist il, “ biele fille,
		dont n'as tu oi les sains anges notre
		signour

How In that Chapel they gonnen to A-lihte,  
And boren his Sowle to-forne God AlMihte :”

And whanne this he tolde to me,  
Thanne wepte I ful gret plente,  
And Cleped I My men to Me Anon,  
Wheche þat with me þedir gonne gon,—  
For In hem bothe I trosted ful wel,  
For of myn Norture weren they Eueri-  
del,

And therto On of hem My Cosin was,  
And a Clene Maiden and ful of Gras,—  
That so alle thre we Retorned Agein  
Aȝen to th’ermitage tho In Certein.  
And whanne that thedir we Comen Agein,  
The good man was to god past In Certein :  
And wanne this goode Man saw him pere lye,  
Anon he wepte tho ful tendirlye,  
And vpon that dede body fil a-down,  
And there lay he ful longe In swown.

Thus whanne there longe hadde he leyn,  
Vp he Ros thanne In Certein,  
And behinde the Awter gan he gon,  
And thens with him browhte he anon  
Sweche maner of Instrumens, As thowht me,  
That A pyt with mad scholde be.  
Thanne to-fore the Awter gan he stonde,  
A pit pere forto Maken thanne gan he fonde,  
That the ded body there-Inne Moot Reste :  
Thus this pyt made he with the beste.

Whanne this pit thus Ended was,  
He lift vp his hand Anon In that plas,  
And with the signe of the þe Cros þe body  
blessed he  
Er Into the pit It pvt schold be.

672 qui orendroit enportent l’arme [*sic*] de  
son glorieus cors deuant la fache ihesu  
crist.” Quant ie oi chou,  
si fui toute esperdue, et commencha  
mult tenrement a plourer,  
et apielai .ij. de mes sers  
676 qui auoec moi estoient uenu,  
en qui ie me fioie mult.

Car ie les auoie acates petis enfans, et nourris  
les auoie tant qu’il estoient grant. et sage, et  
bien conuenable a seruir en vne haute maison.  
Chil doi estoient en ma compaignie,  
et vne moie cousine sans plus, qui estoit  
puchiele, et est enchore. Car ele ne uaut  
680 onques signour auoir, ains dist, ‘ke ele n’aroit  
ia carnel compaignie.’ et enchore est ele chaiens.  
Ensi nous en retournames tout .iiij.,  
auoec le boin home.

et quant nous venimes a l’ermitages.  
684 si trouuames ke li sains hermites estoit  
trespasses.  
Et quant li boins hom uit chou : si se  
laissa chaoir de si haut com il estoit  
sour le mort, et le commencha mult  
durement a plaindre et a regreter.

688 Et quant il l’ot asses plaint et ploure,  
si se drecha,  
et si en ala tout droit de uers l’autel.  
692 Et quant il vint arriere, si vi qu’il en  
aportoît  
iteus hostieus  
com il couuient a .i. cors enterrer.  
Lors ala il meismes,

696 si chauga la terre par deuant l’autel  
tant qu’il ot fait tel fosse  
ou li cors d’un houme pooit iesir.

Et quant il eut che fait,  
700 si leua sa main,  
et fist sour le cors : le signe de a  
sainte crois.

And that body took [he] be the hed Anon  
 In to that pit for to have don,  
 And Me the Feet he bad taken tho  
 Into the pyt for to have do ;  
 " A ! Sire ! " quod I, and to him Seide,  
 " It were not worthi on him hond pat I leide,  
 For I am Synful womman,  
 And On this Craft non thing I ne kan,  
 Nethir to towchen So holy a body ;  
 Trewly, Sire, I nam not worthy."  
 " A ! leve soster, whi sey 3e so here ?  
 A more holy thing with 3ow 3e bere  
 Thanne Evere was this holy body  
 Therfor taketh the feet ful softly."  
 Thanne wiste I wel that he was an holy  
 man,  
 That so prevy thinges Cowde tellen than.  
 Thanne took I the body by the Feet,  
 And he be the hed, and down it leet  
 Into that pyt there thanne Anon,—  
 That holy body bothe flesch and bon ;—  
 And thanne with Erthe he keuered it sone,  
 And seid there Ouer what was to done.  
 Thanne of Iesu Crist spak he to me  
 In Mani Maners & In dyvers degre,  
 And Aposed me Of my saviour.  
 And Of my two Seriawnts In pat stour  
 Thanne seide he to vs ful wondirfully,  
 [ " How dow 3e ] ben so bold other hardy  
 Swich tweyne Seriawntes with 3ow to bringe,  
 That with-Inne this holy plase Scholden haven non  
 Entringe ;  
 For 3e Scholden not Entren here with-inne  
 That liven In wrechednesse and In synne,

2 B 2

Et quant il l'eut pris par le chief  
 704 pour metre en la fosse :  
 si me fist traire auant, et me com-  
 manda ke ie le presisse par les pies.  
 Et ie li dis. " Ha : sire,  
 708 comment oserai iou touchier a lui :  
 ie qui vne feme pecheresse sui.  
 Il n'est mie raisons ke ie touche a si  
 712 sainte chose, che m'est auis."  
 Et il me dist tantost : " trai toi seure-  
 ment auant.  
 Car, plus sainte chose et plus haute  
 portes tu  
 716 ke che n'est"  
 Et lors soi iou bien ke il estoit boins  
 hom, quant il disoit ensi les choses cou-  
 uertes. Car il disoit d'el saint cors  
 ihesu crist ke ie enportoie en la boiste.  
 Lors alai, si pris le cors par les pies.  
 720 si le mesimes, entre nous deus,  
 en la fosse, ke il ne vaut onques ke  
 autres i touchast.  
 Et quant il fu tous couuers de la terre,  
 et li boins hom eut tout dit che que  
 724 il deuoit dire,  
 si commencha a parler a moi de notre  
 signeur.  
 728 Apres commencha a regarder mes  
 deus sergans et ma cousine,  
 et si lor dist.  
 " Di ua : et vous  
 732 qui ales querant par les sains lieux  
 ihesu crist, qui n'estes digne nis de la  
 maison veoir.  
 Et vous estes si hardi ke vous entres  
 dedens,  
 qui estes en l'ordure,

And worschepen the devel bothe day & Nyht,  
And him 3e Serven, that fowlē wyht."

There sweche wordis to vs Spak he anon  
That to his Feet we fillen Echon ;  
Thanne preyde iche him with riht good wille  
The Ryht Creaunce On hem to fufille,  
And Cristendom that they myhten take  
In worschepe of that Goode lordis sake,  
For non longere that they myhten dwelle  
In Servise Of the devel Of helle.

And whanne that he hem herde pere speken

so,

Riht Anon water than sette he tho,  
And Anon hem Cristeneden with-Owten bost  
In the Name of the fadir & sone & holi gost ;  
And he hem preide ful tentifly  
That Creaunce to kepe ful worthily,  
And that ymages so fals Evere to dispise,  
That So fals ben In Al Manere wise.  
And he me preide hem forto kenné  
That they myhten becomen good Cristenne  
menne ;

And there to God he Comanded vs,  
And we him to swete Iesus,  
For thens owt of pat plase wolde he neuere go,  
But there wolde dwellen for Evere Mo.

And God for him wrowhte In that plase  
Manie Faire Miracles In litel spase ;  
But I ne Cowde weten 3it what was his Name  
Of him that was so good Of fame,  
And 3it God graunted me that faire grase  
That I at his Owne beryyeng wase  
In the same Maner As I at the tothir was Er,  
Riht so [I] beried him bothe Faire & Cler ;

et el pechie du dyable ke vous aoures  
736 et serues de iour et de nuit."

Tant lor parla de notre signour et de  
ses oeures,  
ke il li chairent as pies tout troi,  
et si li requisent

740  
ke il les baptisast tout maintenant

' Car il ne demourroient iamais plus  
744 en la mauuaise creanche ou il auoient  
tant este.'

Quant il les oi ensi parler. Si en eut mult  
grant ioie. si courut il meismes en la maisou-  
nete, et prist .j. pot, si le pucha tot plain en  
vne cysterne ke li sains hom auoit faite qui  
trespasses estoit.

Lors vint arriere, si les baptisa tous  
748 trois el non de la sainte trinite,

et si lor pria mult, et en-orta,  
de garder la sainte creanche ihesu crist,  
et d' eskieuer les ymages

752 qui ne pooient aidier, anchois nuisoient.  
Après lor moustra les poins de lor  
creanche,  
et si me pria pour dieu, que ie lor apre-  
sisse tant de bien com ie porroie.

A tant nous commanda a dieu,

756 si nous empartimes,  
et il se remest laiens, et si dist, ' ke il  
ne s' en remoueroit iamais tant com il  
viueroit. Car il n'auoit mais gaires  
despasse de traullier sour terre.'  
Ensi remest, si fist puis ihesu cris par  
760 ses mains maintes bieles virtus.

Mais il ne uesqui puis se mult peu  
non. et si me donna diex dont si bien  
se grasse,  
764 ke ie fui a son enterement  
autresi com iou auoie este a l' autre.



And from that day 3it hider to  
I have belevid In God 3it Euere Mo."

And Iosephes Abod Alle hire Answered  
Evene to the Ende that sche seide pere,  
And hire Answerid ful sone tho,  
" Sey me, dame, how myhtest þou don so,  
A Cristene woman þat thow schost be,  
And dost not pere aftir In non degre,  
And that thow him worschepest nowht  
That so dere In this world the bowht?"  
" Sertes, sire," thanne Answerid sche,  
" My lord Is so spetows and so Angre  
That Everi day I moste A-waiten Myn Ow  
Whanne I May worschepen myn saviowr;  
For and Ony-thing he Mihte Aspien with me  
That him scholde misplese In Ony degre,  
Anon he wolde me Confownde  
And distroyen me Into the harde grownde;  
But now I hope Oure lord wil to him

se

In the Ryht beleve that he mot be;  
And I the preie, that Art Goddis Seriawnt,  
Him from bodily deth that he wolde grawnt,  
And him hom In worschepe forto bringe,  
And his Creawnce to Maken his End-  
enge;

& 3if this Ones I Mihte knowe,  
There nis non Creature, neþer hy ne lowe,  
In this world schold me disseise,  
So mochel myn herte it scholde plese;  
But Evere, Iosephes, I drede me sore  
Of þe wordis that 3e hau seide before,  
That thre dayes & thre Nyht  
His Enemy Of him scholde hau Myht."

Et de dont en cha, ai iou tenue la  
crestiene creanche, si ke onques la,  
768 dieu merchi, ne repairai puis a des-  
loiaute d'aourer les fus ne les pierres.  
Quant iosephes ot escoutee la parole,  
de chief en chief,  
si li dist,

772 " Coument, dame,  
puis ke vous aües recheu la creanche  
ihesu crist, pour quoi ne vous contenies  
vous donques comme sa loiaus cham-  
beriere. Pour quoi n' aues vous  
piecha le roi uotre signour iete de  
776 cheste grant ordure ou il a tant geu?"  
" Chertes," dist la dame, " ie atendoie  
tant ke nosres sires par sa pite m' en-  
uoïast le point couuenable de lui metre  
a raison. Mais ie n' en fui onques ne  
point. Car mes sires est vns hom mult  
780 crueus, si m'eust mult tost ou werpie  
ou destruite. Se ie le mesisse en parole  
de chose qui ne li pleust. et par auenture  
tous iours mais m' en eust soupe-  
chounee.

784 Ore a nostres sires, par son plaisir, amene le  
point ke il porra estre destournes des mau-  
uaises uoies. et ramenees a la droite voie qui  
maine qui onques veut croire a la perdurable  
vie, che est ihesu crist.

Et ie te pri, glorieus sergans notre signeur, ke  
tu requieres le vrai cruchefis pour lui;  
788 ke il par la soie tres grant misericorde, le  
deffende de mortel peril,  
et le ramaint sain et hounoure a la droite  
creanche de son saint non. Car s'il i pooit estre  
amenes, mult i aroit ihesu cris recouure loial  
sergant et uigereus. Car il i aroit gaaigniet  
lui tout premierement, et puis toute sa terre  
apres.

792 Et se il le voloit croire, ie seroie tant lie  
ke il ne serroit nule riens en chest  
terrien monde qui me peust coure-  
chier. ne ia puis ne me cauroit de  
quele eure que ie mouruisse.

Mais chou m' a mult espoente,  
796 ke vous li desistes  
ke il serroit .iij. iours et .iij. nuis  
en la ballie de son anemi mortel."

"That is ful soth," quod Iosephe thanne,  
 "For there nys non Erthly Manne  
 That his word ne may with-seye,  
 Ne his Comandement, In non weye."  
 "Sire! 3it 3e Mown don this for me,  
 To preien to that God In Maieste  
 That he wolde schewen 3ow with-owten faille  
 How my lord hath sped In his bataille."  
 So longe that lady preide Iosephes tho,  
 That Everi point he told hire to,  
 And how he hadde I-spced from day to day,  
 There Al the sothe he gan here Say.

Et iosephes li respondi 'ke il estoit  
 voirs,  
 800 et ke par nul home viuant  
 n' en pooit estre destournes.'  
 Et la dame li dist,  
 "Iosephe: tant seulement me poez vous  
 bien dire  
 804 se notre sires le vous a demoustre sa-  
 uoir mon  
 se il de cheste bataille escapera."  
 Tant li enquist et demanda, et vne fois  
 et autre, ke il li disoit toutes les choses  
 808 si com eles auenoient de iour en iour.  
 et la dame le tenoit mult chier, et mult  
 li faisoit grant hounour, et mult volen-  
 tiers l' escoutoit a parler et a dire les  
 boins mos ke il traioit auant des es-  
 critures.

## CHAPTER XVI.

Joseph tells Sarracynte of the White Knight (p. 191), whom Evalach and Seraphe cannot make out (p. 192). Evalach goes to see Tholomes (p. 193), and then returns to Sarras, taking Seraphe with him (p. 193). His queen receives them with great delight, and he at once asks after the Christians (p. 193). Joseph comes (p. 194); he tells Seraphe that it was Evalach's prayer that gave him his great strength (p. 194-5). Joseph orders Evalach's shield to be uncovered (p. 195); a crucified man is seen on it (p. 195). A man with a wounded arm is healed by it (p. 196); and then the cross vanishes (p. 196). Seraphe declares that he will turn Christian, and Joseph baptises him, and changes his name to *Nasciens* (p. 196); he is healed at once, and so preaches to Evalach, that he and the wounded man are baptised too, and Evalach's name changed to *Mordraynes* or Slow-of-Belief (p. 197-8). The rest of the people are baptised, and Joseph destroys the images, and converts all Sarras (p. 199). He leaves three of his friends there in charge of the Grail-Ark, and goes with the rest to Orcanz (p. 200), where he turns out of an image the devil Aselabas, and makes him explain why he had killed Tholomes (p. 201, 2). *Mordraynes* orders his people to be baptised or leave the country (p. 203); some are killed by the Devil (p. 204), and a spear-head is driven into Joseph's thigh for his neglect, and left there (p. 205). The whole land is converted (p. 206), bishops are ordained (p. 207), and the bodies of the two Hermit-Saints procured for the Churches in Sarras and Orbery (p. 208-9).

Thus Iosephe and his Compentries  
 In Sarras weren they Sekerlye  
 Worthily I-served Of that Qweene  
 That Sarracinte was Clepid be-dene;  
 And As thus In talkinge they were,  
 To Sarracinte goode tydinges tolde he pere,  
 'That to Orcanz hire lord was Come  
 And with him a ful gret throme;'  
 And tolde hire of the White Knyht,  
 How graciously he bar him In fyht;  
 But No man Cowde tellen what he was  
 Of Alle hem that weren In that plas;  
 And ȝit the King wolde hau wist ful fayn  
 What he hadde ben In Certain,  
 And Merveilled Sore Alle that Nyht  
 & lay and thowhte Of that white knyht;  
 And so dide Also Sire Seraphe,  
 For he ne wiste where becomen was he,

Ensi est iosephes  
 en la chite de sassarras, entre lui et  
 les autres crestiens,  
 mult honores et seruis de la roine

4 serraquite, et de chiaus de sa maison.

Ore dist chi li contes,  
 ke li rois eualach est a orcans, mult  
 lies et mult ioians,

8 et si fait demander et enquerre nouui-  
 eles du blancchiualer. qui il puet estre,  
 et de quel terre il est.

Mais nus hom a qui il en paroleche  
 ne l'en set enseignes dire.

12 Mult le fist li rois querre et demander,

et la nuit ke il vinrent de la bataille  
 et l'endemain. Et quant il vit ke il  
 ne seroit troues. Si en fu mult dolens,  
 et mult durement se meruilla de che  
 ke il n'en pooit oir noueles. Onques  
 ichele nuit ne manga li rois, anchois

16

And seiden 'that Glad Scholden thei neuere  
be,

Til of him they knewen som Certeinte.'  
And thus Al that Niht spoken they two  
Of the White Knyht, and Of no Mo,  
Wheche he lovede Ouer Alle thing,  
And be him gat he Conqwering ;  
And thus leften they not Of talkyng  
Til bothe weren Fallen in sleping,  
For Wery of fyhteng Alle they Were,  
And Al here Compeni pat with hem was  
there.

Erly on the Morwe, whanne þe kyng Aros,  
Streyht Into Orcan; thanne he Gos  
For to speken With tholome the kyng,  
And to knowen & sen of his governyng.  
And whanne Tholome Eualach Say Com,  
To his Feet he Fil Anon pere A-down,  
For ful gret drede hadde Tholome  
That kyng Eualach Wolde don him sle ;  
Thanne king Eualach took him be the honde  
And made him vp-Riht forto stonde,  
Be Enchesen that A kyng he was  
And Most Of worschepe In that place ;  
Thanne Anon kyng Tholome  
Cleid forth [his] knihtes \* & his Meyne,  
And bad hem down fallen to here lord  
And him Worschepen with on Acord.

Whanne they hadden thus Alle I-do,  
Kyng Eualach from hem gan to go  
And toward Sarras gan forto Ryde,  
He & his Meyne be his Side,

ne finoient, entre lui et seraphe son  
serourge, de parler du blanc chivaler,  
et dist ke iamaiz a nul iour neseroit lies  
deuant dont qu'il en saroit uraies en-  
segnes,  
Ensi tinrent toute ichele nuit la parole  
de lui,

et dist li rois ' ke mult le devoit amer.

24 Car ore sauoit il bien, ke par lui  
auoit il hounour recoureee.'  
Mult tint li rois parole chele nuit del  
blanc chivaler et de ses proueches  
tant qu'il s'ala couchier, et il, et se-  
raphes, et li autre. Car il auoient le  
iour traueillie asses, si estoient forment  
las et debatu: pour chou si auoient il  
plus grant mestier de reposer.

28 Et quant vint au matin, et li rois fu  
leues,  
si ala  
tholomes veoir.

32 Et quant chil le vit,  
si chai as pies, et si li cria merchi  
comme chil ki mult auoit grant paour

36 ke il ne l'ochesist.  
Et li rois le prist par la main,  
et si le leua en haut,

40 pour chou ke rois estoit. Si ne uoloit  
mie ke il geust longement deuant lui  
a terre.

44 Apres apiela tholome  
des barons eualach, et si lor pria ke il  
parlaissent de la pais vers lor sig-  
nour. Et quant il vinrent a eualach,  
et li li emprirent, si lor respondi qu'il  
n'en ascouteroit ia parole d'ome ki  
l'en priast, deuant dont ke il serroit  
reuenus de sarras. A tant remest la  
parole, " si en ala li rois  
a sarras,

48

\* *knihtest* it is in the MS. The final long *s*'s are often made with a long curl looking just like an *l*—pro-  
ducing words like *boystousl*, *bataillesl*, &c. In this *knihtest* the curl is crossed, and made a *t*.

And with hym Sire Seraphe he ladde  
 That Manye A gret wounde there hadde ;  
 And thanne seide Sire Seraphe  
 ' That hom Into his Owne Contre wolde he  
 Where that he Scholde more Esed ben  
 Thanne In Sarras As he the Cowde sen.'  
 Thanne seide king Eualach to him tho,  
 " Sire, with me to Sarras Scholen 3e go,  
 And there grete Merveilles scholen 3e se  
 Of the moste wondirful Man that may be  
 That tolde me how that it schold be-falle  
 Of my bataille, begynneng and Alle."  
 And thanne Answerid Sire Seraphe  
 ' That gladliche theke Man wolde he se.'  
 So that bothe Sire Seraphe & þe kyng  
 To Sarras Comen with Owten lettyng,  
 And Alle the tothere Meyne  
 Eche tornede to his Contre  
 As the king hem 3af license  
 Forto gon from his precense.  
 And whanne the king to Sarras was Gone  
 With grete Joye þe Qweene him Mette Anone,  
 And Also hire dere brother Sire Seraphe  
 Of hym gret Ioye Made tho sche,  
 And so dide Al that Cite tho  
 Gret Ioye Made Of hem two ;  
 For they Supposed In Certain  
 To that Cite Neuere to have Comen Ageyn.  
 And Anon As the kyng On-horsed was,  
 After the Cristenmen he Axede In pat plas ;  
 And the qwene that wolde not vndirstonde ;  
 But 3it Anon the kyng Sente his sonde  
 To Seken thanne Iosephe & his Meyne,  
 " For, dame, it Is Al trewe that he tolde me."

et si enmena ensamble o lui son se-  
 rourge seraphe  
 mult durement naure.  
 et seraphes dist

52 ' K'il iroit plus volentiers en sa terre,  
 car il i seroit plus aaise  
 ke il ne seroit aillours. se au roi ne  
 deuoit anuier.'  
 Et li rois respondi ' qu'il voloit que il  
 s'en alast o lui a sarras.  
 56 Car il li mousteroit les grignours mer-  
 uelles que nus ne porroit quidier ne  
 croire, d'un home

qui li auoit dit a son mouuoir: toutes  
 les choses qui li estoient auenues en  
 la bataille.'

60 Et seraphes dist  
 ' ke chelui verroit il volentiers.'  
 Ensi s'entournerent  
 64 tout droit a sarras,  
 et li autre  
 se departirent, et s'en alerent chascuns  
 en son pais  
 desque li rois lor ot done congie.

68 Et quant eualach vint a sarras,  
 mult fu bien la ioie grans ke la roine  
 fist de lui.  
 et de seraphe son frere, quant eles les  
 vit cheuauchier ensamble.

72 Et toutes les autres gens en orent  
 mult grant ioie.

76 Car nus ne quidoit ke il eust iamais  
 pas ni acorde entre aus deus: tant s'  
 estoient longement entre-hai.

Et tout maintenant ke li rois fu de-  
 scendus: si demanda des crestiens, ke  
 il faisoient. Et la roine li demanda ' ke  
 il li estoit auis de lor paroles, s'il i  
 auoit point de verite ne de creanche.'  
 80 Et li rois respondi, ' ke de toutes les  
 paroles ke iosephes li auoit dites, ni  
 auoit il onques nis une trouuee se  
 uraie non.'

And whanne the qweene him herde so sayn, Thanne In herte was sche bothe Ioyful & fayn, 84 And sente to seken Iosephe anon Also faste As they myhten gon. And Anon As Evere the king saw Iosepe Ryht Anon to him he gan forto lepe,* 88 And seide 'that he was the beste welcomed Man Thanne Evere was Oni prophete,' he seide than. And be him he made him to sittin A-down, And thanne to Seraphe seide he this Resown, 92 That Sik vppon A Cowche he lay, As was hurt vppon the Formere day,— " I sey to 3ow now, brother Sire Seraphe, That be this Man I have Conqwest & my degre, 96 Whiche that I wele that 3e knowe And Al my peple vppon A rowe." " Nay, sire," quod Iosephe thanne, " It Miht neuere Comen be Erthly Manne, 100 But be him In whom thow hast Creaunce, He hath the sent Al this good Chaunce." Thanne Axede Sire Seraphe Anon thanne " What Manere of powere hath that Manne 104 That he is of so gret powste, I preie the, Belamy, telle thow me." Thanne Answerid tho Iosephe Ageyn " I Schal þe Sein, Seraphe, In Certeyn, 108 And what he sente the to seyne by me I schal the now tellen, Sire Seraphē. This lord that kyng Of Cristene Is, Be his Mowth he seide to Me I-wis, 112 That he was the Same Man That from Sevene knyhtes deliuered þe than	De cheste chose fu la roine mult lie, si enuoia tout maintenant querre iosephe, et il i uint.  Et tantost com li rois le vit, si se drecha encontre lui,  et dist, ' que bien fust il venus com li plus voirs disans de tous les autres prophetes.' Lors le fist asseoir d'en coste lui, et si dist a seraphe, qui se gisoit en vne couche comme chil qui naures estoit et debrisis. " Seraphe, biaux serourges, tant voel ie bien ke tous mes pules sache ke par la priere de chest home, et par son conseil, et par le vasselage de votre cors: ai iou recoure ma terre, et toute hounour terriene et victoire gaaignie.'  Lors respondi iosephes. " Rois, ne la proiere de moi, ne li vasselages de seraphe, ne t'a rescous de ta terre pierdre, ne victoire, ne uictoire ne te donna. Mais li haus sires de qui tu portioies le signe, et qui tu apielas de boin corage au grant besoing." Lors li demanda seraphes qui sires estoit, qui si auoit grant pooir, et de qui il parloit si seurement.  Et iosephes li dist. " Seraphe, ore escoute, et ie te dirai  qui il est, ensi com il meismes le te mande par moi.  Che dist li diex des crestiens. Ie, qui sui li urais crucefis, te commant, iosephe mes sergans, ke tu dies a seraphe quant il enquerra qui ie sui. Iche li diras tu, ke ie sui li comenchemens del monde et la fins de toutes choses. Ie sui chil qui te rescous de .vij. chiualers quant tu estoies si conrees que li
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\* The marks of contraction over the *p* of *Iosep* and *lep* are the same, and, though this *Iosep* has been printed *Iosephe* elsewhere in the text—as Ioseph occurs in the MS. so often—yet here it is printed *Iosepe* on account of the rhyme.

Whanne atte the prikke of deth pou were I-browht ;  
Seraphe, thorwh thy Myht was it Nowht. 116

And 3if thow Supposist that Al thi Chevalrye  
Come of thy self,—Nay, Certeinlye.

And 3if thow beleve now so,

Al it is Folye pat thow dost do ; 120

But knowe thow wel, Sire, for Certeine,

That whanne Eualach the saw In sorwe and  
peine,

And there he Made his preiere Anon

To pat lord of whom he bar signe vppon, 124

“That, as his dere broper, the In bataill scholde  
defende

From peril of deth, & to pe victorie to sende.”

And whanne Iosephes thus tho hadde

I-seid,

Thanne Seraphe, that vppon A Cowche was leid, 128

Of his wordis ful sore Abasched he was,

Of wheche no man knew tho in that plas,—

And Seide thanne Anon king Eualach tho,

“Certes, dere brother, It was Ryht So.” 132

Thanne Axede Iosephes the Signe Anon

Of the Cros pat he hadde In his scheld doon ;

And whanne this scheld was vndon,

The signe of the Crois they behelden Anon ; 136

And there anon it semed there In Al here siht

A wondirful Red Cros & Merveillously dyht,

And vppon that Crois hem thowhte they sie

A man In manere on pat crois was Crucifie. 140

In the Mene while pat this Sihte was,

happed A man to comen Into that plas ;

And Iosephes him Clepide there Anon,

Fôr his Arm Ny from his body was gon ; 144

poing senestre tout caupe en la destre main: si apiela iosephe et si li dist “Iosephe, se tes diex a si grant pooir, com tu li tesmoinges, donques le domoustre ore-endroit. Et se il rent a chel home son poing qui trenchies est, si ke il ait autresi l'un comme l'autre. Lors dirai iou pour voir ke il est urais diex. et si te creant que ie le dequerrai sans plus d'amonestement.”

sans te saloit par le nes, et par la bouche, et par les orelles, et par les iex. Illuec te rescous iou de la mort.

Et se tu quides auoir fait par ta sainte poisanche les meruelles que tu fesis en la bataille, tu quides mauuagement. Et si en sera tesmoins la proueche que tu auoies deuant eue. et tu meismes qui t'esmeruilloies des grans proueches ke tu faisoies, ne ne quidoies pas ne raisons nete sambloit que nus cors peust auoir la forche: de si estrainges proueches faire. Ne de ton cors n'issirent eles mie les proueches, che saches tu.

mais tantost que tu veins pour ferir en la bataille au commencement, si dist eualach li rois, qui chi est, quant il te vit mouuoir. “He seraphe, biaux dous amis, or en ales en la garde a chelui signour qui signe ie port, ke se il est urais diex si com le m'a tesmoignie: si gart il hui votre cors de honte et de perir, et si vous enuoit si grant hounour com vous poes grignour auoir.” Ia te gardai iou de peril par la proiere de chelui qui de boin cuer apieloit mon non et reclama. Et de la terriene hounour te dounai iou grant partie. Car onques ne fu autant parle de proueche ke nus hom i fesis comme des toies. Et se il ne remaint en toi enchore, te donrai ie grignour. Car tu aras l'onour du chiel, et la grant ioie qui fin ne puet auoir.” Quant iosephes eut ensi parle, si fu seraphes.

si esbahi de che que il disoit les choses ke il ne quidoit ke nus hom terriens peust sauoir

Et li rois eualach dist, “ke uoirement disoit il voir, et ke il fu menes iusc'a la paour de mort quant il descouuri le signe. Et quant il reclama le signour qui en tel signe auoit este mis, ensi que iosephes li auoit ensignie.”

Lors commanda iosephes le signe a ueoir, et li rois fist apporter son escu.

Et quant il fu descouuers,

si virent tout apiertement

vne crois vermeille.

et dedens

.i. crucefis, de qui il estoit auis ke il fust tot nouuelement cruchefies.

Ensi com il l'orent descouuert, et il les gardoient, si auint chose, ke vns hom entra laiens, qui auoit tantost le poing eu caupe en vne meslee.

Et quant seraphes le vit porter son poing senestre tout caupe en la destre main: si apiela iosephe et si li dist “Iosephe, se tes diex a si grant pooir, com tu li tesmoinges, donques le domoustre ore-endroit. Et se il rent a chel home son poing qui trenchies est, si ke il ait autresi l'un comme l'autre. Lors dirai iou pour voir ke il est urais diex. et si te creant que ie le dequerrai sans plus d'amonestement.”

“ Certes ” quod Iosephe “ this lord is of so gret  
powere,

That thin sore putte to him here,  
As heil & sownd thanne schalt thou be  
As euer is Oni Man In Cristiente.”  
And this Man dide Anon As he him bad  
And Riht Anon there his hele he had.  
Thanne alle the hurte men þat weren present  
Seiden it was don be Enchauntement,  
And his Arm be Cam As hol Anon  
As was fisch that bar A bon.

ȝit a grettere Merveille was in that plas  
Of the Cros that In the Scheld tho was ;  
It vanschede Away there tho sodeinly  
That neuere man ne wiste whedir ne whi,  
So that it was neuere More Sein  
In that Scheld Aftir Certain.  
Of this thing Alle Sore abasched they were  
That in theke plase þat tyme weren there.

And whanne Seraphe this gan beholde,  
Non lengere thanne Abiden he wolde,  
But Anon Cristened he wolde be,  
& On him to beleve In Eche degre  
That hath so moche strengthe & power  
Sike Men Forto keveren there ;  
And he him there dressed vppe al so skeet,  
And fyl adown Anon to Iosephes Feet,  
There Axede he Ioseph for charite  
Anon A Cristene man that he Mihte be.  
“ In the name of þe Fadir, sone, & holiȝost,  
Whiche that Is lord of Mihtës Most,  
I the cristene”, quod Ioseph thanne,  
“ And loke þat thou be true cristenne Manne.”  
In his Cristendom, his Name chonched he,  
And Clepid him Nasciens, that men myhte se.

“ Chertes, dist iosephes,” enchore te  
dirai iou plus. Pour chou que iou ne  
voel que tu quides ke iou i fache en-  
chantement ne fraude: fai venir l’ome  
a chest signe qui est en chest escu, et  
148 si li fai touchier son brach, et se il ne  
garist maintenant. Si me fai destruire  
maintenant sans demeure.

Lors vint auant li naures, et toucha  
son brach a la crois,  
152 et tantost com il li ot touchie,  
si eut l’un brach autresi sain comme  
l’autre.

Et si auint vne autre:  
156 ke la crois, si comme ele estoit en l’escu,  
se prist au brach,

ne onques puis en l’escu ne parut  
point.

160 De cheste chose furent trop durement  
esbahi: tout chil quil el palais es-  
toient, plus asses ke du brach qui  
sanes estoit.

Et quant seraphes vit cheste chose:  
164 Si dist que il n’atenderoit ia plus.  
anchois seroit orendroit crestiens.

Car chelui doit on bien croire  
qui le poir auoit de si merueilleus ses  
168 uirtus faire tout apertement.

Lors se drecha, si malades et si naures  
com il estoit,  
si vint a iosephe, et li chai as pies,  
et dist

172 ke il le fesist crestien isnelement.

Lors le baptiza iosephes el non du pere  
et du fil et du saint esperit.

et si fu en baptesme  
apieles nasciens.



And Anon As he tho Cristened was, Swich A Clerte On him fil In pat plas, Seenge to hem that stood Abowte, Of diuers meine a ful gret Rowte, And hem besemedede ful verrayly That alle his Clothes weren taken Away ; Hem thowhte they sien A brennenge brond of fer Into his Mowth how it Entrede ther ; Thanne herden they there A wondir vois anon That thus to hem seide pere Everichon “ The last of þe ferst hath taken Away Alle filthhedis this ilke day. Be his Owne stedfast Creavnce Him is be-happed this ilke Chaunce.” And whanne this vois tho was past, Thanne vppe him Stirte Seraphe In hast ; And Felt him Self As heyl & qwerte, And as hol A man In body & herte.	180	Et tout maintenant ke il fu baptisies, si descendi sour lui vne si grant clartes  ke il estoit auis a tous chiaus qui laiens estoient,  ke toute sa ueuture fust esprise de fu ardant, et si virent apertment vn brandon de fu qui li entroît par mi la bouche.  Après oïrent vne vois, qui dist mult haut et mult espoen- tablement. “ Li daerrain ont as premiers tolu l'onour del cors par isnelete de creanche”
And Anon fulfillid there he was With the holi gost tho In that plas, And thanne be-spak sire Nasciens, “ The holi gost is in my presens That Me Certefyeth Of Myn Creavnce, & how that I schal leven with-owten vari- aunce ; That to Owre mete ne gon not we With hondes vnwaschen In non degre, And him there worschepen scholen we thanne That Most Worthy Lord that becam Manne.”	192	Tantost com la vois eut parle,  si senti nasciens ke il estoit garis, et sanés, de toutes plaies et de toutes ses ble- cheures. Et tantost fu ses cors raemplis del saint esperit. et commencha a dire asses de choses a auenir. et traioit auant les fors mos des escriptures tout autresi bien com fesist li plus souuerains clers du monde, et si disoit au roi eualach. “ He: rois, ke atens tu ke tu ne requiers le baptisme. Li sains esperis notre signour me demoustre toutes les os- cures choses. et si dist li sains esperis. Ke ales vous atendant, vous qui vees les tables mises, ke vous ne laues vos mains et ales asseoir. Che vous mande li vrais crucheficis par la moie bouche, ke li parecheus ouuriers precheuse- ment recheueront lor loier.
And behold what God Schewed to Eualach tho For the grete Affiaunce he hadde him vnto, That Tholome theke same Owr Owt of this world was past with dolowr.	200  204  208	Et bien sache li rois eualach, pour chou qu' il ne me tienge pour fol ne pour derue: ke tholomes li fuitis est orendroit fenis et trespases du siecle.

And thus him Schewed the holy gost That Evere Is lord Of Myhtes Most. So longe thanne there Spak Sire Nasciens Of goddis Myht and of his presens, That king Eualach Ran Cristened to be, And Also that Man In the same degre Whiche that his Arm was ny Offe go, To Cristendom faste Ran he tho ; And Anon As that they Cristened were Here Names In here Forehed were wreten pere ; 220 Eualach to ' Mordraynes ' Torned was And the hurt Man to ' Clamacides ;' Thus bothe here Names I-torned they were Be strengthe and vertw Of baptism there, As banarers Of that hye kyng The wheche hem browhte to baptising.		et si le m' a demoustre li sains esperis 212 Tant parla nasciens de dieu, et tant lor dist, ke li rois eualach se courut baptizier. 216 Et chil qui par le signe de la crois auoit le brach gari.
Thanne seide Sire Mordrains to his gwene ' That sche scholde Comen Cristened to bene ;' Thanne Answerid [sche] to hire lord Anon " That it Were Nethir Skele ne Reson For on body twyes baptised forto be, Sire, it were non Resoun, So thinketh Me." Thanne Axede hire the kyng Anon How that this Cause Mihte thus gon. " Sire," sche seide thanne, " Certainlye xxvij wynter Agon it is fullye That I Crestened womman haue be, Sire kyng, forsothe As I telle the." And the kyng Axede here how it was. Anon sche him tolde Al the Cas, Evene As sche to Iosephe tolde Sche him Rehersid pere Manifolde, And seid the holy man that hire Cristened pere Here Name Nolde change In non Manere,	224 228 232	Ettantost comchascuns estoit baptisies si trouoit en son non escrit en mi le front, tout tel com il le deuoit auoir par baptesme. Et li non ke li rois eualach aporta, si fu apieles li rois mordains. Che est vne parole en caldieu qui vaut autant a dire: comme fait en latin 'tardieus en creanche.' Et li non de chelui qui auoit la crois el brach, si fu apieles climachideus. Che fu autant a dire comme ' gon- fanonniers au glorieus.' Apres apiela li rois sarraquite, si li commanda ke eles' alast baptisier. Et ele respondi qu' il ne li looit mie ke ele receust baptesme .ii. fois. et li rois li demanda ' comment.' Et ele dist 236 ke ele estoit crestiene: et auoit este bien .xxvij. ans. Etsili conta comment che estoit auenu: 240 autresi com ele auoit fait a iosephe. et si dist, keli boins hom qui le baptisa 244 ne li vaut onques son non remuer,

"But seid to Me In his talkyng  
 'Thy Name 'ful of faith' Is signefieng.'"

And whanne that they thus Cristened  
 were,  
 Alle the Remnaunt that weren there  
 Comen Alle ful faste Rennenge  
 Forto Resceyven there baptisenge;  
 And Iosephes took A basyn with water Anon  
 And Amongs hem Faste he gan to gon,  
 There Anon he Made hem Alle knelynge  
 And there 3af he to hem Baptisenge  
 And vppon here hedis water threw he Abowte  
 Vppon that Meyne In theke grete Rowte  
 Where As was v hundred thowsend & Mo  
 In that same plase Cristened be tho  
 In the Name of the fadir & Sone & hlogost  
 Wheche that Is lord of Myhtës Most.

248  
 252  
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 264  
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 272  
 276

Thanne On the Morwe Nasciens wolde gon  
 Into Furtherre Contres Anon,  
 And Ioseph with him wolde he have  
 The Contre to saunctefie & to save.  
 But Ioseph him tho Answerid Anon,  
 "That Owt of Sarras wolde he not gon  
 Til the ymages weren broken Echone,  
 And the temples Sanctified er he pens wold  
 gone,  
 As Oure lord him Comaunded be his mowth  
 presente;"

& so he dide Er he thens wente.  
 And whanne Alle this peple thus hadde he wonne  
 And Goddis ful Creaunce there begonne,  
 Thanne Abowtes In Virown Al that Contre  
 The peple to torne thanne so labowred he.  
 Whanne that Sarras to Cristendom was browht,  
 Ful mochel Ioye was In his thowht.

ains dist ke bien li auenoit.  
 car che estoit autant a dire com 'plaine  
 de foi.'

Et quant chil furent ensi baptisie,  
 si uenoient li autre si espessment ke il  
 n'alaissent mie si tost par samblant  
 a .i. grant monchiel de deniers com-  
 quellir se il fuissent espandu. Ne il  
 ne voloient souffrir que nus les bapti-  
 sast se iosephe non. Car il ne quidoient  
 mie estre bien baptisie par la main  
 d'un autre home.

Et iosephes tenoit .i. grant bachin  
 d'argent,

si versoit a chascun sour la teste el  
 non de la sainte trinite.

Et tant fist ichelui iour ke il en i ot  
 de baptisies bien largement .v. mile  
 et .iiij. cens.

A l'endemain s'en parti nasciens  
 del roi et de sa serour.

Si enmena ensamble o lui ioseph  
 pour baptisier le pule par sa terre et  
 pour ensengier la loi a tenir, et a  
 garder la creanche.

Mais iosephes  
 si remest en sarras,  
 et fist les ymages abatre et depichier  
 les auteus, et refist auteus nouuiaus,  
 et purefia les temples,

ensi com ihesu cris li auoit ensengnies  
 a faire del iaue benoite.

Et quant il eut tout le pule de sarras  
 recheu en creanche,

si en ala par toute la terre de mirron,  
 si com li roiaumes contenoit,

Thanne Alle tho gan he with him take  
 That Owt of Ierusalem weren his Make,  
 Except Only persones thanne thre  
 That he lefte with the Arche forto be,  
 And that holy disch that was there-Inne  
 It savely to kepen from More Oper Mynne;  
 Whiche On of hem 'Enacore' gonne they Calle,  
 The tother 'Manasses,' As tho gan falle;  
 The thridde was clepid Lwcan,  
 Thike same Tyme of Every man,  
 That Ioseph took the Arch In kepinge  
 To his purpos As to A man of best levenge.  
 And thus these thre leften there  
 To kepen this holy Arch In this Manere;  
 And Alle the tothere gonnen forth to gon,  
 Cristes Name to sanctefien Anon,  
 And the peple to seven baptiseng,  
 And this was alle here labowreng;  
 But of hem At theke time was non there  
 But that the holigost in hem spak Every where,  
 And Alle Maner of langage thanne dide hem have;  
 Where thorwh the peple that they myhten save.  
 And with-owten Iosephe and his sone  
 Weren lxxij that to-gederis dide wone.

Thanne Iosephe to Orcanz gan to gon,  
 And there Into the temple he Entred Anon,  
 And In ful gret thowht there was he,  
 But Evere his herte was vppon the Trenite.  
 And his letherne Gyrdel tho took he anon,  
 And to An ymage there Gan he to gon  
 That stood In the temple vppon the chief Awter,  
 And him Anon Coniowred there.  
 And the devel there Anon forth Ryht  
 Owt of the ymage isswed In Al here siht.

si .i. fist aler tous les crestiens  
 qui auoec li estoient reuenu de  
 iherusalem.

fors ke seulement .iij.

280 qui remesent pour garder l' arche  
 ou la sainte escuele estoit.

De ches .iij. fu li vns apieles anacor.

284 Et li autres manates.

Et li tiers leucans.

Che fu chil qui iosephe auoit fait  
 maistre de garder l' arche.

288 Si com il conte cha arriere, quant il  
 parla de son secre.  
 Ensi remesent chil troi, et les femes  
 toutes.

et touteli autre s' en alerent par le pais

292 baptisant le pule, et preechant le non  
 au urai crucefis.

Mais il ni auoit nul d' aus

en qui li sains esperis ne fust si aper-  
 tement  
 ke il parloient tous les langages, et  
 prophetisoient tout,

et li nombres d' aus si estoit iusch' a

300 .XLIX. sans iosephe et sans son pere.

Et quant iosephes vint a orcaus,

si encontra tout premierement el  
 maistre temple. Et quant il fu dedens,  
 si commencha mult durement a penser.

304

Et quant il eut grant pieche pense,  
 is se deschainst

lors si courut tout droi vers .j. des  
 auteus, sa chainture en sa main, si  
 commence a coniuier et a faire le  
 signe de la crois sour vne ymage  
 qui estoit desus le maistre autel.

308

Tant que vns dyables  
 en issi hors, si hideus et si lais ke  
 nule plus laide chose ne peust estre.

And whanne that Owt of the ymage he was  
gon,

Ioseph thanne took his Girdel Anon  
And Abowte his Nekke he Made it fast,  
And it drowgh to-Fore the king In hast,  
So In þat Manere he drow it thorwgh the Cite  
That Al the peple there him Mihte thanne  
se.

Thanne Axede him Nasciens Anon Riht there  
“ Whi that so sore Iustefyed he were ? ”

Thanne Iosephe to him Sone Agein

“ In time Comeng thow schalt weten Certain.”

Thanne Axed Iosephe of þe devel A-forn hem  
Alle pere

‘ Why he hadde so ferd with kyng Tholomere,’

“ And whi thow Madist him so to fallen A-down

Atte the wyndowe Of þe towr to his Confucioun.”

Thanne spak the devel to Ioseph tho Certainle

“ Goddes Seriawnt, A while that þou wost  
lesen Me

And I schal to the tellen Anon Ryht

Of kyng Tholomer, þat þou clepist A knyht.”

Thanne Iosephe his Girdil tho gan to vndon

From the schrewes Nekke there Anon,

And so wente he forth there Al Abowte.

And Ioseph him Comanded Among Al that  
Rowte

‘ That Openly the sothe to tellen there,

How it So happed Of kyng Tholomere.’

Thanne Answerid that schrewe sone him Ageyn

And seide, “ Ioseph, I knowe it wel for Certeyn

What Merveilles that God hath for the wrowht,

For In Sarras there God wrowhte fore the,

The Man that was Mayned pere hol forto be,

312 Et iosephes li ieta sa chainture  
entour le col,  
sile trainoit hors du temple, voiant le roi  
et uoiant tout le pule, qui le sieuoit,  
et il muioit si durement la u iosephes  
le trainoit ke on l’ ooit clerement par  
toute la chite.

316 si ke mult grant partie de la gent i  
coururent.  
Lors li demanda li rois  
pour quoi il le iustichoit si. et ke il li  
auoit fourfait.’

Et iosephes li respondi  
‘ ke che porroit il par tans oir.’

Et il li commença a demander

pour quoi il auoit fait tholome  
chaoir

des fenestres de la tour a terre.

Et il li dist,

“ iosephe, tu i es sergans ihesu crist.  
Or me laske .i. petit,

et ie le te dirai.”

328

Et iosephes li osta toute sa chainture,  
et si le prist par les chaueus.

Lors li commenda isnelement. Et li  
dist [le] dyables,

332

“ iosephe, ie veoie

les meruelles ke diex faisoit pour toi  
quant tu fesis garir a sarras  
l’ ome qui auoit le brach caupe

340

- Thorwh Signe of the Crois that he towched there  
 Anon was he Mad bothe hol & Fere ;  
 Also there Cristenedest thow kyng Eualach  
 That Alle Oure lawe there gan he Forsak ; 344  
 And so I supposed thow wost hau don here,  
 To Cristendom hau browht kyng Tholomere.  
 And for I suppesid that thow wost don so,  
 In liknesse of Man I gan to hym go, 348  
 And told him there a newe tyding,  
 ' That on the Morwe Sire Eualach the kyng  
 Wolde him don bothe hangen & drawe,  
 And him to bringe Owt of his lif dawe.' 352  
 Thanne whanne thus I hadde hym told  
 Anon his herte gan to wexen ful cold,  
 And he me preide him forto helpe.  
 There thus Of My Self I gan to 3elpe,  
 For I tolde him ' Certainle  
 I Cowde him helpe in Al degre,  
 And Owt of pat Castel Forto gon  
 I him Wolde helpe Riht Anon.' 360  
 Thanne torned I Me In semblaunce of a Grifown  
 Owt of that towr him to helpen A-down,  
 And uppon my bak I Made him Sitten there  
 Til that he Owt of that Cite were ; 364  
 And whanne On My bak I-set was he,  
 I let him falle & to-breste on pecis thre."  
 Thanne Ioseph A3en took pat schrewe Anon Riht,  
 And bond him A3en In Alle Mennes Siht, 368  
 And him so ladde thorwgh Al the Cite  
 That al the peple him Mihte there Se,  
 And seide, " 3e Caytives, know Everichon  
 Here Is 3oure god that 3e beleven  
 vppon."  
 Thanne Axede him Ioseph In that plas  
 In what Manere that he Clepid was.
- pour toucher au signe de la crois.  
 Si vi que tu fesis baptisier seraphe et  
 le roi eualach.  
 Si doutoie ke tu ne fesisses  
 autrestel de tholome.  
 Et pour chou  
 li aportai iou les nouieles en san-  
 blanche d' un home.  
 Si li dis  
 ' ke li rois eualach  
 auoit commande ke il fust l'endemain  
 traienes a keues de cheuaus, et apres  
 fust pendus.  
 Et quant ie li oi chou dit  
 si fu mult esbahis ke il porroit faire.  
 Et ie li dis ' ke se il estoit de grant  
 guerredon vers moi, ie le ieteroie bien  
 de la prison.' Car ie sauoie plus d'en-  
 catement: ke tout chil du monde.  
 Et il me respondi tantost ' que il ne me  
 prameteroit mie son auoir seulement:  
 mais il deuenoit mes hom a tous les  
 iours du monde: ne iamais ne feroit  
 chose qui me pesast, se iou de laiens  
 le pooie ieter.' Lors me muai tout  
 voiant lui en forme d' un grifon, si le  
 fis monter sour moi.  
 Et quant ie l' oi en haut leue:  
 si le laissai chaoir si ke il eut le col  
 pechoie, et .i. des bras."  
 Lors le prist iosephes vne autre fois,  
 si li remist sa chainture entour le col  
 et si l' emenoit par toutes les voies  
 si apiertement ke toutes les gens le  
 veoient,  
 et iosephes disoit au pule  
 " Caitiues gens, de poure extension,  
 wides de sens et de creanche:  
 vees chi la figure des diex ke vous  
 aues aoures tous iours, et par qui vous  
 quidies vous viure sour terre."  
 Apres demanda au dyable  
 ' comment il estoit apieles,'

- Thanne the schrewe Answerid him Ageyn,  
 “Aselabas My name is Clepid In Certain;  
 And, Ioseph, I telle the what is Myn Offis,  
 Men thorwgh false tales to bringen In to vis;  
 And thorwh my fals tydyng  
 Thus bringe I hem to schort Endenge.”  
 And whanne the peple herden Al this Ado  
 On him there wondrede Mani-on tho,  
 To Cristeneng Alle ronnen they Riht faste  
 As longe as that It Myhte laste;  
 And Iosephe was Evere Redy Anon  
 And there hem Baptised Everichon,  
 Thanne Iosephe Coniowred the devel Anon  
 And Owt Of his bondes let him gon,  
 That he Scholde Neuere Noyen Man ne womman  
 That the signe Of the holy Cros hadde vppon.
- Thanne Anon the kyng let the banes Crye  
 Thorwhe Al his lond ful Certainlye,  
 That Al his lond Cristendom Scholde take  
 Only For Iesus Cristes Sake;  
 And alle tho that wolde not Cristened ben,  
 Anon Owt his lond that Scholde fleen,  
 And neuere thedir Inne to Retornen Agein;  
 This was this Comandement Certain.
- And whanne this cry was thus don  
 To Cristeneng wente there Mani On,  
 But Mochel peple zit tho there were  
 That Owt of theke Cite fledden there,  
 For the ne wolden not Chongen here lay,  
 Mochel of that peple thens wente that day.  
 And whanne Ioseph beheld al this,  
 Ful mochel mone he Made I-wis.  
 Thanne spak the devel to Ioseph tho,  
 “Behold what Venyaunce I wil now do,
- et li dyables dist  
 376 ‘qu’ il auoit non aselafac,’  
 et si dist ‘qu’ il auoit baillie  
 d’espandre la paour es gens par les  
 noueles males ke il lor aportoit de  
 fauseté.’  
 380 Quant les gens oirent ches paroles.
- si s’encourut mult grant partie bap-  
 384 tisiert. Et iosephes entra el palais le  
 roi, si les baptisa illuec: quant il l’  
 eut purefié di aue benoite.
- Après laissa le dyable aler, et si le  
 388 coniura ‘ke iamais nus qui eust re-  
 cheu le signe de la creanche n’eust par  
 lui encombrement.
- Lors fu cries li bans le roi  
 392 par le chitei:  
 ‘ke il n’i remansist nus ne nule, qui ne venist  
 el palais oir son commandement.’ Et quant  
 il furent tout venu el palais oir son commande-  
 ment, et el pourpris, si monta iosephes as  
 fenestres, et lor anoncha la parole ihesu crist.  
 Et quant il lor eut mult longement preechiet:  
 396 Si lor fist commander par la bouche le roi ke  
 il s’alaissent tout et toutes baptisiert. Et qui  
 baptisiert ne se uoloit: li rois li donoit boin  
 congie, ke il s’en alast hors de son regne sans  
 reuenir.
- Après cheste parole  
 400 coururent au baptesme mult grant partie de  
 la gent.
- Et asses i ot de cheus si com oirent chest  
 commandement qui disrent, ke  
 404 ‘li voloient miex widier le regne: ke can-  
 gier tel loy et tel creanche com il auoient tous  
 iours tenue.’ Mult i eut grant nombres de  
 cheus et de cheles qui chelui iour rechurent  
 la loy ihesu crist.
- 408

For tho that Cristened wold not hau had  
 Owt At the zates the devel hem lad,  
 Of whom deyden sodeinly Manion  
 As Owt of þe zates they wolden hau gon ;  
 And somme the devel hurte wondir sore,  
 And Owt of here wittes 3it Mani More.  
 Alle the Remnaunt that Asckapen  
     Mihte,  
 Ronnen to Ioseph there Anon Ryhte,  
 There that the Miscreawntes Cristened be.  
 And whanne this Merveille Iosephe sawh he,  
 Thedirward faste wente he Anon—  
 Also Faste he hyede As he myht gon.—  
 And aboven the dede bodyes saw he þere Sitte  
 The devel that Owt of þe Cite Made hem  
     flytte,  
 “A ! thow Cursid gost,” quod Ioseph tho,  
 “Whi hast thow this veniaunce thus do ?  
 And to this ho that Comanded the,  
 Telle me, thow devel, er thow hens fle.”  
 Thanne the devel Answerid him Agein,  
 “Be Cristes Comaundement In Certein.”  
 “Tho lyst Falsly, quod Ioseph tho,  
 “His Comaundement was it Nevere so.”  
 And Ioseph to him ward faste gan gon  
 Him forto han taken & bownden Anon,  
 In his Girdel, as he to-foren was,  
 Forto hau bownden him In that plas,  
 And as Ioseph loked him tho Abowte,  
 In his herte he hadde gret dowte ;  
 An Aungel to-Forn him Sawh he there  
 With a merueillews contenaunce In pis manere,  
 For his vesage As brenneng Fyr it was  
 To him there semeng, neþer more ne las.

Et quant chil s' enpartoient du palais  
 qui rechoiure ne le voloient,  
 ausitost com il auoient passe le daer-  
 raine porte, si chaioient mort.

412

de teus i auoit, et de teles, qui issoient du sens.  
 et de teus i auoit qui estoient feru parmi le  
 cors si ke on ueoit la plaie, et si ne ueoit  
 on mie chelui qui le faisoit. Et l'autre  
 partie qui teus maus n'auoient: si estoient  
 mehaignie ou de bras, ou de quisses, ou  
 de col pechoie, ne ia li baptisie n'eussent  
 mie de mal. Tant en i eut de mors et de mes-  
 haignies: ke la nouiele en ala a iosephe la  
 ou il baptisoit le pule.

416

Et quant il oi chou  
 si courut chele part tous esfres.

420

Et quant il aprocha pres de la porte,  
 si esgarde deuant lui,  
 si voit le dyable ke il auois orains laissie aler,  
 qui tenoit en sa main vne espee toute sanglente,  
 et de si loing com il vit iosephe, si le com-  
 mencla a buchier. “Or, esgarde iosephe  
 comment ie pren la venianche des anemis a  
 ton dieu.”

424

Et iosephes li demanda ‘par qui il  
 faisoit ches meruelles, et qui li auoit  
 commande.’

Et li dyables respondi:

428

ke il le faisoit par le commandement  
 ihesu crist.  
 “Chertes,” dist iosephe, “cuuers,—che  
 ne vous auoie iou pas commande.”

et lors si courut vers lui

432

pour chou ke il le voloit loier.

En chel courre ke il fist,

436

si garde il deuant lui, si voit .i. angele,  
 qui auoit tout le viaire

autresi vermel com vn effondre ardent.  
 et si pie estoient austrestel, et ses mains  
 et sa vesteure estoient autresi noire  
 comme poi.

440



Ful sore abascht was he per-offen tho,  
 That he ne wiste what he myhte do,  
 And wondred what it schold signefie,  
 Th'aungel that loked so vegerowslye.  
 And in this Mene whille of thinkenge  
 Th'aungel with a spere he dide him stinge,  
 In tho to the hipe to the harde bon  
 This Angel him stang there Anon,  
 And there lefte he the spere and þe hed  
 Stille In his hype In thast Sted,  
 "Lo, Iosephe, this is to Signefie  
 For hem thou leftest Oncristeden Sekerlye;  
 Therefore this thy mark Schal be  
 & it Contenuwe schal with the."  
 Thanne th'aungel thens gan to gon,  
 And Ioseph drowgh Oute þe spere schaft anon,  
 But the hed In his hype lefte pere stille,  
 For that was only goddis wille,  
 But it Greved him but litel thing,  
 For it was only Goddis warneng;  
 But the blood Cowde he staunchen In non wise  
 But every day newe it gan forto Reprise,  
 As longe as with-Inne was the hed  
 Thus it bledde In Every sted.  
 But th'aungel bad him non Merveille have,  
 "That God wold hau saved, wile he save,—  
 As in tyme Comeng 3e scholen here  
 In this same storie, and 3e welen lere."  
 Thanne Ioseph walked forth Anon  
 And his Menie with him Everichon;  
 And of his wounde hadde he non gret dolowr,  
 But he was in gret drede of Oure saviour.  
 Thanne here-Offen Merveilled gretly the kyng  
 What that this be In to Signefieng.

Quant iosephes le vit en tel habit, si fu durement esbahis,

444 et mult s' esmeruilla ke teus angeles pooit senefier. Endementiers ke il se meruilloit ensi,

448 et li angeles s' aproche de lui, et lait aler vne lanche ke il tenoit, si l'en fiert parmi la destre cuisse si durement ke li fiers hurta en l'os. Et tout maintenant ke il l'en ot feru, si laissa la lanche chaoir sans metre hors, et si li dist.

452 "Che est li tesmoins de mon pulle, que tu as laissie a baptisier pour rescourre les despiseurs de ma loy.

Chis reprueches te durra a tous les iours de ton eage, et se tu le comperes ailleurs, si ne t'en meruelle mie."

A tant s'entourna li angeles, et iosephes traist hors la lanche tout legierement. ne onques a son auis point de mal ne li fist au traire. Et quant il l'eut traite hors, si vit ke li fiers estoit remes en la plaie.

460 Mais il n'en senti onques mal ne douleur nient plus que se che eust este en songant. Mais de tant s' aperchut il bien, ke li angeles auoit dit voir del reprueche. Car il ne fu onques puis iours, tant com il vesqui, ke il ne clochast de la quisse ou la lanche l'auoit feru. ne onques ne peut la plaie estanchier de sainier. tant com li fiers fu dedens. Et enchore le compara il puis en autre lieu si com li angeles li auoit dit: ke il ne s'en meruellast mie. Et che contera chi auant li contes, quant de conter sera tans et liens. Mais chi se taist ore li contes de la plaie et de la lanche, fors ke tant ke il dist que la lanche emporta iosephes el palais. et si fu de maintes gens esgardee. Ne onques hom qui la veist ne seut a dire de quel fust ele peut estre.

468 Ensi se remonta iosephes el palais, mult esbachis et mult espoentes, non mie de sa plaie. Mais de chou ke il se doutoit ke notre sires ne se fust a lui courechies. Et quant il eut sa plaie bendee: che ne li valut noient. Car pour chou ne laissa ele onques a sainier.

472 Si s'esmeruella mult li rois, et les autres gens en furent mult esbahi

Thanne seide Iosephe to him Anon there,  
 "Of this Merveille 3e not In non Manere,  
 Sire, it is, I telle the now Ryht,  
 The peple to bringe Owt of the develes Miht."  
 Thanne whanne þe peple him so herde speken þere,  
 Ful Ioyful they weren that Cristened were; 480  
 And alle that vncristed weren to.  
 To Cristendom faste gonne they go.  
 Thus Ioseph wrowhte at Orcan Cite,  
 Sekerlych there baptised he gret Meyne, 484  
 And his felawes there weren with hem  
 That they browhten owt of Ierusalem.  
 So that Crist there so faire for him wrowhte  
 That alle the peple of Orcans to Cristendom he  
 browhte, 488  
 And with-Inne thre dayes Everichon.  
 Thus Goddis wille fulfild he Anon,  
 So that left there nethir gret ne smal  
 That to goddis lawe weren torned al. 492  
 And what be the holy wordis that he there  
 spak,  
 And be the holi gost with Owten lak,  
 Mochel peple of the Contre tornede he  
 Goode Men & Cristened Forto be: 496  
 And alle the ymages that In the temples were  
 He dide brenne & to-brast Every where:  
 Al thus wrowhte Ioseph In that Contre  
 In the temples and to the pleiple where-so went  
 he; 500  
 And Into the Contre of Nascien  
 He made hem alle tho Cristene Men.  
 And thanne A3en to sarras Ioseph gan to go,  
 And Nasciens with him tho Cam Also; 504

Et il lor dist

'ke il n'en fuissent ia esbahi. Car  
 che auoit il eu, pour chou ke il uoloit  
 le pule mescreant rescourre des mains  
 au dyable, qui il estoient.'

Quant les gens oient cheste nouiele,  
 si furent mult lie chil qui estoient  
 baptisie.

Et chil qui enchoie n'auoient baptisme re-  
 cheu: coururent maintenant a iosephe, et li  
 requerroient tout le baptesme pour le paour  
 du dyable qui si malement auoit les autres  
 conrees. Ensi recheuoient espesement la  
 creanche ihesu crist.

Si fu iosephes en la chite d'orcaus  
 trois iours, soi quart de compaignons,  
 ke entre lui et ioseph son pere orent  
 amene de iherusalem.

Si fist tant notres sires par lor mains: ke il  
 orent dedens le tierch iour baptesme tous  
 chiaus et toutes cheles qui en la chite estoient.  
 ne onques ni remest ne petit ne grant: ke il ne  
 traisissent a la loy ihesu crist.

par les uraies paroles ke il lor disoient,  
 et par les grans virtus ke dieus faisoit  
 pour aus. Et li autre qui aloient bap-  
 tisant par le pais environ: exploitiere-  
 rent tant que toute la terre si com li  
 regnes contenoit: fu amenee a la sainte  
 nouiele loy.

et furent arses et depechies les ymages,

par tous les temples et par tous les  
 lieux ou eles pooient estre trouees.

Et ioseph refist tant enchois ke il s'  
 en departesissent, ke il conuerti a le  
 creanche crestiene toute la terre nas-  
 cien.

Après s' en reuint a sarras

For Ioiful In herte was he thanne,  
 For he Converted there Manie A manne  
 And fulfilled goddis Comandement,  
 The wheche was holy his Entent. 508

Thanne Ioseph of his feleschepe pere ches ful sone,  
 And bisschope hem Ordred there Anone,  
 And sente hem Abowte Into Eche Contre  
 Goddis lawe forto prechen ful openle. 512

Somme of hem dwelde In Nasciens lond  
 And somme In Mordrayns As I vndirstond,  
 Whiche was a lord of gret Seignourie  
 And Mochel peple hadde In his baillye ; 516

So that Ioseph ches Owt thre & thrytty,  
 And Sixtene with him left pleynty.  
 The wheche xxxij bischopes gan he to Make  
 In forme lik As god him Ordre Gan take ; 520

And Also the xvj that with him were  
 Bisschopes he Made anon Riht there ;  
 And Al Abowtes the Contre they wente  
 Only to fulfillen goddis Entente. 524

And whanne Alle the Contre was Cristened  
 abowte  
 And in Euery Cite A bisschope with-Owten  
 dowte,

And deliuered hem from the develis chaunce  
 And hem fullich browhte Into Goddis Creawnce, 528  
 Be supportacion Of these goode Men

Kyng Mordrayns And Of Sire Nascien,  
 Thens wente thanne Iosephe Ryht Anon,  
 And his Meyne with him gan to gon 532

To seken where these holy Ermytes lyen,  
 And Of here good lyvenge forto Aspien,  
 Where-Offen they preiden Oure lord of grace  
 Therto forto haven bothe lif and spase, 536

mult lies de che qu'il li sambloit

ke bien auoit faite la besoigne nostre signour,  
 et si i uint nasciens ensamble o lui. Et quant  
 il furent venu, et iosephes oi lor nouieles, si en  
 eut mult grant ioie.  
 et si eslut vne partie de ses compaignons :  
 si lor dona l'ordene et la hauteche  
 de prouoire.

Après en establi vne partie a enuoier  
 en le terre nascien, et l'autre remanroit  
 en la terre le roi mordain, si ke il en  
 aroit .j. en chascune chite.

Ensi les eslut iosephe

et departi, tant que il ne remest en sa com-  
 pagnie ke seulement .xvj.  
 Et xxxij. en enuoia par les deus terres. Mais  
 anchois ke il se departissent de lui : lor dona  
 le don d'eueske, si com nostre sires li auoit  
 done. Si ke il furent xxxij. eueske.  
 et li .xvj. qui auoec lui remesent, re-  
 churent tout, ordene de prouoire.

Et quant la terre fu toute ramenee a  
 la sainte creanche :

et li pastour furent establi par chascune  
 chite :

si se pensa iosephe ke il ne laisseroit mie  
 la riche chite de sarra sans cor-saint.  
 Lors si vint par le conseil de la boine

roine sarraquite :

pour aler querre les cors des deus sains/  
 hermites la u ele li dist ke il gisoient.  
 Et quant il vint la, entre lui et sa  
 compaignie,  
 si prie nostre signour, par la soie mise-  
 ricorde,

And that here Names he Mihte knowe  
 Er he thens paste Ony throwe.  
 Thanne fonde he there A lytel lyveret  
 Where-Inne that these names weren set ;  
 And the Merite; that god gan for hem do  
 In that litel leveret he fond Ryht tho.  
 The Ferste liueret thus gan it sein,  
 ' Here lith Salustes In certein  
 Wheche that was Goddis trewe Seriawnt,  
 Of whom the lif Of him Makeþ semblawnt  
 That xxxvi wynter hermyt hadde he be,  
 And that neuere worldly viaunde sawh he  
 That Euere was mad with mannis hond.'—  
 Thus this liueret doth vs to vndirstond—  
 ' But Erbes & Rotes that In Erthe were ;  
 Thus lyved he xxxvi ful 3ere.'

And furthermore I-wreten þere was  
 ' Here lith Ermonies In this plas ;'  
 And thus his lif gan for to telle,  
 ' That xxx wynter & viij Monthes snelle  
 Sethen that ferst Ermyt becam he'—  
 As In this liueret here mown 3e se—  
 ' That Neuere Othir clothing he hadde  
 But swich as ferst to his Ermitage he ladde,  
 Nethir In hosinge, nethir I schon,  
 Ne non Othir thing On him to doon.  
 Othir viaunde hadde he non verament,  
 But Everiday swich As God him Sente ;'—  
 And of Tasse he was born ;  
 The toper In bedlem, pat I Rehersed befor.

And whanne Iosephe gan this to vndirstonde,  
 Vppe hem took he with his honde  
 And bar hem Into the Cite of Sarras,  
 Where-offen Many a man Glad þere was.

ke il li daignast demoustrer les nons  
 d' aus, et les merites. Et quant il  
 eut faite s' orison, si le desfouï,  
 et si trouua en chascune fosse vn liuret,  
 540 ou la vie del boin home estoit escrite,  
 et li nons de lui el commencement.

Et si disoit li premiers liures.

544 " Chi gist salustes  
 li loiaus sergans ihesu crist."  
 et sa vie deuisoit  
 ke il auoit .xxxvij. ans

548 gouste de nule terriene viande  
 qui par main de nul mortel home ne  
 de nule mortele feme li eust este apor-  
 tee.

552 Et en l'autre liuret auoit escrit,  
 " Chi gist hermoines,"  
 et si disoit sa vie

556 ' ke il auoit este xxix. ans et .v. mois  
 en hermitage

560 ke onques ne fu descauchies ne des-  
 poillies. ne puis que si premier soller  
 li falirent, ne caucha d'autres. Ne il  
 ne vesti puis de reube ke la soie pre-  
 meraine fu vsee. Se ensi non com  
 nostre sires li enuoioit.

564 et si disoit enchore sa vie. ' ke il es-  
 toit de tarsenes:  
 et salustes estoit de la chite de beth-  
 leem.

568 Ensi counut iosephes la vie et les  
 nons des beneois cors sains.

Si les emporta en sarras. Si remest  
 sains salustes en sarras.

Thanne Nascien preide Ioseph tho  
 That with him to Orbery wolde he Go,  
 And that On Of hem that he myhte have,—  
 Holy hermoine th'ermit he gan to Crave,—  
 Where that worthily his Body beried he,  
 And a Ryall Chirche Mad there be ;  
 And In Sarras Cite ful Certainly  
 He let Reren a Chirche ful solempnely,  
 And In eche of these Chirches two  
 Twelfe prestes he dide there do,  
 For the bisschope Of nethir plase there  
 Mihte not Suffisen, so moche peple were.  
 The Ermyt At Sarras the Eldest they gonne  
 Calle,  
 And the 3ongest at Orbery thus seiden thei  
 Alle.  
 Thus thanne Ioseph worsched there  
 Bothe Cite3 with holy bodyes in fere,  
 Where as they grete Myracles do  
 Everi day dureng 3it hidirto.

et nasciens si pria iosephe  
 572  
 qu'il li otriast .s'. hermoine.  
 Et il li otria : si l' en fist nasciens porter en  
 orberike. Et quant il fu la : si fist metre le  
 cors en mult riche uaissiel, et si li fonda riche  
 eglise et honorable.  
 Et a saint saluste fu vne eglise establee autresi  
 de mult grant rikeche et de grant biaute, en  
 la chite de sarras.  
 Et si furent establi en chascune de ches deus  
 eglises  
 .xij. prouoire pour faire le saint seruiche : et  
 pour consillier la pule desous l'eueske.  
 Car li eueskes ne pooit mie souffire a  
 si grant pule consillier tous seus Car  
 les gens estoient enchoire trop noueles.  
 Et li eueskes qui fu establis en sarras  
 si fu apieles ' anatistes.' Et chil d'or-  
 berike fu apieles ' iuuenaus.'  
 584  
 Ensi honera iosephes li boins eures  
 les .ij. chites des deus haus cors sains.  
 Car li glorieus flex dieu. i fait et fera  
 iusk'en la fin du monde grans virtus  
 et grans miracles pour l'amour d'aus.  
 588

## CHAPTER XVII.

How Joseph shows Mordreins (Evalach) and Nasciens (Seraphe) the Ark and the holy things in it (p. 210).

On seeing the Holy Grail, Nasciens is filled with joy (p. 211); tells them how a vision of his youth is now fulfilled (p. 211), and then lifts up the 'plateyne' over the dish, for which he is struck blind (p. 212). Mordreins asks Nasciens what he saw, but can only get a vague answer (p. 213). An angel appears with the lance whose head is in Joseph's thigh, and draws out the head by putting the lance to it (p. 214). With the blood from the wound he restores Nasciens's sight (p. 215); tells him that when the lance drops blood, the secrets of the *Sank Ryal*, or *Seint Graal*, shall be known (pp. 215-16), and predicts that the last of Nasciens's line shall be the only man thereafter wounded by the lance, and who shall see the wonders of the Holy Grail (p. 216). Mordreins asks Joseph to interpret his dream of the Three Trees [Chapter vii. p. 58], and Joseph does so (p. 217-221). The ugly-barked tree is Christ, the other two the Father and the Holy Ghost; the two people that left the others were Adam and Eve; those who hewed the branches were the Jews who crucified Christ (p. 218). Also of the Descent into Hell, the Ascension, the Trinity (p. 219), and their names, *Former*, *Saviour*, *Cleanser* (p. 220); and of the Immaculate Conception and Birth of Christ (p. 221). Joseph orders Mordreins to burn the image of the woman that he has secretly lain with (p. 222). Mordreins shows the hidden chamber where he kept it, and then burns it (p. 223). Joseph departs from Sarras, and 207 Saracens with him (p. 224). His last charge to the king (p. 225).

THUS the Contre Of Sarras & Nascien  
Weren Clene becomen Cristene men.

Thanne seide the kyng and Nasciens tho  
'That with Ioseph thanne wolde they go  
To seen where that they made here preiere,'  
Thus seiden the king & Nascien there.  
Anon thanne Ioseph with-Owten lettenge  
To the Arch hem browhte, & made non tarienge,  
And schewede there to the kyng  
In the Arch there ful precious thing:  
And there the king beheld In that plas  
The vestements that Ioseph Sacred with was  
Bisschop of Cristes Owne hond;  
And Also the Chayere he Say there stond,

- 1\* En tel maniere com vous aues oi, fu  
li regnesde sarras conquis et gaaignies  
2\* au seruiche del glorieus ihesu crist.  
Après dist li rois a iosephe, entre lui  
et nascien,  
'ke il voloient veoir quel saintuaire  
il portoient, et en quel lieu il faisoient  
lor orisons.'  
4 Et iosephes  
les mena a l' arche:  
et si moustra a eus deus, et a la roine,  
sans plus,  
8 chou qui dedens estoit.  
Et quant il virent  
les vestemens es quels ihesu cris auoit  
iosephe sacre, si les prisierent mult,  
12 et plus asses la kaiere en quoi il auoit  
sis,

Whiche Chaier he preisede wondirly faste,  
 And there-offen he seide thanne atte last  
 'That It was of Alle the Ryalest Sittyng than  
 That Evere Ordeyned was for Erthly man.' 16

Thanne Ioseph schewed hem the holy disch Anon  
 Where-Inne that Sank Ryal was I-don ;  
 And whanne that Nasciens loked ther vppon,  
 Ful passeng gret Ioye hadde [he] Anon,  
 And seide 'Of Alle the sihtes pat Euere 3it he

say,  
 Liked him neuere non so moche In-to pat  
 day ;'

Ne neure so Ioyful was he of siht  
 As that tyme was Nasciens, I the plyht.  
 Now hadde he holy his Entent ;  
 That he desired to sen, was pere present.

"Now wot I wel that fulfild it is in me,  
 Sire, A thing that I now schal tellen the : 28

For whanne I was A 3ong Sqwyer,  
 An gret hert I chasede wilde wher ;  
 Whanne I hadde lost the Noyse of myn howndes,  
 And Also Alle my men with-Inne fewe stowndes, 32  
 Thanne In gret thowht there I stod ;  
 And there was non man that with me bod,

Ne Abowhtes me non Man Saw I tho  
 That Ony word I myhte speken vnto.  
 And as thus I In this thowht was,  
 To me a vois Cam In that plas,  
 'Seraphe ! merveille thow not so,

For 3it thi thowht ne may comen the to  
 Tyl thow mo Merveilles schalt se with-al,  
 And Also thing that is Clepid seint Graal.'  
 And therefore now wot I ful well  
 That this [is] Seint Graal Everidel ;

et disent  
 ke ch' estoit li plus biaux sieges et li  
 plus riches :  
 dont il eussent onques mais oi parler.

Mais quant il virent la sainte escuele,  
 si dist nasciens, 'ke tout chou qu' il  
 auoit veu, estoit noiens a veir encontre  
 chel saint vaissiel. Et quant il eut  
 mult bien esgardee par de-hors, comme  
 chil qui de grignour cuer i gardoit, et  
 de plus parfonde entention ke li autre,  
 sil' apiela par .i. non qui onques puis ne  
 li chai. Et si dist au roiet a iosephe, qu'  
 il n' auoit onques mais en sa vi veu nule  
 rien terriene : qui en aucune maniere  
 ne li desgraast. Mais ore voit il chou  
 qu' il auoit tous iours desire. Car  
 chou ke il veoit, li plaisoit et graoit sour  
 toutes choses ke il eust onques veues.

"Ore voi iou bien," dist il, "que tout  
 mi pense sunt acompli.

Car ie cheuauchois, quant i' estoie es-  
 cuiers, par vne grant forest,

si auint ke ie oi perdu tous mes com-  
 paignons et mes chiens, apres .i. mult  
 grant chierf ke ie cacheois. Et quant ie  
 oi d' aus tous pierdu, et l'oïret leveoir,  
 si auint chose ke ie chai en .i. mult  
 grant pense.

36 Endementiers ke ie pensoies si durement,  
 si oi ie ne sai qui parler. Mais ie ne vi  
 onques nului. Et ne-pour-quant tant  
 entend iou bien que chele vois me dist.  
 "Seraphe : que vas tu pensant : pour  
 noient i penses.

40 Car iamais a nul iour chest pense en  
 quoi tu i es entres, n' accompliras  
 deuant ichele eure ke les meruelles  
 du graal te serront descouertes."

Et pour chou sai iou bien,  
 ke ch' est li graus.

Now know I wel that my pensifnesse  
Is fulfilled with Alle Goodnesse."

3it thowht More Sire Nasciens than,  
And that tyme wrowhte As non wis man,  
And there lefte he vp the plateyne Anon  
That vppon this glorious vessel was don ;  
And whanne with-Inne he gan to looke,  
He him withdrowh, & for drede he  
qwooke.

And thanne the kyng Axede him Anon,  
" Sire Nascien, what hau 3e at the Arch don ? "  
" Sire," quod he there Anon Ryht tho,  
" He is a fool that don wele as I have do,—  
To knowen the Secrees of his Saviour,  
Him forto Greven In ony Owre."  
" Why" quod thanne kyng Mordreins tho,  
" Haven 3e now Iesu Crist I-Greved so ? "  
" Be my feyth, Sire," quod Sire Nasciens,  
" I knowe wel I have offendid 3it Goddis  
presens,

For that I have sein so moche be Owtraye  
That non Erthly Man ne Owhte to have saye."

Thanne Axede the kyng Ioseph Anon  
How that this Cawse Mihte Gon ;  
And thanne Answerid Nasciens Agein,  
" Come thens Ioseph now In Certain,  
Beholde it Not, I preie now to the,  
That semblawnce that was schewed to Me,  
Where-thorwgh that I have now lost my sight  
Be the Ordenaunce of God Almyht,  
Whiche that I schal neuere Recoveren A3en  
Til the spere-hed Owt of thin hype be clen,  
Where-with the Aungel At Orcanz Cite  
With that Spere there smot the."

Car tout mi pense

sont acompli, puis ke ie voi chou qui  
en toutes choses me plaist et m' agree."  
Et quant il eut ensi parle :

48 si ne li fu pasasses chouqu' il auoit veu.  
Anchois se traist auant, et sousleua  
vne platine  
dont liglorieus vaissiaus estoit couuers.

Et quant il eut garde dedens,  
si se traist arriere, et commencha durement a  
tranler, comme se il fust pourpris de fieures  
par tout le cors, si s' assist. Et quant il fu assis,  
52 si senti ke il ni veoit goutte. et lors si fu mult  
durement esbahis.  
Et li rois, quant il le vit asseoir et tranbler,  
si s' esmeruella mult, et li demanda  
" quel chose che pooit estre qu' il auoit veue."

Lors li respondi nasciens. " Chertes,  
sire, tant vous puis iou bien dire,  
56 ke chil est mult caitis et faus  
qui tant encherke les priuetes de son  
signour,  
ke il en conquere son courouch et sa haine."  
" Coument," dist li rois : " pour quoi chose  
aues vous chou dit.

60 Aues chose veue par quoi vous cremes  
auoir conquise la haine notre signour."  
" Par foit," dist nasciens,  
" ie sai de uoir, ke il s' est a moi  
courrechies,

pour chou ke i' ai veu par mon outrage :  
chou ke nus hom morteus ne deust  
64 esgarder."

Quant li rois oi che, si fu mult esbahis,  
et demanda a iosephe :  
que che pooit estre.

Et lors dist nasciens :

68 " ke est che, iosephe :  
vieux tu garder : tant te di iou bien,  
ke se tu i gardes,

tu ni gariras iamais du fier de la lanche  
qui te remest en la cuisse a orcaus : la  
72 u li angeles noirs te feri. Et pour le  
grant outrage ke ie ai fait, ai iou la  
grant clarte des iex perdue, ne iamais  
ne la recouerrai. Iusc' a ichele eure  
ke li fers te sera ostes de la cuisse par  
chelui meisme qui li embati."

76



Thanne Ioseph tho him heeld ful stille,  
Al holy to fulfillen tho Goddis wille.

Thanne Anon Gan kyng Mordreyns  
There faste Enqweren Of Sire Nasciens  
'What Manere of thing that he had Seye,  
Hym it to schewen he preide Openlye.  
Quod Nasciens, "I haue sein so moche thing  
That pere-Offen to tellen it is non Endyng,  
Ne non tonge kan It now discrie,  
I sey to the, Sire Kyng, Certainlie.  
I have sein," quod tho sire Nasciens,  
"Of Alle Manere of wykkednesse the defens ;  
I have Sein the begynneng,  
Of Alle wittes the Fowndyng,  
I have sein the begynneng of Religeown  
And Of Alle Bowntes, bothe Al & som,  
And the poyntes of Alle Gentrye,  
And a Merveil Of alle Merveilles Certainlye."

Aftir this word thanne Anon  
They weren Abaschet thanne Everichon.  
The kyng of him thanne Enqwered there  
'How his siht was lost, And In what Manere.'  
And Sire Nasciens Answerid him Agein,  
"I wot Neuere, Sire, for Certain  
But for that I lokede on þat swete thing  
That but fewe owhten to don lyvyng,  
The wheche a merueille of alle Merveilles  
is ;

Sire king, I the Seye with-owten Mys."'  
Thanne Enqwered [he] Of Nasciens Ageyn  
What that Merveille scholde ben pley n ;  
"Sire," quod Nasciens, "thow gest non other  
Of Me,  
Siker, Sire, An Also In Certeinte,

Lors se tint iosephes tous cois,

et li rois commencha

80 mult a encherkier,  
'ke se il li pooit dire nule chose de  
che ke il auoit veu,  
ke il li desist.'

Et nasciens li dist

84 'ke il l'en descouuerroit tant  
com nule morteus langhe l'en pooit  
descourir, ne ne deuoit.'

"L'ai," dist il, "veu

88 la commenchaille des grans hardemens,  
L'ocoison des grans proueches.  
l'enquerrement des grans sauoirs.  
le fondement des grans felounies.  
La demoustranche des grans meruelles.

92 La fin des bontes  
et des gentilleches vraies.

La meruelle de toutes les autres mer-  
uelles."

Après chest mot

96 furent tout esbahi de ches meruelles  
qu'il ont ensi deuisees,  
et le rois li demanda  
'se il disoit voir ke il eust la clarte  
des iex pierdue.'

Et nasciens respondi

100 'ke il ne vauoit mie qu'il ne l'eust  
perdue par chel couuent qu'il n'eust  
ueu chele grant meruelle et esgardee.'

104 Lors li commencha li rois mult dure-  
ment a enquerre derechief  
quele chele meruelle pooit estre. et ke  
il en aucune maniere l'en fesist cher-  
tain.

Et il li respondi 'ke pour noient l'en-  
querroit si. Car en nule guise porroit  
il sauoir autre chertainetei.

For Erthly tonge Is there non On lyve  
That Cowde tho Merveilles wel discryve."

And whanne thus to-fore the Arch hadde pei ben,  
Ioseph In gret thowht was, as they myhten sen ; 112  
And thus sone A vois there gan to Crye  
That Al the peple it herde Sekerlye,—  
With in that Arch the vois it was  
That thus there Sownede In that plas,— 116  
" My grete veniaunce & my gret discipline,  
With my strengthe to 3ow it schal propine."

And thus sone as this vois was gon,  
An Aungel Owt Of the Arch pere isswed Anon, 120  
And Al In wit I-Clothed was he,  
In A ful fayr Robe Certainle ;  
And In his hond he heeld that lawnce pere  
Where-with that Iosep was smeten Er. 124  
That lawnce, In sihte of Kyng and  
qwene,

The Awngel to Ioseph it bar bedene,  
And there put it Into the same plase  
There As to Fore tymes I-hurt he wase. 128  
And whanne the Awngel drow owt þe lawnce  
Agein,

The hed thanne folwede In Certain ;  
And the Awngel took A boist with Oynement  
Anon,

And to that wownde gan he gon, 132  
And it Anoynt ful Softely  
With that Oynement ful tendirly ;  
And thanne the hed on the lawnce he putte A3ein,  
Where-from Ran down blood ful Clen ; 136  
Wheche blood the Awngel In the boist  
putte,  
And there-Inne ful worthily he it schytte,

Fors tant seulement ke il auoi veu  
chou ke par nule mortel langue  
ne porroit estre esclarchie.'  
De cheste chose se meruellierent mult tout  
chil qui l'oïrent,  
et iosephes s'estut deuant l'arche, tout pensis,  
sans dire mot, et pensa mult durement.  
Endementiers ke il pensoit ensi : a tant es  
vous ke vne vois s'escria dedens l'arche mult  
hautement, et si dist, oians tous

" Apres ma grant venianche, ma grant  
medicine; et apres ma foursenerie  
mon apaïement."

Et tantost comme chele vois eut ensi  
parle.  
si vint vns anges hors de l'arche  
et fu tous vestus de blanche reube, et  
si tint en la senestre main vne blanche  
boïste.

Et quant il fu hors de l'arche, si prist en sa  
main destre la lanche  
dont iosephes auoit este ferus en la cuisse, ke  
iosephes meismes auoit aportee d'orcaus et si  
l'auoit apoïe au mur qui estoit deuant l'arche.  
Ichele lanche prist li anges, si ke li rois le  
vit apertement, et la roïne, et tout chil qui  
laiens estoient.

Et quant il l'eut prise, si virent tout que il  
vint tout droit a iosephe,  
et ke il le feri de la lanche desferee en ichel  
lieu meisme 128  
ou il l'auoit feru a l'autre fois quant li fiers  
i remest.

Et quant il eut traite a lui la lanche,

si virent tout ke li fiers s'en estoit hors venus  
auoec la lanche.

Et li anges prist la boïste ke il  
portoït en la senestre main,

si l'asist a terre,

et mist desus le fier de la lanche,

si en commenchièrent a kair grosses gouttes  
de sanc,

et si couloient en la boïste qui estoit desous,  
tant ke ele en fu toute plaine. Cheste  
meruelle virent apertement tout chil qui  
laiens estoient. Si furent forment esbahi du  
sanc qui couloit ius du fier a grosses gouttes.

- And with the same blood Anoynted Iosephs  
wounde  
And Sire Nasciens Eyen, In that stownde. 140  
Thus sone as Cleer his Eyen were  
As Ewere Ony tyme weren they Ere.  
Thanne Axede Nasciens to Ioseph In  
hye  
' What that lawnce Mihte Signefye.' 144  
Thanne Ioseph him Answerid Ageyn,  
" It signefieth, Nasciens, In Certain  
Of the grete merveilles that scholen befall  
Openly to 3owre Syhtës Alle; 148  
For sweche merveilles as 3e scholen sen,  
And sweche Merveilles as to 3ow schol schewed ben,  
To Cristes verray knyhtes discouered schal be,  
Whanne that tyme Cometh this scholen 3e se; 152  
For Erthly knyhtes hevenly scholen been,  
That with 3owre Eyen this scholen 3e seen,  
Of wheche schal Neuere Man tellen þe Cer-  
teinte  
Tyl it be fallen In Eche degre. 156  
And 3if thow wilt here-Offen haven som knowyng,  
Tak kepe of this lawnce atte begynneng,  
And whanne this lawnce gynneth to blede  
Dropes Of Blood In Ony stede, 160  
Thanne Aftir Sone scholen 3e sen there  
Of the Merveilles that I Rehersed 3owe Ere;  
And Aftir that Merveille Is Agon,  
Blood on the lawnce Schole 3e neuere sen  
non;  
Thanne Scholen 3e sen of diuers Aventure  
Riht Merveillous, I the Ensure,  
Be the significacioun Of this lawnce,  
That Al the Contre schal ben In doltawnce; 168
- Et li angeles prist la boiste en sa main, et  
vint a iosephe, si laua et oinst toute la plaie  
del sanc qui en la boiste estoit coules del fier  
de la lance.  
Apres vint a nascien, et si li laua les iex de  
chelui sanc meisme.  
Et si tost com li les eut laues, si vit  
ausi cler com il auoit onques plus cler veu.  
Et li angeles redist a iosephe. "regarde:"  
Et iosephes regarde, si vit ke sa plaie estoit  
toute garie si ke il n' i paroît ke seulement  
li lieus ou ele auoit este.  
Lors ala li angeles auant, si reprist la lance  
et si dist a iosephe  
" Ses tu ke cheste lance senefie."  
Et iosephes respondi. " Naie, sire."  
Et li angeles li dist. " Che est li commen-  
chemens  
des mes merueilleuses auentures qui auoient  
en la terre ou diex a pourpose qu'il te menra.  
Illuec auenront les grans meruelles, et les  
grans proueches i seront demoustrees, et lors  
seront les vraies cheualeries descouertes.  
Lors se departiront \* li faus de la compaignie  
as vrais. [\* MS. departirent.]  
Car les cheualeriesterrienes deuenront  
chelestiaus.  
Ne nus ne sera ia asenes de ches  
auentures, ne chertains. du termine ou  
eles auenront,  
deuant icelui terme ke eles deueront  
auenir  
Mais au tans ke eles deueront com-  
menchier,  
auenra que cheste lance rendra sanc  
tout autresi com tu as veu. ke ele l'a  
orendroit rendu.  
Ne iamais des-ore-en-auant  
nule goutte de sanc n' en kerra, deuant  
ichele eure que les auentures deueront  
auenir, ensi com tu as oi.  
Et lors commenceront a auenir  
les meruelles par toute la terre  
ou cheste lance sera.  
Et seront si grans et si espoentables  
ke toutes gens en seront esbahies.

And thanne scholen 3e haven know-  
leching  
Of Sank Ryal, & Many An Othir  
thinge.

For the Secretis of Seint Graal,  
That Somme men it Clepin sanc Ryal,  
There may non dedlych Man there Se  
But I alone, As I telle the ;  
For so Mochel Of Bownte it is,  
And there-Inne so mochel worthynes,  
That it is likyng wondirly wel,  
And to the world schal ben Every del,  
As thike that is ful Of Bownte  
And of prowesses ful gret plente ;  
For he moste ben ful of Charite  
Of Religiown & also of Chastite  
That wit the lawnce Smetyn schal be  
As thow me here Sye to-Fore the,  
And that schal there Neuere Man be non  
But the Kyng, I telle it the Alon ;  
For he Schal be the laste Man  
That there-with schal be smeten than,  
Ryht In A wondir-ful Manere,  
As Afterward 3e scholen here ;  
But a Merveillous lawnce it schal be  
Where-with he schal be smeten, as i telle the.

For these Merveilles schal no Man se  
But he be Ful of Alle Bownte,  
Wheche schal ben the laste man  
That Evere of this ligne schal be than.  
And lik as to Nasciens ferst published was,  
So schal he be the laste In Ony plas  
That the Merveilles of the Sank Rial schal se ;  
Thus be þe Crwcified kyng it is certefied Me,

Et toutes ches meruelles si n' auenront  
fors ke seulement par la counissanche  
d'el saint graal et de chest lanche. Car li  
desiriers sera si grans, entre les boins qui a chel  
tans seront, que il en prendront a soustenir  
les angoisseus fais des terrienes cheualeries.  
pour cunnoistre les meruelles du saint graal et  
de la lanche. Et lors seroit establies les mer-  
ueilleuses auentures as queles li vrai hardi  
abandoneront lor cors, et par chou seront  
conneu chil qui les proueches aront en aus.  
Ne Iamais, che saches tu, les meruelles  
dedens le graal ne seront veues par nul mortel  
home, ke par vn tout seul.

Et chil sera plains de toutes icheles  
bontes ke cors ne cuers d'ome puet  
auoir, ne ne doit.

Car il sera boins a dieu et tres boins  
au siecle. Au siecle sera tres boins,  
comme chil ke sera de toutes pro-  
ueches et de toutes bontes plains, et de  
tous hardemens. Et apres sera boins  
a dieu. Car il sera plains de karite,  
et de grant relegion, et si sera sou-  
urainnetes de toute chastee.  
Et de chestel lanche dont tu as esteferus ;

ne seras iamis ferus ke vns seus hom  
Et chil sera rois, et descendera de ton  
lignaige,  
si serra li daerrains des boins

Chil en sera ferus  
parmi les cuisses ambedeus. ne ia  
n' en garira iusque a tant que les  
meruelles del graalserontdescouertes  
a chelui qui sera plains de toutes les  
bontes ke tu m' as oi nomer.

Et chil qui de toutes ches bontes sera  
plains, et qui cheste meruelle uerra,

si serra li daerrains hom del lignage  
nascien.

Et tout ausi com nasciens a este li  
premiers hom qui les meruelles du  
graal a veues: autresi sera chil li  
daerrains qui les verra.

Car che dist li urais crucefis.

‘Therefore bothe begynneng And Endeng  
Of My Merveilles they scholen haven know-  
leching,  
And on hem to my veniaunce shal I Caste,  
That they two scholen knowen Me Atte laste, 204  
And Of My strok Me witnesse to bere  
That I to the herte wasse stonge with A spere,  
Thorw wheche strok & opere þe fals Iewes  
certeinli  
On the Crois Me Slowen, hangeng On hy.’ 208  
& knowe thow wel, Ioseph, with-owten dowl-  
aunce,  
That as longe as thow hast born this lawnce,  
So long scholen the Merveillez duren to th’ende  
Into that londe where I schal the sende.” 212  
Thanne the Aungel torned Azen Anon ;  
But Abasched weren they Everichon,  
For they ne hadden not non Cler knowlichege  
Sauf Only of Nasciens Certifienge. 216  
Thanne Ioseph Rekened tho riht Anon  
How longe seth þe lawnce was In him don,  
So that it was xii dayes fully  
That the lawnce hadde he born Certainly. 220  
Than Anon wente kyng Mordreyns,  
And to his paleys ladde all Cristiens,  
Sauf Only thre that leften Of that hep,  
The wheche Abyde there with Joseph.  
Thanne clepid the kyng Joseph anon  
Or Ony Fote Furtherere wolde he gon,  
‘That of theke A-visiowns he wolde him  
Schewe  
That In his chambre he saw Al on Rewe,  
The Nyht to-Fore I wente to Bataille  
That thing it was that Me Gan so to saille,

‘Au premier home du precieus lignaige,  
et au daerrain,  
ai iou deuise a demoustrer mes mer-  
uelles.’ Et si dist enchore apres.  
‘Sour le premier et sour le daerrain de mes  
menistres nouuiaus qui sont enoint et sacre a  
mon plaisir, espanderai iou la venianche de  
la lanche auentureuse.  
pour chou ke ie voel qui il doi me  
soient loial tesmoing

ke, par le caup de la lanche,

fu en la crois m’amours encherkie et  
esprouuee o les felons juis.’  
Et si saches tu bien, Iosephe, ke autrestant  
de iours com tu as porte le fier de la lanche en  
ta cuisse : autrestant d’ans durront les meruel-  
leuses auentures en la terre ou diex te doit  
mener et conduire, pour ton lignaige ramanoir.  
Des-ore-mais est il bien tans ke tu t’en ailles.  
Car tu as tant demoure en chest pais ke tu i  
as fait grant partie de la besoigne et de la  
volente ton creatour.”

A tant s’entourna li angeles.

Et chil ki ches paroles auoient escoutees  
furent mult esbahi des meruelles qu’ il auoit  
dites. Et de nascien fu grans la ioie, qui  
auoit recouree sa veue. Car il en auoient  
tout en mult grant paour.

Et iosephes commencha a conter  
combien il auoit porte le fier de la lanche en  
sa cuisse.

Si trouua par droit nombre ke il auoit porte  
.xxii. ans entiers.

A tant se departirent de laiens,

si enmena li rois en son palais tous les cres-  
tiens ebreus.  
fors seulement trois

qui remesent pour l’arche garder.

Et quant il furent el palais : si apiela li rois  
iosephe, et si li dist,

‘ke il chiertefiaist lui et nasciens de la  
vision

qu’ il auoit veue en son palais

la nuit deuant che ke il meust pour  
aler en l’ost.’

Neuertheles 3it wot I of som what how it  
ferde,

But I wolde that Nascien of 3owre mowth it  
herde.'

Thanne of these Merveilles Ioseph gan telle,  
Afor Mordreyns and Nasciens he gan to  
spelle,—

"Sire king! ferst In thi Chombre there pou  
Sye

Thre Trees that weren wondirly hye,  
Alle iij of on gretnesse, And of on lengthe,  
And of on heythe, & of on strengthe;  
And thiike that hadde the Fowle bark  
vppon,

That signefied verray Goddis sone;  
The tothere tweyne Signefied, I tellet the,  
The Fadir And the hologicost In Trenite;  
And the peple that vndir the Tre was,  
The begynneng of þe world it was;  
The tweyne that partid from hem thanne  
Was Adam & Eve the ferste Manne,  
That to helle wenten down Ryht  
After here deth, I the plyht,  
And Alle the Remnawnt þat fillen In tho:  
So dyden they Tyl God on the Cros was do.

And tho that the brawnches gonnen forto  
hewe,

It weren the Fals Iewes vppon A rewe,  
That persched bothe his hondes & Feet,  
And non hol stiche On him they leet.  
And whanne the Tre Fyl A-down,  
Alle the Bark there lefte In virown;  
The body that was the Bark with-Inne,  
In-to þe dich it fil, and nold not blynnne,

"Et ne-pourquant iosephe," dist il,  
"ie sai ke vne partie en senefie.

mais ie voel ke nasciens le sache par  
votre bouche meisme."

Lors commencha iosephes a parler, et  
si dist,

"rois, tu veis en mi ton palais

trois arbres, et si fu en cheste plache  
chi endroit,  
chil troi arbre estoient d' un gros,  
et d' un haut, et d' une samblanche, fors  
i-tant seulement ke chil del milieu estoit cou-  
uers d' une escorche mult laide et mult noire.  
Chil a la noire escorche estoit la sene-  
fianche del fil dieu: ch' est des ihesu  
crist. qui se couuri en terre de laide  
char mortel.

Et li autre doi senefient

le pere et le saint esperit.

et les manieres des gens qui estoient desous  
la pere, si senefient le commencement du  
monde. Car en chel tans n' estoit mie enchore  
la trinites conneue. Li doi qui se departirent  
de la compaignie des autres et salirent en la  
fosse.

Che fu li premiers hom et la premiere  
feme  
qui alerent en infer  
tantost qu' il furent mort.

et li autre les sieurent tout. Car il ne fu  
onques puis nus, tant eust bien fait en sa  
vie, qui n'en alast en infer tantost que l' ame  
li departoit du cors: tant ke vint a chele eure  
ke li flex dieu souffri mort.

Et les gens qui remesent, et qui depe-  
choient l' arbre, et parchoient en quatre  
lieus en la tige,

senefie les iuis, qui au fil dieu pierchi-  
erent les pies et les mains des cleus, et  
le coste d' une lanche, par quoi sa mors  
fu apercheue. Si com li anges me  
disoit orains oiant vous.

Apres vint, li arbres si chai: si ke  
toute la laide escorche remest illuec  
en .j. monchiel.

et chou dedens  
se lancha iuske dedens la fosse

Where alle the peple fil In be-fore,  
 And Elles hadden Al the peple be lore ;  
 And whanne A while there hadde he been,  
 Owt of that diche he Cam A3en,  
 And Into his bark A3en tornede he sone,  
 For wel he wiste what was to done ;  
 And so Cler be-Cam that Tre withal  
 As Evere dyde ony berylle Othir Cristal.

Of Alle this thing the Signefiawnce  
 I schal 3ow declaren with-Owten veriaunce ;—  
 Whanne the holigost from the Body was gon,  
 The Body In the Sepulcre was leid Anon ;  
 As A thing that ded tho was,  
 So lay the Body in that plas ;  
 And therwhiles was the Sowle In helle  
 The Fendes bost al forto felle ;  
 And his beloved thanne Everichon  
 Owt thens with him he browhte Anon ;  
 And thanne whanne thus hadde he I-do,  
 Into the Sepulcre the spirit gan go,  
 Al so Clere And Al so Bryht  
 As Evere the Godhede was In Syht.

And the peple that heng vppon the brawnche  
 Signefied the sowles where-offen he wolde not  
 stawnche,

But hem forth Browhte Euerichon,  
 And Of his welbeloved he left non On ;  
 And the leues of that Tre don Signefie  
 The Membres of God, I sey the Certeynlye.

And be these thre trees Vndirstonde thow  
 wel

The blessid Trenite Everidel,—  
 Fadir & Sone & holy gost,  
 iij. persones, & but On god Of Mihtes Most.

ou tovtes les gens estoient salies devant.

260

Et quant il i eut .j. peu este,

si se lancha hors. et si en traist mult,  
 grant parties des gens qui estoient dedens.  
 Et apres reuint en son lieu, et reuesti  
 la laide escorche ke il auoit laissie.

264

Mais quant il eut uestue, ele ne fu mie autres-  
 tele com ele auoit deuant este. Anchois mua  
 toute, et fu a chent doubles plus bieles et plus  
 cleres ke cristaus.

De cheste chose vous dirai iou bien la  
 senefianche.

268

Quant li fiex dieu ot rendue l' ame en la  
 crois,  
 si fu li cors mis el sepulchre,  
 comme chose qui estoit mortuus. Et de cheste  
 chose peut bien mes peres porter loial tes-  
 moing. car il le coucha el sepulchre a ses. deus  
 mains.

272

Et quant li cors fu ensi enseuelis: li  
 esperis en ala maintenant en infer.

276

Et si en traist tous chiaus et toutes  
 cheles qui son seruiche auoient fait en  
 terre puis le commencement du monde.  
 Et quant il fu reuenus d' infer,

il reprist son cors.

Mais il canga. Car il laissa toute mor-  
 talite,

280

si reuint celestiaus.

Che ke vous veistes, ke les gens pre-  
 noient les rains d' el arbre, et les  
 fuelles, si en decaupoient, vne partie  
 en ardoient: che senefie les membres  
 ihesu crist. Che sont li loial ministre:  
 dont li .iiij. sont ochis, li autre ars en  
 fu. li autre tue de pierres, pour le non de  
 lui essauchier, et acroistre sa creanche.

284

Ensi poes entendre par les .iiij. arbres,

288

la trinite,

les .iiij. persones en vne deite.

But on Godhed & but on deyete Signefien tho persones thre ;	292	
So Is On god I thre porsones, And but on deyete In tho wones ;		et la seuele deite en trois persones, d'un
Ne nethir Of hem More thanne othere Is, Nethir strengere ne feblere with-Owten Mys."	296	grant, et d' une poissanche : nel' une menour : nel' autregrignour."
" Joseph," seyde thanne the kyng Anon, " These vndirstonde Ich wel Everichon ; But now Riht fain wolde I wete of the What þe Signifiaunce of theke thre wordis mown be."	300	" Par foi." dist li rois " tout chou ai iou mult bien entendu. Mais des letres, me faites chertain, ke les vnes disoient. ' Chist forme,' et les autres disoient. ' Chist purefie,' "
" Ful gladly Sire," quod Joseph tho, " Theke thre wordis I schal the undo ;— The Ferste that " Formere " wreten Is there Betokeneth the Fadir In this Manere, For he Formed Ferst Alle thing From begynneng Into the Endyng. And, For the persone of the sone Into Erthe Alyhte To saven Mankende thorowgh his Owne Mihte, There-fore to þe sone belongeth the savacion of Man, Thus Redely is it, As I the tellen Can ; And for the Cause that it is so, He Calleth him " Saviour " with-owten Mo.	304	" Chou," fait iosephes, " est asses entendable chose. Chil qui forme est li peres. Car che dist l' es- criptoure, ke li peres cria toutes choses de noient. Et pour chou dist la letre ke li peres fourma toutes choses. Car el commenche- ment del monde n' estoit pas la counissance del fil venu auant. Ne li premiers pules n'en seut rien, et pour chou apartint la formanche de toutes creatures a la persone du pere. Et pour chou ke la persone du fil vint en terre
And, for the holigost discendid Adown At pentecost to the disciples In virown, For to Clensen, And forto Maken Clene, And hem Forto Enflawmen Al bedene,— And, for alle pvrifiments be-longen to þe holi- gost, Therefore as " Clensere " it signefiet, As it nedis Most. Now the lettrure of these persones thre, I haue declared, As 3e Mown se,	308	rachater home, pour chou apartint li sauuemens d'ome a la persone du fil.
	312	
	316	Et pour chou ke li sains esperis vint en terre au iour de la pentecouste pour monder et pour espurgier les cuers des disciples. Et non mie tant seulement ichelui iour. mais a mains autres iours, et en mains autres lieux. Pour chou apartient li purefiemens des cors et des corages a la persone du saint esperit.
	320	Ore aues oies les proprietes des .iiij. per- sones



That but On deyete And On pvsauce  
Hauen they thre with-Owten variaunce.”

“ Now vndirstonde I this Riht wel,  
From gynneng to Endeng Everidel ;  
But of More,” quod the kyng,  
‘ Thow most don me vndirstonding ;  
What that chambre doth signefie  
That with Min Eyen I saw so verralie,  
That I wende Neuere to-forn theke day  
Into Swich An hows non Man ne entren May.”  
“ A ! Sire,” quod Ioseph thanne Anon,  
“ pat wele I declaren Er I hens gon ;  
For that I wolde with Al my myht  
In stedfast beleve to bringen the ryht.  
Thike Child that In the Chambre was,  
And fo-forn the Isswede In that plas  
With-Owten Ony wal oper dore brekyng,  
Thus it is to thin & to oure Alther vndirstonding ;—  
It signefieth only Goddis Sone  
That In the Maydeins wombe dide wone,  
Where as he In alihte, & Owt he cam  
Be his Owne Miht as God & Man ;  
And lik as he owt of pat Chambre isswed to  
fore þe,

So dide he owt of the virgenite,  
And neuere hire Maidenhot was put Away,  
Neither to-forn ne After, As I the say.”

“ Thanne telle me, Ioseph,” quod the kyng tho,  
“ What was that child that Into þe Chambre,  
entred so ?”

“ Sire kyng, that Child was the holigost,  
On God of Mihtes Most,  
That Into the chambre Entred thanne  
In the savacioun of Alle kynde of Manne.

There-fore sendeth the to Sein be Me  
That highe lord God pat is In Maieste,

qui n'ont ke vne seule poissanche et  
vne seule deite.”

“ Mult nous aues bien fais chertains

324 de toutes ches choses,”

fait li rois: “se tant auies fait

ke nous seussiens la verite

del enfant

328 ke ie vi entrer en ma chambre,

dont ie ne quidoie

ke nule riens viuans peust sauoir  
l'entree.”

“ Enchore voi ie bien,” dist iosephes,

332 “ke vous n'estes mie parfaiz en  
creanche. Car ch'est vne chose ke  
vous deussies sauoir tout par vous, et  
entendre. Ie le vous dirai.

Chil enfes qui entra en votre chambre,

336 et issi hors,

sans l'uis ourir ne maumetre, /

senefie le fil dieu,

340 qui el cors de la virgene

entra, et issi,

344

sans son puechelage maumetre.”

“ Or me dites donques,” fait li rois,  
“ qui li enfes fu. Car la senefianche  
ai iou bien entendue. Et cheste parole  
meisme me dist vne vois. Apres chou  
que ie l'oi veu.”

348

A cheste chose respondre, commencha iosephes a penser. et quant il eut vn peu pense, si respondi au roi. “Rois, or enten qui fu chil qui en samblanche d'enfant entra en la chambre, et issi. Che fu li esperis notre signour, de la qui bouche cheste parole issi. ‘ Nule chose n'est couverte qui ne soit des-couverte.’

352

Et pour chou ke vous ne tiegnies cheste chose a menchoinge : pour chou vous mande il par moi,

‘ That thow schost Anon putten Away  
 Thike fals simylitude þat thow hast kept Mani day,  
 And that thow do hem brennen Anon Riht 357  
 Openly In Al the peplis siht ;  
 That semblawnce that so longe þou hast had In  
 kepinge,

Thow Schalt it don brenne Ouer Alle thinge.’ 360  
 Where thow hast don fowl dedly Synne,  
 In tho pointes that thow hast Trespaced Inne,  
 The holigost wele þat it be declared Openly,  
 Thi Falsnesse And thin fowle foly, 364  
 That Alle the world it Mowen knowe  
 Of thi meyne, bothe hyghe and lowe.”

This Semblaunce that I have spoken of here,  
 Lesteneth to Me, and 3e Mown lere ; 368  
 What Manner of semblaunce that worschepe he,  
 3e scholen Mown bothe heren and se.

He hadde don him Mad A fair ymage  
 In forme Of a woman of high parage, 372  
 And A fairere ymage ne Mihte non ben  
 Of tre ne ston I-Mad, As men Mihten sen,  
 And with hire the king lay Euery oper nyht,  
 And thereto In Ryal Robes sche was diht, 376  
 And In al so Riche & worthi Aray  
 As ony man Cowde devyne oper say ;  
 And a chambre for hire he let Ordeyne,  
 The most Merveillous that men herd of  
 seyne,

That non Man Cowde knowen the openinge  
 Nethir th’entre ne Owt-Goynge.

Thanne Anon Clepid he forth Sire  
 Nascien  
 And his qwene to-Foren him to Comen  
 then,

And seide ‘ that he wolde hem Alle Schewe  
 His fals leveng, with-Inne A threwe,

ke tost ales oster  
 la desloial samblanche ke vous aues  
 tout iours gardeel el sousterrin de chele  
 chambre meisme,  
 et se vous ne l’ostes, et vous ne la ietes,  
 voians tous et toutes.

li esperis notre signour me commanda  
 que ie desceuvre  
 la meruelle grant pour quoi vous li  
 aues tant tenue.

et lors si porres aperchevoir que nule  
 chose n’ est si reposite k’ele ne seut  
 seue.”  
 Chele samblanche

si estoit vne ymage de fust,  
 372 a meruelle de grant biaute, en guise  
 d’une feme.

Et si estoit vestue de si riches reubes com li  
 rois les pooit trouuer plus riches et plus  
 precieuses. A chele ymage gisoit li rois car-  
 nelment. et de si grant amour l’auoit amee  
 li rois bien .xv. ans ke nus hom ne peust  
 auoir grignour amour a nule feme mortel.  
 Ne nus hom, tant fust priues de lui, n’auoit  
 onques seu chest conseil.  
 anchois i auoit fait li rois faire .i. huis,

380 si sutil  
 ke il ne quidoit mie ke nus hom mor-  
 teus le peust aperchevoir, tant i seust  
 esgarder.

Et quant iosephes eut ensi parle a lui.  
 Si en fu li rois mult esbahis. et dist  
 ‘ ke voirement ne pooit nule riens estre  
 couuerte ne chelee en terre a dame  
 dieu.’ tout maintenant apiela nasciens  
 son serourge, et la roine,

384 et si dist ‘ qu’il lor mousteroit  
 la grant desloiaute

That so longe he hadde kept And lad.'

Anon his Meyne he Comanded, & bad,  
'A gret Feer Forto Maken Anon  
In his paleys, Amongis hem Echon ;'  
And whanne þat feer was brennen briht,  
Anon he Comaunded hem Owt of his Siht  
And Owt of the Paleys Forto gon,  
Alle his Meyne Everichon,  
So that In his Compene ne left not there  
But Ioseph, & Nasciens, & his qweene in pere.

Thanne the kyng ladde hem forth Anon  
To a sotyl hows was mad of Marbre ston,  
And Alle of divers Colowres it was,  
Ful seteli I-wrowht In that plas,  
And the Schettyng was Mad so previly  
That non Man Miht it knowen Apertly,  
With a sotil barre with-Inne I-wrowht,  
That non man th'entre ne knewe  
nowht.

And whanne the kyng it Opene scholde,  
A sotyl Ernen keye In his hond gan holde,  
The wheche the Iointours he gan vnschitte,  
So wel of that For-knew he itte.  
And thus thei Entreden Everichon  
There that ymage was Riht Anon,  
Where that disloyalte & synne he hadde I-do  
With that ymage þat In the hows was so.

And that ymage Took he there Anon  
Ryht

And Into that Fyr he let it to ben dyht,  
And alle the Riche Robes Also  
That vppon thihe ymage weren I-do,  
Evene thus dide he In alle mennes Siht  
Thihe Ymage to don brennen ful briht.

qu'il auoit si lougement menee.'

388 Lors commanda  
a faire .i. mult grant fu,  
ens en mi lieu du palais,  
et quant il fu bien espris,  
392 si commanda sa maisnie qu'il alais-  
sent tout hors,

si ke il ne remest en sa compaignie  
396 ke iosephe et ioseph et nascien et la  
roine.  
Lors les mena li rois  
a l'uis qui el mur estoit seeles de pierre  
marbrine,  
et tous li mur estoit de diuerses  
400 coulours tains.

Chil huis estoit si soutieument fremes,  
ke, si tost com il clooit, si chaoit par  
dedens vns engiens de fier en guise de  
bare,  
par quoi li hius estoit si fermement  
apoies, ke tous iours i peust on bouter,  
404 ne ia ne se meust. anchois le couuenist  
pechoier que on i entrast.

Et quant li rois le uoloit ouurir, si  
auoit vne clauele de fier a meruelles  
teuene. et si tost com il le boutoit par  
entre les iointures des coulours par qui  
l'entree de la clauele estoit plus des-  
408 aparcheuans: tantost caoit vns engiens  
de keure en samblanche d'un mail  
sour la bare el chief derriere. et tan-  
tost sousleuoit li chies deuant, et saloit  
hors du croket ou la bare tenoit, et  
en cheste maniere entroit ens li rois  
412 quant il uoloit aler a l'ymage pour  
faire sa desloiaute et son pechie.  
Quant il orent moustre la grant sou-  
tilleche del huis,

si les mena en la chambre, et quant  
il vint el sousterrin: si prist il meismes  
l'ymage,  
416 et si l'aporta el fu ardant voiant aus  
tous. Et quant ele fu toute arse,  
et la reube ke ele auoit vestue, et li  
fust dedens.

“ O,” quod the kyng, “ goode lord God, moche is þi Miht,		Si dist li rois ‘ke mult estoit de grant pooir notre sire,
That me Sendest grace nowe In thi Siht My fals levenge forto Forsake, And Only to thi servise me take !”	420	qui chest corage li auoit enuoiet. Car il ne quidoit mie ke iamis ses cuers en peust estre ostes par nule paine.
And there alle his Synne he forsook, And Onlyche to goddis servise him took.	424	Après counut il meismes son pechie, si ke tout l’ oient,
Thanne merveilled Alle that Meyne What theke semblawnce myht be, For there-offen herden they Neuere spoken be-fore		si s’ en meruellierent mult durement.
Of non Man that Evere ȝit was I-bore.	428	Car il n’ auoient onques mais de tel pechie oi parler. de la grant mescreanche.
Alle this was thorwgh Iosephe’s techinge, Him self and Al his Rem In good lif to bringe Thorwgh the Comandement of Oure lord ; Thus was the semblaunce brend at on word.	432	Ensi destourna iosephes, par le plaisir notre signour : le roi et sa terre et amena a la sainte loy ihesu crist.
And whanne Ioseph hadde Alle this I-do, And thike ymage dide brenne þere Also, And al the land browht In good beleve,— From Sarras ward he gan to meve, And took his leve at kyng and knyht, At Naciens, and Of that qweene so briht.	436	Et quant vint le iour apres qu’ il ot fait ardoir l’ ymage,  si s’ enparti de sarras. et prist congie au roi, et a nascien, et a la roine.
Thanne the kyng, the qwene, & Sire Nascien, Cowndied Ioseph A gret weye then, And Alle that weren In his Compene Forth with Ioseph thei gonnen hem Gye, Wheche that A gret Meine it was That to Iosephe Seiden In thike plas, ‘ That ȝif Ioseph wolde In here Compenie go, From him departen they wolde they neuere mo.’	440	Et il conuoierent mult longement, et lui et sa compaignie. Et quant il se departirent, si eut entr’ aus mult grant angoisse de suspirs, et mult grant espandement de larmes. Et quant les gens seurent ke il s’ en aloient ; si s’ en alerent apres mult grant partie, et disrent ‘ke se iosephes les voloit acompaignier, il ne partiroyent iamais de lui.’ Et il les retint tous
And Ioseph Resceived hem Everichon That In his Compene gonnen to gon, So As be nombre it was I-Rekened to me Two hundred & Sevene of theke Meyne.	448	tant ke il furent par conte .ij. chens et .vij.

And so of the kyng his leve there he took		Si prist congie,
And Alle the Compenie that he not forsook,	452	
& Charged þe kyng 'holi chirche to sosteyne		et lor pria mult de sainte eglise es-
And Neuere to his fals levenge to tornen Ageyne,		sauchier a lor pooirs,
More-Ouer to kepen Cristes lawes,		et de bien tenir la loy ihesu crist. A
My techeng, And þerto Alle my sawes.'	456	tant s' enparti d' aus, et chil retour-
Thus departed the kyng and they tho		nerent
With wepinges, syghenges & Manion mo,		mult pensieu, et mult ploureux,
For hem thowghte forloren they were		comme chil qui il sambloit ke tout
Whanne Iosephe departed from hem there,	460	eussent perdu
As 3e scholen heren here Aftirward		puis ke iosephes s' en aloit.
What happes & Chaunes befillen hem hard.		
And whanne that Ioseph forth wente,		
Into what Contre he ne wiste veramente,	464	
But As be Goddis Comandement		
He it Fulfilledede tho verayment.		

## CHAPTER XVIII.

Of Mordreins (or Evalach). How he had a wonderful dream, which sorely troubled him, to the distress of his queen (p. 227), viz.: 'that he was holding his Court in Sarras, and as he sat at meat a thunderbolt knocked the first morsel out of his mouth, and his crown off his head (p. 228); that a wind carries him away to a place where a lion brings him food, which a lioness carries off, till he hits her with his fist (p. 228); that he finds his crown, but with splendid stones in it; that an eagle carries his nephew, Nasciens's son, to a strange region, where the people kneel to him (p. 229); and then a river flows out of his belly, and divides into nine streams (p. 229), of which the ninth is troublous and foul at its rise, clear in the middle, and glorious at the end (p. 230); and that a man from heaven washes in a lake, and in three of the streams that separated from the ninth' (p. 230). Saracinte, sad at Mordreins's trouble, goes to her brother Nasciens (or Seraphe), (p. 231), and begs him to ask Mordreins a boon, that he will tell his dream (p. 231); Nasciens goes to the king, and asks him (p. 232), and Mordreins tells him, and says that it came for Mordreins's ingratitude to Nasciens (p. 232-3). To have the dream interpreted, they go to the Church that Joseph established, and hear service, (p. 234-5), but none of the pastors can interpret it (p. 236). They return to the palace, and feel and hear and see wonderful shakings, noises, and lightnings (p. 236); then a horn sounds, and a voice proclaims *the beginning of dreade* (p. 237). Mordreins and Nasciens fall swooning on their bed, and Mordreins is borne away by the Holy Ghost (p. 238).

Now goth forth Ioseph & his Compene  
 Be Goddis Comandment Certainlye,  
 But Alle here Iornes devisen I ne kan,—  
 It were to moche for Ony On Man—  
 Neithir here herebegage, ne here vyaunde;  
 But nothing hem lakked, I vndirstonde.

Now from Ioseph A while let vs twynne,  
 And of kyng Mordreins we Moste be-gynne,  
 And of the Compenie that Is in Sarras Cite  
 That Ioseph there left of his Meyne.

Ore s'en va iosephes et sa compaignie,  
 par le plaisir et le commandement  
 nostre signeur.

Mais de toutes lor iournees, ne de  
 toutes lor auentures,

4

ne de chascun lieu ou il herbergierent,  
 ne parlera pas li contes chi endroit,

anchois tourne la droite voie de  
 l'estoire

8

sour le roi mordains,

et sour sa compaignie qui sont remes  
 en la chite de sarras.

Thus begynneth this storie forto telle  
What Aventure king Mordreins Aftir be-  
felle.

In bedde as he lay vppon A Nyht,  
In his slepe was there wondirly afryht,  
And there A gret dreame Cam him vppon,  
As after scholen 3e heren Everichon.  
In this wonderful dreame riht longe he lay  
Til that it was ny liht of the day,  
And with his Eyen So sore he wepte,  
And Evere he lay & faste Slepte,  
In Sighenges and In Storbelings sore,  
Al Evere thus he ferdë More & More ;  
So that þe qwene, that by him lay,  
To hire herte it was a ful gret fray ;  
But Sche myhte not Enqweren for non thing  
Of him what Amownted this Metyng,  
For sche dorste not A3ens his wille  
Hym there-Offen freyne for good ne ylle ;  
For he was bothe feers & Crwel,  
Therefore sche ne dorst him A3en neuere a del.  
Thus Abod the kyng In this trowble Owt  
riht  
Til it was passed middes of the nyht ;  
And thanne In a softe Slerepe fil he,  
For werinesse of travaille he hadde Inne be,—  
And thus In dremeng thowhte he,  
'That he was In Sarras, pat faire Cite,  
And there-In his Cowrt that was so Riche  
And so worthi, that non was liche.  
To that Cowrt him thowghte comen there  
Manye lordis & ladyes Of gret powere  
That weren Arayed & Rialy dyht,—  
So Ryal Saw he Neuere In his siht ;

Chi endroit dist li contes,

12

ke la nuit ke li rois fu couchies en son  
lit,  
si chai en vne mult grant pensee dont  
il fu tant forment pensis que il n' estoit  
nus ki peuist de lui parole traire.

16

En cel pense demoura mult longement,  
en tel maniere dont vous aues oi.

et si plouroit des iex,

20

et souspiroit del cuer,

ke la roine qui de les lui gisoit

24

en estoit tout esbahie.

Mais ele ne li pooit tant enquerre  
ke il l' en vausist nule riens enseigner.

Ne ele ne l' en osoit enforchier contre  
sa volente.

Car il li auoit este mult fiers et mult  
cruels,  
si doutoit mult son mautalent et son  
coursus.  
Ensi fu li rois en dolour et en messaise  
de pense

32

tant ke bien pot estre mienuis.

Et lors si auint chose qu' il s' endormi  
pour le lassete del pense qui li auoit  
greue.

36

Et sientra en i mult grant perilleusson-  
ge. Car illi estoit auis en son dormant  
' ke il tenoit en la chite de sarras vne  
court mult riche et mult houneree.

A chele court venoient

40

tout li chivaler et toutes les dames de  
la contree. et quant il estoit issus hors  
d' un mult riche moustier ke il n' auoit  
onques mais veu.

And to Mete Seten they Alle,  
 As to kyng, lordes, & ladyes, don befalle.  
 Him thowhte At his mete pere that he sat.  
 His mowht he opened A morsel puttyng In  
     pere-at,—  
 Him thowghte A thondir blast gan gon,  
 That Morsel owt his hand it smot Anon,  
 An the Crowne that was vppon his hed  
 To the Erthe it Caste In that sted;  
 And whanne he stowpede the Crowne to take,  
 A boistous wynd there gan to wake;  
 Hym thowghte he was born Into A straunge  
     place  
 A fer wey thennes, & pere was a long space.  
 And ȝit him thowhte there wel More,  
 That A liown & A lioness to him Comen  
     thore,  
 Everi day the lyown mete to hire browghte  
 And the lionesse Away it Cawhte,  
 Sauf scarsly half his lyvenge  
 That the liown dide him bringe.  
 And Attē laste him thowghte Agein  
 That non lengere he wolde it soffren in ser-  
     tein;  
 And with his fist smot so the lyonesse  
 That sche dide him no More distresse.  
     Thanne him thowghte his Crowne he fond;  
 And vp he took it pere In his hond  
 And set it Aȝen vppon his hed;  
 Thus thowghte him there In that sted.  
 But it was Chonged thanne wondirly,  
 The stones of that Crowne Certainly;  
 For the stones weren so preciowse to his eye,  
 That neuere non So precious stones he sye.

Si entroit en son palais, et s'aseoit au  
 mangier si richement et si bel  
 44 com il est drois et coustume de roi.  
 Ensi com il estoit a son mangier,  
 et il prenoit le premier morsel pour  
 metre en sa bouche:  
 si descendoit vns effondres del chiel,  
 et si li faisoit voler son morsel hors  
 48 de sa main  
 et sa couroune chaoir ius de son chief  
 a la terre.  
 Et quant il uoloit releuer sa couroune qui a  
 terre gisoit, et il le voloit remetre en sa teste:  
 52 si le prenoit vns grans estourbillons  
 de vent,  
 et si l'enportoit en .i. estrange lieu  
 mult loing.  
 Enchellieu demouroit mult longement,  
 che li estoit auis,  
 et si uenoit a lui chascun iour vns  
 lions et vns leus.  
 56 Li lions li aportoit toutes les boines  
 viandes et toutes les riches du monde,  
 et li leus l'en toloit  
 tant ke il ne l'en remanoit ke seulement  
 sa soustenanche a mult grant pouerte.  
 60 En la fin, quant il veoit ke chil leus  
 le reuboit en tel maniere. si se pensa  
 ke il ne li soufferoit plus, anchois se  
 combateroit a lui.  
 Tant fist ke il se combati .i. iour, et  
 ke il le venqui a mult grant paine.  
 64 Ensi s'enfui li leus c'onques puis  
 point de sa viande ne li toli.  
 Apres li estoit auis  
 ke il tenoit sa couroune,  
 et quant il le voloit metre en son chief  
 68 si le trouoit toute cangie.  
 ke ele estoit de la plus clere pierre, et  
 de la plus biele  
 72 ke nus hom, au sien quidier, eust  
 onques veue.



And whanne on his hed it was set Agein,  
 Thanne Cam his Nevew, Nasciens sone,  
 Certain;  
 Him thowhte that An Egle him ther bar  
 Ryht Fer with-Inne the Se thar,  
 Ful fer Into a stravnge contre  
 His Nevew him thoughte pere bar he,  
 And there the Egle lefte him a-down  
 Ryht fer Into a strawnge Regiown.  
 And whanne he was there set In pat plase,  
 The peple that In the Contre wase  
 To him alle they knelid a down  
 In that plase Abowtes In-virown;  
 And whanne thus alle they hadden don,  
 To him so Enclyned Everichon,  
 And gret Ioie of him they made,  
 And of him weren they wondir glade.  
 Thanne thoughte him that veraillye  
 That he Sawgh with his bodilich Eye  
 A gret Flood Owt of his body Gon;  
 Of wheche flood becomen there Nyne Anon,  
 Where-Offen the viij Reveres were  
 Of on clernesse, of on depthe & bred him  
 powghte pere;  
 But the laste flood that there was,  
 Most deppest, Most Trowblest, semed I that  
 plas  
 The water was as fowl As Ony chanel,  
 Riht hydows Therto & ful stordy Ech del,  
 Thus Evene ferd it Atte the begynneng;  
 But In the Middis was thanne Anothir  
 thing,  
 For the water Also Cler was there  
 As ony preciouise stones Owghere,

Et quant il l' auoit mise en sa teste  
 arriere,  
 si veoit il vn sien neueu, qui estoit  
 fiex nascien son serourge,  
 ke vns grans oisiaus en samblanche  
 d' aigle prenoit, et si l' enportoit voiant  
 ses iex outre la mer  
 en vne mult estrange terre.  
 Illuec le metoit l' aigle ius.  
 Et quant il estoit a terre,  
 si venoient toutes les gens du pais,  
 si l' enclinoient,  
 et venoient tout et toutes environ lui.  
 Et quant il li auoient tout encline,  
 et grant ioie faite.  
 Si veoit  
 ke vns grans lac li saloit hors del uentre.  
 et de chil lac si naissoient .ix. flun  
 mult biel et mult grant,  
 dont li .viij. estoient aukes d' un grant  
 et d' une parfondeche.  
 Mais chil qui estoit tous daarrains  
 estoit de le et de parfont plus grant ke  
 tout li autre ensamble. et si estoit tant  
 roides et tant bruians que il n' estoit  
 nule riens qui le peust souffrir.  
 Chil fluns estoit si tourbles  
 el commencement, et si espes comme  
 boe,  
 et el milieu  
 estoit si clers et si nes  
 comme pierre precieuse.

Not-with-standing it was boystows & scharpe As here to-Foren 3e herden Me Carpe ;	104	Et si roides et si bruians com vous aues oi.
And 3it In the Ende was it in A-nothir Manere, 3if 3e welen lestene 3e scholen here ;—		Enchore estoit il en la fin d' autre maniere.
For it was More Cleer An hundred fold Thanne here to-fore 3e hau herd me told,	108	Car il estoit a chent doubles plus clers et plus biaux ke il n' estoit au milieu.
And More Fairere thanne In the Middel it was, And as swete to drinken In ony plas,— And so delicious it was to drinke		et si dous estoit a boire
That More delicious Cowde non Man thenke ;	112	ke nus ne s' en pooit sooler. et enchore estoit il a tout chou si soues courans: ke nule noise ne'n issoit, ne nus escrois, anchois estoit si soues ses cours et si paisieules ke a chas- cun qui le veist samblast bien qu' il ne meust.
In wheche Ende the Cowrs was so softe pat there-offen was non Noise on lofte. 3it more him thowghte pat he Sawgh tho A Fair Man that From the heveun gan go,	116	Apres si gardoit, si veoit .i. home venir de uers le chiel
And as he lokede, him thowghte, An hy In his hondis he Sawgh the verray Crucyfi ; And to a lake he Gan to Gon, His hondes & Feet he weesch there-Inne Anon ;	120	qui portoit le tesmoing del vrai cru- cefi. et quant il estoit venu au lac : si lauoit dedens ses pies et ses mains,
And thre of the floodis wheche pat were Departid from the Nynthe there ; Into Alle thre he Entrede, wete pou wel, Hondes, feet, and body he weesch Eche del."	124	et en chascun des .viii. fluns autresi. Et quant il estoit venus au nuefisme, si entroit tous dedens, et si lauoit ses pies, et ses mains, et tout son cors.
This Avicioun & this dremenge Sawgh the kyng In his Slepinge, Wheche that lasted Ny to the day, Lik As this Storye vs now doth say.	128	Cheste songe et cheste auision vit li rois en son dormant, et tant longement dura ke il fu mult pres du iour.
Thanne A-wook this kyng Anon, And Remembred him of these viciouns Echon, Where-offen Abasched ful sore he was Of that wonderful A merveillous Cas.	132	A tant s' esuilla li rois, mult esbahis et mult trespenses de chele meruelle ke il auoit veue.
And the qweene that beheeld his fare, In hire herte hadde sche ful gret Care How sche Myhte Owght knowen of the lif Why that hire lord was so thanne pensyf.	136	Et la roine qui bien l' auoit veu pen- sieu et courechie toute nuit, si fu mult espoentee. et ne seut coument ele peust exploitier vers lui tant k' ele seust son pense.

Anon As sche myhte parceyven the day, Vppe sche Ros, And to hire brother took the way Sore wepinge & sore Syghenge, With gret sorwe & lawmentinge,—		Et tout maintenant que ele peut le iour aperchevoir: si se leua. Et quant ele fu uestue et aparillie,
And so Cam to Nasciens hire brotheris bed, And down be him sat In thike sted. Anon Ryht vppe this Nasciens Rawghte, His Soster there In his armes he Cowghte, And hire A-Freynded with Al his herte 'Why that sche hadde So manye peynes smerte.'	140	si ala tantost au lit nascien son frere, mult souspirant et plourant durement.
Thanne tolde sche him of hire lord the kyng That Al Niht hadde ben In sweche Morneng, And the Cause for why sche ne wiste, "Therefore, dere brothir, as I the tryste, Lest he myhte falle In som dispeireng, Now, swete dere brothir, for Ony thing That 3e wolden of him Enqwere For what Cawse he hadde Al his fere, And for Iesus love hevene kyng, For whom we hauen taken Cristeneng, That 3e wolden streyht to him gon, And a boone Axen Of hym pere Anon, 'That he wolde graunten 3ow 3owre Askynge What so Ewere it be of Alle thing,' And whanne pat he hath graunted to 3ow pat boonè	144	Et quant nasciens le vit plourer, si fu mult esbahis. Car il l' amoit mult coreument, si le prist entre ses bras, et si li demanda mult hastieusement pour quoi ele plouroit si.
Thanne that 3e wolde Axen him ful sone 'Why that he Ferde So that Nyht, & why In his sleepe he was so afryht ;' For I ne desire so sore non thing As there Offen to haven som knoweng."	148	Et la roine s' asist de iouste lui, et si li conta l' auenture de son signour, des larmes et des souspirs ke il auoit la nuit ietes. " biaux dous frere," dist ele, " pour chou criem iou qu' il ne soit cheus en mauuais pense.
Thanne Ros him vppe this Nasciens Anon And to the kynges chambre gan to gon ;	152	Et ie vous pri et requier,
	156	pour l' amor del haut signour a la qui creanche vous vous estes dounes. ke vous ales a lui, et si li demandes vn don.
	160	Et quant il vous creante sour sa creanche a douner le don.
	164	Si li demandes ke il vous die a quoi il pense a nuit si longement. Car ch' est la riens el monde ke ie plus volentiers sauroie. Lors se leua nasciens si s' en ala tout droit au roi.
	168	

And be that tyme he comen thedir was,  
 The kyng was Resen in that plas ;  
 And Nasciens him grette pere Anon riht  
 And seide, "Sire! as thow art bothe kyng  
     & knyht,  
 One bone, sire kyng, pat thow grawnte me  
 With-Owten lettynge Owthir Adversite."  
 Thanne þe king Answerid him Agein,  
 "Dere brothere, 3e knowen wel In Certein,  
 That nothing wheche Is In Myn bandown  
 That Al Redy schal been at 3owre peticiown."  
 And whanne Naciens vndirstood al this,  
 That be his CreawNSE he wolde not Mis,  
 But fulfillen his bone Al hol & pleyn,  
 Thanne to him thus seide he In Certein  
 No more for his boone wolde he Crave,  
 But knowliching of his pensifnesse to have ;  
 Why Al that Nyht he ferde tho so,  
 This wolde I wete Er that I go.  
 And whanne the kyng herde him thus seye,  
 Thanne wiste hewelhisqweenegan him be-wreye, 188  
 So that Anon Ryht to Sire Nasciens  
 He tolde his trowblynge with-owten Offens,  
 And told him clene his Aviciowun  
 And of his Nevew Al & som ;  
 "But 3it neuertheles not for than  
 I ne have not 3ow told how it began,—  
 For of this 3ifte that 3e hau Axed me,  
 Riht ful vntrewe to 3ow have I be ;  
 For I swor to 3ow with-Inne þe viij day  
 Whanne 3e token for me that iornay,  
 I scholde 3ow so worthily qwiten Ageyn  
 That al 3oure baronage scholde it knowen  
     Certein.

Et quant il vint la,  
 si estoit ia li rois leues,  
  
 et il le salua,  
 172 et si li demanda et requist  
 ke il li dounast vn don.  
 Et li rois respondi  
 176 'ke bien soit seurs  
 ke nus si grant dons n'estoit el monde  
 pour ke il le peust doner. ke il ne li  
 dounast sans escondire et sans delaiier.'  
 Et quant nasciens l'ot tant mene  
 180 ke il l'en ot iure sa creanche,  
  
 si li dist,  
 'ke il li demandoit pour son don :  
 184 de quel chose il auoit  
 tote nuit este si pensis,  
 ke il li desist.  
 Quant li rois oi chou,  
 si seut bien tantost ke la roine l'auoit  
 descouuert et encuse.  
 Et si dist tantost,  
 et recounut a nascien  
 toute sa vision, si com il l'auoit veue  
 de soi,  
 192 et de son neuueu.  
 "Mais encore," dist il,  
 ne vous ai iou dite l'ocoison de che  
 que ie ai este si pensis.  
 Et che est, li dons ke vous me de-  
 mandastes, si feroie ke desloiaus se ie  
 196 ne vous en disoie le voir, puis ke ie  
 le vous ai creante.  
  
 200

Where-offen vntrewe to 3ow I am,  
 And thus this pensifnesse On me it Cam.  
 Fortheremore, As by my qweene I lay,  
 I bethowghte me how Mani A day  
 That I hadde leyn In fowl sinne,  
 The fowlest þat Man Myhte leven Inne ;  
 And myn Consciense me gan to Repreve  
 Of myn fals levege & Of myn beleve.  
 And as I lay thus, & me be-thowghte  
 3if to Ony Man I hadde behyght Owghte ;  
 And I ne Cowde not thenken, sauf Only  
 to þe,  
 To whom that I haue so longe vntrewe be ;  
 And for wheche thing is most myn hevynesse  
 That bringeth myn herte In al this distresse.  
 For there nis now no man lyvenge  
 That I am so moche bownden to In Alle  
 thinge,  
 Ne that so moche that I haue trespaced vnto,  
 As to 3owre persone now that I have I-do.  
 And what this vntrowthe it is to mene,  
 I schal 3ow tellen ful wel & Clene.  
 It is ful trewe, As 3e don vndirstonde,  
 Whanne I was discomfyt be myn Enemyes  
 honde  
 At Tarabel, As 3e wel knowe,  
 Where as 3e Comen with-Inne A throwe  
 A3ens Myn Enemyes to socowren there,  
 Of whom þat I hadde Riht gret Fere,  
 Whanne to the Castel of Come þat I was  
 gon,—  
 That tyme Oper Socour hadde I non ;—  
 Thanne Comen 3e prekyng with 3owre Meyne  
 In Socowringe, fortheringe, & helpinge of me ;

Il est voirs ke ie me gisoie de les la  
 roine,  
 204 si commenchai a pourpenser en mou  
 cuer,  
 ke ie auoie cha en arriere asses pechie  
 et bien m' en deuoie a tant souffrir.  
 et ma consienche me reprenoit  
 208 que ie gisoie encore en vne desloiaute.

Mais ie ne pooie en nule maniere  
 apercheuoir quele ele pooiestre. Mult  
 reuersai et enquis de mon cuer meisme  
 sauoir se ie m' en apercheueroie. Ne  
 212 onques ne peuch trouuer ke ie fuisse  
 desloiaus enuers nului: ke seulement  
 enuers vous.  
 Et ch' est la riens du monde dont ie  
 sui plus dolens.  
 Car vous estes li hom viuans,  
 vers quie deuroie mains mesprendre.

216

Et si vous dirai quele cheste desloi  
 autes est.

220

Il est voirs,  
 ke quant ie fui desconfis

a tarabel,  
 224 et vous me uenistes  
 secourre

quant ie m' en uenoie de la coine,

228 ke nous nous entrepardounames tous  
 courous et tous mautalens.

Thanne behyghte I 3ow tho In Certain  
 ' That 3if euere to Sarras I Myhte Rekeueren  
 Agein

In worschepe & In prosperite ;  
 With-Innen .viij. dayes aftir Certainly,  
 I scholde 3ow so worthily Gwerdoun thanne,  
 That bettere gwerdoned nas neuere Manne ;'  
 Where-offen the schame is Fallen On Me  
 Only, Sire, & not vppon the.

And for Cawse of this grete.thowht,  
 Into this Avicioun thus was I browght,  
 As I have told 3ow, bothe Croppe & Roote ;  
 But the signefiawnce how to knowen I ne  
 woote ;

Now sethen that Ioseph is hennes gon,  
 Man me to declaren now know I non ;  
 For And he were here now present,  
 He cowde me declaren Al the hole Entent ;"  
 And for this Cause was he in gret thowht,  
 To what Ende this viciown scholde be browht.

And thanne be-spak the Sire Nasciens  
 That thike tyme was In the kynges presens,  
 " For, sire, this viciown May Signefie  
 That 3e scholen In-to Anothir Seignorie,  
 But 3e neten whanne, ne what day,  
 That this sodeynly behappen 3ow May.  
 For, lik As 3e hau chonged youre lif,  
 So scholen 3e 3owre Regne with-owten strif ;  
 For Every Evel wil & wikked Cownsaile,  
 Eche man Owghte Forsaken Sawn faille ;  
 And Ellis didnen we Contrariouly  
 To Owre newe feith ful Sekerly,  
 Into hos Creauense we hau vs bownde  
 Bothe body and Sowle In this stownde.

et iou, ki asses vous auoie fais ou-  
 trages, vous creantai comme rois : sans  
 chou que vous ne m' en demandies  
 rien,

232

'ke dedens les .viij. iours ke ie reue-  
 nus seroie :  
 vous iroie iou faire droit a votre  
 maison voiant mon barnage et voiant  
 le votre.'

236

De cheste chose ke ie vous creantai. Je  
 vous ai maluais conuent tenu. Ne la honte  
 n'en repaire mie sour vous, ne sour autre ke  
 sour moi.

Et par l'angoisse de cheste pense,

240

chai iou sans faille en la vision

ke vous ai contee. Dont ie fui mult lies en  
 vne partie, et en vne partie mult esbahis, et  
 sui encore. ke ie ne sai en nule maniere com-  
 ment ie puisse connoistre la senefianche de  
 chest songe,

des ke iosephes s' en est ales.

244

Car s' il fust enchoire chi,  
 il m' en eust mult tost la verite descou-  
 uerte."

Ensi com il che dist, si commencha  
 mult durement a penser,

248

et nasciens li dist.

"Sire, de cheste chose laissies ester  
 le pense.

252

Car nous soumes entre en vne signou-  
 rie ou nous n'estiemes a chelui ior ke  
 vous me fesistes chest couuenenche.

Et autresi com nous auons cangie la  
 vie ke nous teniemes a dont, autresi  
 doiuent estre li talent cangie.

256

et la maluaise volente,  
 doit chascuns laisser.

Car autrement serriemes nous con-  
 traire

260

as commademens de chelui

en qui garde et en qui signourie nous  
 auons mis  
 les cors de nous, et les ames.

Where-fore As of 3oure Aviciown, now semeth  
me,

To non Evel may it torne In non degre.

But I rede 3ow that 3e now do,—

Counseil Of holy Chirche to Clepen 3ow to

Wheche that Iosephe left In his stede

Good Counseil there-Offen 3ow now to hede.

For 3e knowen wel be vndirstondyng,

That Iosephe Comanded 3ow Ouer Alle thing

‘ Holy Chirche to kepen an Susteyne,

And In Every nede to hem scholde 3e Com-  
pleyne

That Nedy were to sowle oþer to body ;’

Thus Comanded he 3ow, 3e weten wel sothly.”

And whanne Nasciens this wordis had seid þo

Anon bothe to-Gederis thanne gonnen they go

To the paleys Anon Of Spiritwelte—

As to-forn Rehersid hau 3e herd Me—

That Enstablysch & Ordeyned weren Echonne,

Holy Goddis Servise there-Inne to done ;

So that there herden they goddis Servise,

And Afterward that Glorious Sacrifise,

As Iosephe hem Comaunded before

In what maner to Swen Cristes lore.

And Every day for the More part Comowned  
to be

Thus Comanded Iosephe tho Certeynle.

And whanne this Servise was Al I-don,

To-forn him he Comanded to Comen Anon

Alle the provostis of holy Chirche,

And of hem took Counseil how he scholde  
wirche,

And told hem Clerly Al his Avicioun

How that he dremede, Al and som.

Mais del songe que vous m'aues conte,  
vauroie iou mult sauoir ke il seneffie.  
Car selonc m' entension ni puet il  
auoir ne ne samblanche nule ne esper-  
anche de mal.

Et ne-pourquant, ie vous lo

ke vous endemandes conseil as pastours  
de sainte eglise  
ke iosephes a laissies en sen lieu

pour les ames de nous garder et conseil-  
lier. Car vous saues bien

ke il nous commanda

‘ ke a tous nos besoins, fust pour le  
cors, fust pour l'ame: tous iours alis-  
sies au conseil de sainte eglise.’

Et quant il furent la,

si oient tot premierement le glorieus  
seruiche.

Et apres communierent del saint sacre-  
ment nostre signour,

ke il communiast chascun iour.

Quant il eurent communie, et oi la  
messe,  
si apiela li rois  
tous les prouoires de l' eglise,

et si lor dist son songe,

ensi com il l' auoit songie.

But Of hem was there not On tho  
 That theke Avisiown Cowde him vndo ;  
 For they Seyden him Certainly,  
 'That there ne Cowde non Man but God Only 296  
 That Avicion to declaren In Ony place,  
 Sawfe, Only God thorgh his grete grace.'  
 And whanne the kyng & Nasciens herden of this,  
 Anon thens they wenten with Owten Mys. 300

Thanne wente the kyng & Nasciens forth bothe  
 More hevyere thanne Er they weren forsothe,  
 And [seide] that neuere In Ese they scholde  
 bene

Tyl here-Offen they hadden vndirstonding clene ;  
 And thus pensif to the paleys A3en gonne they gone,  
 They two togederis, right Alle alone,  
 And there they Rested hem bothe that stownde  
 Te-Gederis On A Cowche vppon the grownde, 308  
 And non More Feleschepe but they two.

Thanne felten they Anon Merveilles Mo,—  
 How that Al the paleys Clene Alto-schook,  
 Sawfe þe Sovereyn vowntis As they Gonne look ; 312  
 And thanne loked they furthermore,  
 Hem thowghte Al to-scheverid it was thore.  
 And In Every Chene hem thowghte they sye  
 Ful of brenneng brondis ful wittirlye. 316  
 Thanne so hydows A noise there be-gan,  
 As it was semeng to hem bothe than  
 That the Endeng of þe world hadde be come,  
 And that it hadde ben the day of dome ; 320  
 So that Alle the wyndowes & walles to-brook,  
 So Merveillously tho this Noise Ontook.  
 Also hem thowghte the paleis schold hau down  
 falle,  
 And there Sonken Into the Ottrest walle. 324

Mais it ni eut onques nus d' aus  
 qui de che li seust dire chertainete,

Anchois li responderent tant:  
 'ke de teus choses n' estoit il nus  
 hom morteus  
 qui verite en seust dire.  
 Se diex proprement par la soie grasce  
 ne li demoustroit.'  
 A tant s' en parti li rois, entre lui et  
 nascien,

si ne fu mie mains esbahis, ne mains  
 pensis, ke il auoit deuant este.

Et dist 'ke iamais ne seroit a aise  
 nul iour,

deuant il seust de cheste anision s' ele por-  
 roit nule chose estre de verite. et s' ele de  
 par dieu li estoit apparue.'  
 Ensi s' en reuinrent arriere el palais, pensant.

Et quant il furent andoi  
 assis en vne couche,  
 sans plus de compaignie.

Si s' entinrent,  
 ke tous li palais trambloit des le fon-  
 dement  
 iusc' as souuraines vaultes,

Après si commencha si tres durement  
 a espartir,

que il estoit bien auis ke li chieus fist  
 pourpris de toutes pars de brandons  
 embrases. 316

Après commenchièrent a chaoir si  
 grans escrois espoentables,  
 ke il quidoient bien ambedui

ke la fins de toutes choses fust uenue.

Et a tant cheventoit vns vens, si an-  
 goisseus et si fors, ke toutes les ma-  
 sieres del palais en pechoierent, et  
 toutes les fremures des huis.  
 Et li palais en croissoit si durement  
 que il estoit bien auis que il deust  
 tous crauerter  
 et fondre iusk' en abisme.



And Amongs Alle this Merveillous thing,  
There Cam On hem the wondrest dirke-  
neng,

That hem thowghte here sighte was gon Certain,  
And that it neuere to Recouerin Ageyn.

And non Men Of that Cite Certainly  
Theke Merveilles sien, neþer herden, but they  
That with-Inne the paleis were;  
And herden they, ne sien, no more there  
But Onliche Of that gret thondringe,  
Where-Offen they hadden gret Merveillage.

And Othir thinges syen they nowht  
But As hem semede In here thowht,

A fewe sparkelis At the Openynge  
Of the Paleys wyndowes, they Syen Comenge;  
And 3it they Abaschten ful sore of this,

What it Myhte Amow[n]ten, with-Owten Mis.

And As the kyng & Nasciens lien In this  
trawunce.

3it herden they A more wondirful Chawnce.  
Hem thowghte they herde the Sown of An  
horn

That neuere they herden there befor;  
And the sown was so wondirful & so hy,  
That ouer al the world they supposed trewly  
The Noise Of that horn myht hauen ben  
herde,

So wondirfully that noise tho pere Ferde.

Thanne Anon A vois there Gan to Crie  
“Here is begynneng of drede Certainlye.”  
And whanne this Nois they herde thus seyn,  
Evene plat A down they fillen ful pleyn  
Lik bothe dede As they hadde pere been,  
Non lif In hem non Mihte Seen.

Et parmi toutes ches choses,  
vint laiens vne si grant oscurete

ke nus ki la veiste ne quidast mie ke  
il peust iamais veir vne eure de clarte.

Ne nus hom de toute la chite  
ne veoit ches meruelles  
fors ke chil seulement qui estoient  
dedens la palais.

Mais chil n'ooient nule riens du monde,

ne ne veoient

fors ke seulement

la clarte des espars. qui se feroient a  
la fois laiens par l'ouuerture  
des huis et des fenestres. Et se il  
s'en vaussissent de laiens issir, il ne  
pooient. Car il ni veoient goute. et se  
il i ueissent ne se meussent il, tant  
estoient esperdu et esbahi des grans  
meruelles ke il veoient.

En cheste douleur et en cheste an-  
goisse furent vne grant pieche.

Tant que il oirent ausi com vne  
busine corner,

et si rendoit si grant son,

ke entre le roi et nascien quidoient,  
et bien lor estoit auis, ke ele estoit  
ausi clerement oie par tout le monde  
com el palais.

Et [quant] la busine eut corne: si  
parla vne vois, et dist.

‘Chi commenchent les paours.’

Et quant il oirent la uois ensi parler,

si chairent tot pasme de paour.

et iurent el lit tout estourdi, ausi  
comme mort.

Thanne was the prophecie fulfild tho  
 That be Olde dayes was knownen to Mo, 356  
 Wheche þat seith, 'Two scholen liggen In a bed,  
 On be taken, þe toþer leven stille In that sted.'

Thus sone the kyng Owt of his bed was bore  
 Seventene Iornes, be Goddis Myht thore. 360  
 And it was wel the thridde Oure of the day  
 Whanne to the kyng was Al this Affray ;  
 And whanne the holy gost hym left ful sone  
 It was the hy Owre Of None. 364

But of him talketh now non lengere this storie ;  
 But to the qweene & Nascien Mosten we hye,  
 That bothe weren beleft In sarras,  
 As woful peple In that same plas. 368

Et lors fu acomplie la parole

ke li prophetes dist. ' Il seront doi en  
 .i. lit, li vns en sera leues, et li autres  
 sera laissies.'

Car si tost com la vois eut dit, ' chi commen-  
 chent les paours,' tout maintenant fu li rois  
 leues du lit. et si l'emporta li esperis nostre  
 signour loins de sa terre: l'esrure de .xviij.  
 iournees.

Et li estoit bien tierche de iour.  
 al l'eure keil fuel palais: et leues del lit.

Et quant li sains esperis le mist ius,  
 si peut bien estre nonne.

Mais de lui ne parlerai ore plus li  
 contes: anchois s'en taist a tant.  
 et si parole de nascien et de la roine,  
 qui estoient remes en sarras.

## CHAPTER XIX.

Nasciens (formerly Seraphe) lies swooning in bed (p. 239); his sister, Queen Sarracynte, going to see a Church she is building for the Virgin, finds all the attendants asleep (p. 240); coming back to the palace, she sees Nasciens weeping, and asks him why, and where her husband Mordraynes (or Evalach) has gone (p. 240-1). She swoons; he assures her that Mordraynes is safe (p. 242). The barons consult about Mordraynes' absence (p. 243); Calafier, a traitor, suggests that Nasciens killed him (p. 243); the others adopt this, go to Nasciens, question him (p. 244), and then cast him into prison (p. 245). The queen is greatly grieved, but cannot help her brother (p. 246); who holds to his faith, and will not reproach God, but asks for mercy for his sins (p. 246-7).

Lo thus tellith this Story now here  
 How Nasciens And the kyng, In A bed they  
     were,  
 And how that the kyng was born Away,  
 And stille In Swowneng this Nasciens lay ;  
 And swich A Moreyne As In that paleis was  
 Was Neuere Sein In non plas ;  
 And In the Cite Was herd no More  
 But the thondir & þe sown of the trompe thore.  
     Thanne it hapyed In this Mene tyme—  
 The tyde Of þe day Was Owr Of pryde—  
 That the qwene gan forto gon  
 A faire Chirche Werk to beholden Anon,  
 That In Worschepe Of Oure lady begonnen  
     was there,  
 And that chirche to sen wente sche In this  
     Manere.

Chi endroit dist li contes, et deuise,

ke quant li rois fu leues del lit de les  
 nascien,  
 4 ke nasciens remest tos pasmes: ausi  
 com s'il fust mors.  
 Et chele grant pestilence qui el pa-  
 lais avint. ne fu onques oïe hors del  
 palais, ne veue. fors ke tant seulement  
 par la chite oï on bien l'escrois del tou-  
 8 noire et la son de la busine. Mais les  
 auentures autres ni furent onques veues.  
 Et lors auint chose,  
 ke la roine venoit  
 12 d'une eglise veoir  
 ke ele auoit commenchie en l'ounour  
 de la virge marie.

And whanne thorwgh that paleys sche gan to goon,		Et quant ele vint en son palais,
A wondirful Syhte Sawgh sche pere Anon,—	16	si trouua
Alle the Seriawntes lyen there plat adown		les sergans qui gisoient toute pasme
Ful dedlich & pale Al In virown ;		a terre,
And sche wende On Slepe pat alle hadde ben tho,		et ele quida dormissent,
So that Furthermore sche gan to Go ;	20	si passa outre
Thanne Fonde sche Alle the knyhtes & Sqwiere,		tant k' ele trouua vne grant com-
In that Same Manere they lyen tho there.		paignie des chivalers le roi qui estoient
Thanne Merveilled the qwene mochel of this		aussi conree com li autre sergant.
What it scholde Amownten with-Owten Mis ;	24	Et lors s'esmeruilla
Anon Somme of hem sche gan to Calle,		ke che pooit estre,
But thei mihten neper heren ne sen, so gan it fal		si les fist apeler.
For nethir hadden pei wit ne Memorye		Mais il auoient si perdu et l'oir et le veir,
Of non worldly thing thanne Certeynlye.	28	ke il n'auoient ne sens ne memoire de nule
And whanne sche say that not sche Myhte		chose, anchois estoient si pale et si des-
Of hem nethir haven word ne syhte,		couloure. ke il li estoit ausi ke il fuissent
Thanne with A gret Cowrs torned sche Anon,		releue de mal. Et quant la roine les vit iteus :
And to the kynges Chambre gan to gon.	32	si fu si esbahie ke par .i. poi k'ele ne chai a
And whanne sche was Inne Atte Chambre dore,		terre toute pasmee.
There Merveylles Gan sche beholden More ;		Et quant la roine vit que
Sche beheld hire brother sire Nascien		de ches ne porroit on traire parole :
Sat In his bed wepinge than,		si s'entourna ele tout droit le grant
Owt of wheche bed Mordreins the kyng		cours vers la maistre chambre qui
Was vppe lefte with Owten lesing ;		estoit apielee la chambre roiaus.
And pere Nasciens Made gret sorwe & Mone,	36	Et quant ele vint a l'uis,
As him thowhte nedis he most done		si vit ele nascien son frere,
For the Noise and pe voys that he herde,		qui seoit en la couche
That he ne wiste In what maner it Ferde.		dont li rois
And whanne the qweene pis began beholde,		auoit este leues.
Anon hire herte gan wexen Colde ;	40	Et nasciens plouroit si durement com il plus
And sore tremeling & qwakyng than		pooit, et tenchoit a .i. home qui sambloit estre
To sire Nasciens bed Anon sche Ran,	44	deuant lui : as paroles ke on ooit qu'il s'entre-
		disoient. Mais autrement n'en pooit la verite
		sauoir. Car on n'entendoit ke la vois, ne ne
		veoit chelui dont la vois issoit, que seulement
		nasciens, qui parloit a lui
		Et la roine, quant ele oi la vois, et ele
		ne vit nului,
		si fu mult espoentee.

And wend that som wikked Sperit be chawNSE		Car ele cremoit ke aucuns mauuais esperis l'eust asali,
Hadd hem put Owt Of here Ryhtful Creauce ;	48	qui le vausist ieter hors de la sainte creanche.
And to hire brother sche Ran In haste,		Et ele entra ens, si courut a son frere, et si l'embracha,
And him Enbracen sche gan ful faste,		et li demanda pour quoi
& the Cawse of him Axede, why it was		52 il plouroit si durement.
That he So wepe there In that plas.		Et quant il le vit, si commencha a crier de rechief, et a plourer plus dure- ment ke il n'auoit deuant fait.
Thanne gan he wepe wondirly Sore,		Et quant la roine vit chou, si ieta .i.
Fastere and hardere than he dide before ;		56 mult grant cri. Et quant ele eut crie,
Thanne þe queene gan lowde to Crye		si chai ius a la terre pasmee,
With a lowd vois ful petowslye,		et il le prist entre ses bras, si le re- drecha contremont,
And Swowneng to the Erthe fyl sche there.		60 et le commencha a baisier en la bouche et l'apielot sa douche seur.
Thanne Sire Nasciens Gan hire to Chere,		Et quant ele fu reuenue de pamison, si ouuri les iex, et nasciens fu deuant
And brased hire In his Armes two,		64 li a genous. si le commencha a apieler.
And hire there kyste & Cherede tho,		Et ele ieta .i. souspir mult grant, et puis apres si demanda le roi.
"A swete soster," he gan to Say,		Et quant nasciens l'entendi,
"What may ȝow be to Maken this fray?"		68 si ne peut respondre
And whanne sche Aros Of hire Swowneng ;		anchois li couroit li aue des iex
Thanne Axede sche of pat Merveilleng ;		72 ausi espessemmt com se on le versast a hanepes sour son chief.
With Sorewful herte & hevy Chere		Et quant la roine le vit ensi plourer.
Sche gan Axen where hire lord were.		ele a demande ke il auoit fait du roi,
And whanne Nasciens this vndirstood,		si eut mult grant paour: et ele se
Ful Clene thanne Nasciens Chonged his mood,	68	repasme tot maintenant.
That he ne Nihte non word tho speke,		76 et lors orent tout et toutes mult grant paour de li ke ele ne chaist en pierte de son sens et de sa memoire,
So him thowhte his herte wolde breke ;		par l'angoisse de la pamison.
As faste the water Ran from his Eeyen Adown		
As it hadde ben pored vppon his Crown.		
Whanne the qweene Say him so taken vppon,		
Sche Axede what he hadde with hire lord doon ;		
Thanne gan sche forto Swownen ageyn		
In that place there Certein Certein,		
And wende Owt of hire wit sche scholde hau gon,		
Swich Sorwe sche Made, & so gret Mon.		

Whanne Of hire Swowneng sche A-wook,  
Sche qwaked, sche trembled, sche wepe, sche  
schook,

And with a deolful vois sche gan to Crye  
“Swete Brother Nasciens,” Certainlye  
Evene thus As A wood womman

In this Gyse took sche vppon,  
And evere Aftir hire lord gan to Crie  
With deolful vois, & wonderli hye.

And whanne Nasciens hir tolde Al the verite,  
Thanne weping & morneng myhten men pere  
se,

And how the kyng from him was taken there,  
And forth born, & In what Manere;  
But Into what place pat he was I-bore  
Nasciens ne Cowde not tellen there.

Whanne Nasciens this word hadde I-seyd,  
Thanne was there manie A deolful breid,  
And Owthes & Cry was In that halle  
That bothe Men & wommen In swowneng gonne  
falle.

And swich Sorewe pe qweene there Made  
That Erthly thing myhte hire non Glade.

Thanne Cam Nasciens to hire Agein,  
And In his Armes he hire embraced ful  
pleyn,

And hire Comforted In this degre,  
“Now, goode dere Soster, lesteneth to Me;  
The kyng he is bothe Sawf & Sownde  
As we ben here In this Stownde,  
And bothen heyl In Sowle and In body  
I Sey 3ow Sostir, now, Certeynly.  
This knowe I wel be that tydyng  
That the voys to vs gan bringe.”

Et quant ele fu reuenue,

80 si commencha a crier a haute vois:  
“Biau frere nascien.” Lors vint  
nasciens deuant li,  
et ele li cria a guise de feme four-  
senee.

84 ‘ke il desist la verite pour quoi il  
auoit si laide chiere faite,’

et il li dist tantost toute la verite.

88 et ke par si faite auenture auoit este  
li rois de les lui leues  
et portes,  
ne sauoit en quel lieu.

92 A chest mot

fu la noise grans  
en la sale. La roine se pasme souuent  
et menu. et les gens le roi si com li  
chiualer et li sergant commenchièrent  
a crier. Li diels commenche par le  
96 palais,  
la roine fait tel duel et tant souuent  
se pasme ke ele ne puet a nule rien  
entendre ke seulement a son duel faire.  
Mais nasciens  
le prent entre ses bras,

100 qui mult se paine de li conforter et  
apaier.  
Et si li dist ‘ke bien sache ele de uoir,  
ke li rois est sains et saus la u il est.

104  
108 Car chil a qui il tenchoit quant ele  
vint en la chambre, l’ en auoit dis  
les uraies nouuieles.’

Thanne Axede Sche Nasciens with-Owten lak,  
 'Ho it myhte be that to him tho spak ;'  
 Thanne Nasciens hire Answerid Ageyn,  
 And seide it was Cristes Messenger Certain.  
 So gret Sorwe & Mone Made þe qweene  
 That for non Erthly man Seced myhte bene.

Thus sone this tydinge Gan forto springe  
 Ouer Al the Contre with-Owten lettynge,  
 How that the kyng thus was I-lore,  
 And how sodeynly he was A-Wey I-bore.

Thanne the baronage to-gederis Comen  
 Anon,

And of this Conseilleden what they myht  
 don,

And how the kyng Away thus Scholde fare,  
 Where-Offen they hadde ful gret Care.

So Amonges Alle Othere there was On  
 That longe with the kyng hadde Igon,—  
 A malicious knyht In Alle Manere,  
 His name Was clepid Sire Calaphere—  
 For he was so Crwel, & so Felowns,  
 So fals, so Cvr sid, so wikkd of Condiciouns,  
 That in dedly herte ne Myhte Synke  
 So moche Tretorye forto thenke,  
 As that Cursed Calaphere

In his herte Imagyned there :

For there he seide ful Openly the  
 'That be treson Nasciene the king dide slo,  
 For he wolde hauen þe Rem In gouerninge,'—  
 This was Openly his talkyng—

'For In that place weren there no Mo  
 Sauf Only the kyng & sire Nasciens tho ;  
 How myht it thanne Otherwise be  
 But that Sire Nasciens dide him sle.'

Et ele li demanda

'qui chil estoit qui parloit a lui.'

et il li dist 'ke che ne sauoit il mie.  
 Mais il dist ke il estoit messages ihesu  
 crist.'

Mult fist la roine grant duel,  
 ne onques par nul home mortel ne  
 pooit estre eslechie de sa douleur.  
 La nouuiele fu espandue

par le pais  
 del roi qui estoit si pierdus ke nus ne  
 sauoit de lui ensenges.

Li baron se meruellierent tout,

et demanderent conseil li vns a l'autre

'ke che pooit estre, et quel fin li rois  
 pooit auoir faite.'

A chel conseil fu vns chiualers

qui grant tans auoit este de la maison  
 le roi,

si estoit apieles calafier,

si estoit fel et crueus

et traitres

oultre chou ke morteus cuers porroit  
 penser.

Il se traist auant, et si dist, oiant tous  
 les autres,

'ke il auoit encherkie tant del roi, et  
 apres kenasciens l'auoit mort en traison  
 pour chou ke il voloit auoir le roiaume.

Car ch'estoit verites prouee: ke el lieu  
 ou il fu pierdus n'auoit  
 fors lui et nasciens sans plus. Ne nas-  
 ciens meismes ne sauoit dire que il  
 pooit estre deuenus.'

Thanne Answerid the baronage Aȝen,  
 'That it is ful lyk thus forto ben.'  
 Thanne tooken they here Conseyl Anon,  
 That Into Strong warde he scholde be  
     don  
 Til that they knewen In word & dede tho  
 Whethir the kyng lyvede, oȝer how it myhte go.  
 And to this Conseil thanne Everychon  
 Sworen alle to holden there Anon;  
 And thus Of Nasciens demed they there  
 That þe kyng hadde Mordred, but þei niste  
     where.

And thus to Cowrt they Comen Anon  
 Alle these barowns Everichon,  
 And fownden Sire Nasciens & the qweene  
 Makenge gret sorwe Al bedene,  
 That Neuere Man that was lyvenge  
 Herde nevere half so moche weymentinge;  
 And this was the thridde day  
 Aftyr the kyng was Ravischt Away.  
 Thanne thus to þe qweene gonnen they gone,  
 And of this Aventure Enqwerid Anone.

Thanne Anon Nasciens gan forto telle  
 Alle the Mater, how it tho befelle;  
 Bothe lik as he hadde herd & sein  
 He gan hem tellen In Certein;  
 And Also of the kynges Swevenynge,  
 What he Mette In his dremenge.  
 Thus to Nasciens they weren Enqweringe,  
 & of Al thing he ȝaf hem Answeringe,  
 And seide to hem ful Sekerliche tho  
 'That In the Chambre Neren but they two  
 Whanne this Chaunce there gan to falle,'  
 And thus he tolde Amongs hem Alle.

A che respondirent tout 'ke se ch'estoit  
 voirs ke nasciens fust el lieu ou li  
 rois auoit este pierdus, et il n'en sa-  
 uoit plus a dire: il sambleroit qu'il  
 l'eust ouure de felounie. et se il de  
 cheste chose estoit atains,  
 144 il seroit drois ke il fust bien gardes  
 vne pieche  
 tant ke on seuist se nule nouieles  
 uraies seroient oies,  
 ne de la mort le roi ne de sa vie.'  
 A ches conseil se tinrent tout,  
 148 et iurerent sour sains ke il n'iaroit ia  
 chelui qui ne mesist main a nascien  
 prendre si tost com il orroit ke on  
 l'en semonroit.

A tant s'en alerent a la court,  
 152 et trouuerent nascien et la roine:  
 si faisoit si grant duel  
 ke nus hom viuans  
 156 ne le pooit apaier.  
 Est che fu au tierch iour  
 apres chou ke li rois auoiteste pierdus.  
 Quant il vinrent a la roine,  
 160 s'enquisent la verite de l'aenture ensi  
 comme ele estoit auenue.  
 Et nasciens lor conta  
 tout de chief en chief,  
 ensi com il auoit vne partie veue. et  
 vne partie oie.  
 164 Apres lor conta le songe  
 ke li rois auoit songie la nuit deuant  
 ke che ne fust auenu.  
 Mult l'encherkierent de toutes choses,  
 168 et il de tout lor respondoit la verite  
 tant ke il lor connut,  
 ke il n'auoit en la chambre ke au deus  
 quant il fu perdus.

172



Thanne Anon there they him tooke,  
 And Grevously On him gonnen to loke.  
 And sire Nasciens hem Axede tho  
 ‘Why with him they Ferden so.’  
 Thanne they Answerede, & forth him ladde,  
 ‘That suspecion to him Of the kyng they hadde.’  
 And thus In preson thanne they him Caste,  
 & Sesid Alle his londis Attelaste.  
 Thanne senten they Abowtes here & there  
 To don seken the kyng Every Where.

Thus Nasciens In preson suffrede mani hard  
 schowr

Be conceil of Calapher þat fals Tretour.—  
 This Calafier made good semblance  
 As a man Of good Creawnce,  
 But fals he was In dede & thought,  
 For Cristene man was he nowht;  
 For whanne Cristened he schold hau be,  
 Ful faste Awey he gan to fle,  
 For he ne hateth non Creature  
 So moche As Cristene, I the Enswre;—  
 So that he Cam to the barouns Agein,  
 And hem thus Conceilled In Certain,  
 ‘That Into the tyme that they myhten  
 knowe

Begynneng And Endeng Vppon A rowe,  
 Nasciens In presown scholde Abyde;’  
 Swich Conseil ȝaf that tretour this tyde.  
 And thus be the Counsel Of fals Calaphere,  
 Nasciens In presown kepten thei there,  
 That him & his londis both they hadde  
 In here Award bothe good & badde.

And whanne þe qweene beheeld Al this,  
 ȝhe thowhte In hire herte it wente Amys

A chest mot le saisirent tot de toutes  
 pars.

• Et il demanda

176 ‘pour quoi il le prenoient.’

Et il li respondirent. ‘pour chou ke les gens  
 l’auoient souspechoune de la mort le roi. ne  
 n’ en mescreoient se lui non.’ Mult s’ en es-  
 cusa durement, comme chil qui coupes n’ i  
 auoit. et offri a faire tous meschies se il venoit  
 auant ke de la mort le roi le vauisist apieler.  
 Tout che ne le pueut auoit mestier. En  
 prison fu mis.

180 Sa terre lor offri a baillier en ostages  
 ke il querroit le roi tant ke il leur  
 rendroit le roi se il estoit vis en terre  
 ou pules morteus habitast. Chil pri-  
 sen sa terre en ostage. Et quant il  
 le varent metre hors de prison, si en  
 ala encontre kalafier, quile conselauiot  
 doune de lui prendre.  
 Chil kalafier li faisoit samblant  
 d’ estre crestiens,

188 mais il ne l’ estoit mie.

Car quant li autres pules rechet le  
 saint baptesme par la terre,  
 il ne le vaut onques rechevoir, anchois  
 se repunst.

192 et si haoit les crestiens sour toute  
 creature.

Il vint as barons qui auoient nascien  
 en prison,

et si lor dist, ‘ke bien seussent il de  
 verite, ke se il le laissoient aler, iamaiz  
 a nul iour guerre ne lor fauroit. Et  
 bien sachiez, dist il, signeurs, ke il ne  
 finera iamaiz de pourcachier cheual-  
 erie tant que il ait toute la terre  
 arriere. Et lors si seront a destruc-  
 tion liure: chil ki de cheste chose  
 aront este contre lui.’

200 Par le consel de chelui  
 fu nasciens retenus en prison,  
 si ke il furent saisi et del cors de lui  
 et de sa terre.

Quant sarraquite la roine vit

204

That hire lord thus was Agon,  
 And perto hire broper In presoun don ;  
 It is non nede to tellen the Mone  
 That þe qweene þere made ful sone,  
 For there nas non Erthly thing  
 Aftir hire lord that was the kyng  
 That so moche was In hire herte  
 As of his brothir his peynes smerte.  
 Ful fain wolde thanne this gode qwene  
 That hire brothir Owt Of preson hadde bene,  
 But sche was tho A lone womman,  
 And ful litel Reed of this sche kan,  
 To Stryven Aȝens hire Baronye  
 Sche ne hadde non strengthe Certainlie.

And Evere was Nasciens In preson strong,  
 And tempted he was with the devel Among  
 Forto forsaken there his trewe Creawnse,  
 But he ne wolde for non Maner Of Chawnse  
 Forsaken his god for non payne ;  
 But Euere to his God he gan Compleyne,  
 And Cride Merci For his grete Synne  
 Of þe wikkednesse that he hadde lyved Inne,  
 " For moche more thanne this deservid I have ;  
 Where-fore, goode lord Iesus, thow me save ;  
 For A gret Fool trewly I was  
 Thy secretes to sen In that holy plas  
 Wich that non Man scholde hau seyn there  
 But ȝif Clene Of Synne I-clensid he were ;  
 And so, goode lord, ne was not I ;  
 Where-fore, Iesus, I crie the Mercy."  
 And in this holy Entenciown  
 Stille belefte Nascien In presoun  
 In gret Angwisch & gret Anoye,  
 Thus lyvede Nasciens, As I ȝow seye ;

ke ele eut son signeur perdu.  
 et ke ses freres estoit enprisounes :  
 che ne fait pas a demander  
 208 se ele eut grant douleur et grant an-  
 goisse a son cuer.  
 Car ch' estoit la riens viuans

ke ele plus auoit chiere apres le roi.

212 Mult en fist grant duel par maintes  
 fies, et mult volentiers le deliuraist de  
 la prison se ele en eust le pooir.  
 Mais ele estoit vne dame seule,

216 si ne pooit mie forchoier encontre toute  
 sa barounie.

Ensi fu nasciens en prison.

220 Ne onques pour mal ne pour dolour  
 ke il souffrist: li dyables ne le peut  
 tant mener ke il le mesist en courouch  
 vers dien, ne en desesperanche.

224 Et tous iours  
 crioit a notre signeur merchi de ses  
 pechies. et disoit " biaux sire dieus,  
 chest annui ke ie seuffre, ne plain iou  
 mie. Car iou l' ai mult bien deserui

228 quant ie fui si faus ke ie osai ueoir la  
 grant meruelle de vos secretes. ke ie, ne  
 autres hom concheus d' umaine fra-  
 gilite, ne porroit degnement veoir ne  
 esgarder, se votre grascie seulement ne  
 le faisoit deuant net et monde."

En cheste entension

236 souffri nasciens en la prison  
 les grans anuis.

Bothe be nyht and Ek be day  
 In this Angwisch thus Nasciens lay ;  
 And Evere Cried God Of Mercy  
 That he hadde leved so Folily.

And now torneth this Storie Ageyn  
 To kyng Mordreins now In Certein,  
 The wheche lest pat he ded hadde be ;  
 And thus is he In A Roch with-Inne the se.

et par iour et par nuit,  
 240 ne onques de cheste uolente ne de  
 chest corage ne peut estre meus.  
 244 Mais a tant se taist chiendroit l'estoire  
 de lui et de ses œures, et si tourne li  
 contes sour le roi mordains.  
 ke on quidoit k' il fust pierdus.

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## CHAPTER XX.

The description and history of the island to which King Mordreins was carried; and herein of the Emperor Pompey's daring deeds. How the isle was on the way from Scotland and Ireland to Babylon, and Wales and Spain could be seen from it (p. 249); and how it was all bare rock, and was called *The Roche Perilows* (p. 250); and on it was formerly a house built by a pirate, Fowcairs, who enticed ships ashore, and destroyed them and their crews (p. 250-1); till Pompey heard of him, and prepared a ship (p. 251); and attacked him (p. 252). The account of the fight \* (p. 252-8);—how the pirates let down a quarter of a ship on Pompey's knights (p. 253); and the attack is put off (p. 254). Pompey then determines to light a fire at the foot of the rock and burn them out (p. 255). The pirates try to put it out, but can't, and the knights kill four of them (p. 255); the rest nearly succeed in extinguishing the fire, but Pompey drives them back and kills five of them (p. 256). He is then attacked and swoons, but is rescued. Fowcairs is taken (p. 257); his men are thrown into the sea, and then he too (p. 258). How Pompey did a still more daring deed, stabled his horses in the Temple at Jerusalem (p. 258); and how he was rebuked by Peter for it (p. 259).\*

Now here be-gynneth kyng Mordreins Storie  
that vppon a Roche In the se is Certainlye;  
that Owt of his Regioun xvii. Iornees was  
With-Inne the se In A perilous plas.

Abowtes the Owr of Noon it was tho  
whanne the holigoost In pat Roche put him tho,  
And there the holigost Schewed him thanne  
Al so mochel richesse as ever; Sawgh Manne;  
And whanne vppon this Roche he was alyht,  
In his herte he was wondirly Afryght.

L'estoire conte chi endroit ke li rois  
mordains

fu portes loing de son regne .xvij.  
iournees.

4 Et quant vint en droit eure de nonne,

ke li rois ot veu desous lui toute la  
rikeche des terres, si com li sains es-  
peris li demoustra: si fu mis a terre  
en ichele eure.

8 Et quant il fu a terre,  
si commencha a esgarder entour lui:  
comme chil qui mult estoit esbahis et  
tres pensis.

\* The French accounts differ considerably from the English ones, see pages 256-8 and 259.

Whanne Abowtes vppon the Roche he lokede  
tho

And beheld how Into A straunge Contre he  
was I-do,

Where-Offen he thowghte tho In his herte  
Neuere that deseisse forto Asterte ;

And there-fore but litel wondir it were  
Thowgh Sore Abashed were he there,

For ȝit hadde he non ful knoweng  
That In the paleys he hadde of his swevenynge ;

And Evere he Merveilled In this thowht  
How that he thedir was tho browhte,

And In him Self hadde gret Merveillinge  
Ho that thedir dide him tho bringe.

And thus longe he gan to beholde  
That Al his herte gan wexen Colde,

For Anon thing he ne Sawh bowtes hym  
But the wilde Se bothe Stowt & Grym,

And no more lond there ne was  
Thanne pere the Roche stood In that spas.

This Roche stont A-Middes the se,  
Al this Storie now telleth to Me,

Evene from Scotlond the Ryhte weye  
Into Babiloyne, As I the Seye,

And from Erlond the weye Also  
Streyht to babyloyne it doth go.

And So hygh the Roche is there  
That Ouer the Se I[s] sein Every where,

And to Wales there Mihte he se,

And Into Spayne Into that partee,—

So hygh is the Roche In that stounde

That kyng Mordreins there haȝ I-fownde,

For it is On of the most heyest plase

That In Ony Se Evene ȝit sein wase ;

Car il se veoit seus en terre estrange

12

dont il ne quidoit

iamais escaper a nul iour.

16

Et pour chou n'estoit il mie meruelle  
se il estoit esbahis. Car il n'estoit mie  
pas enchore bien aseures des grans  
meruelles qui li estoient auenues en  
son palais. Ne il ne li estoit mie  
auis ke iamais ches meruelles li fausis-  
sent pour la grant angoisse qu'il en  
auoit soufferte.

20

Et auoec tout chou ne sauoit il pas  
comment il estoit venus en chel lieu  
ou il se trouua :  
ne quel chose li pooit auoir porte.

24

Et quant il eut asses esgarde entour lui,  
si fu enchore plus esbahis.

28

Car il ne vit onques se les nues non  
deseur lui,  
et enuiron soi ne vit se la mer non.  
Fors ke tant seulement d'espasse  
com vne petite roche tenoit. Che fu li  
lieus ou il estoit.  
Chele roche si est assiesee en la mer  
oceane, en ichele partie

32

ou li drois trespas est a aler en la  
terre de babyloine en la terre d'es-  
coche  
et d'islande: et es autres parties d'oc-  
cident. En che trespas est chele roche,

36

et si est de si tres grant hauteche  
ke on en peut sourueoir toute la mer  
d'occident iusc'a iches lieux ou terre  
peut estre trouuee, et de l'autre part  
a destre si comme de uers galerneen  
peut on ueoir la terre de cordres et  
toute la fin d'espagne.

40

La roche est de tel hauteche com vous  
aues oi, et si est en tout le plus sau-  
uage lieu, et el mains hante, qui soit  
en nul lieu de mer habitable.

And this yl So wastful Is,  
That of non Maner viaunde there-Inne pere  
nys,

Ne non Erthe that is Mevable,  
But Al Clene Roche hard & stable ;  
Except þe space Of A mannes hond  
In þat place Is there non Erable lond,  
And Elles Into the harde Se  
Clene Roche As it May be.

And for that Roche Is so perilows,  
So hygh, so straunge, & so Merveillous,  
That "the Roche perilows" is the Name,  
For it is of So perilous A fame.

Vppon wheche roche sumtyme was diht  
A Certein habitacle with gret Miht,  
That A lerrers of the Se hyt Made,  
And Fowcairs to his name he hade.  
This lerrers was of so passing Mesure  
And of so gret strengthe, I the Ensure,  
That non Man his gretnesse Cowde dis-  
crie

Ne his strengthe to haven In Memorie,  
So that In this Roche for certein  
His habitacle he made ful pleyn ;  
That So with Verray strengthe & Myht  
In that Roche his hows gan he dyht,  
A large hostel for twenty Men,  
Thus he gan Areyened than ;  
But In that Roche lay not he,  
But In A galeye In the Se, —  
He, & hise felawes Also,  
Vppon the Se felonie to do.  
And Oper whiles In Certein  
Vppon that Roche they wolden ful plein,

Li lieus est si gastes et si desplaisans  
ke il n' i a ne tant ne quant de nule  
terriene soustenanche.

44

Ne il n' i a de terre muable tant com  
vns poins porroit enclore,  
anchois est toute fine roche naieue.

48

iusques es ondes de la mer.

52

Et pour chou ke la roche siet en si  
sauuaige lieu, et en si perilleus :

pour che est apielee des paisans de la  
roche del port peril.

56

Et si i eut iadis

vne maison fremee par mult grant  
orguel.  
et si li frema vns leres de mer.  
qui estoit apieles foucaires.

60

Chil lerres de grant cors a desmesure,  
et de si grant forche  
ke nus hom ne peust souffrir la vertu  
de ses membres.

64

En chele roche

fist li leres son habitacle de la roche  
meisme.

68

Car il crousa tant ke il i eut bien  
maison a .xx. homes osteler. En chel  
ostel repairoit entre lui et ses com-  
paignons, dont il auoit a grant plente.

72

Mais il ne pooient pas tout iesir de-  
dens la roche. Car il estoient bien  
nonante, et a le fois plus de chent.  
Si gisoient dehors la roche, en lor  
galies qui lor estoient toutes eures  
apparlillies.

Et quant il faisoit la nuit bien obscur,  
si metoient en la roche

A ful gret feer wolden they make ;  
 Here pray there-with forto take ;  
 So that it semede to Ony Marchawnt  
 That theke pas dide Owht hawnt,  
 That Som Resteng place it hadde be ;  
 But here distroction it was, As 3e mown Se,  
 For A3ens that Roch they hurtelid so sore  
 That Alle to-borsten weren they thore ;  
 Thanne Owt of here galeyges gonne they  
 go—

These thevis that this falshed hadden do,—  
 And tooken bothe pere Man & good  
 That persched was there In theke flood :  
 And In this Manere distroied this lerrers  
 Mani A Marchaunt & Mariners.

Thanne be-fl A wondir Cas,  
 That On, Grete Pompees, that Emperour was  
 Of Romeyns, As happed that day,  
 Of Alle these Merveilles herde he say  
 As Owt of grece he seilede tho,  
 Teward Cecyle he gan to go.  
 And thus As he seillede Abowte,  
 And took many Garisonns, bothe strong & stowte,  
 That Abowtes be the Se stode  
 In Ony place be pe salt Floode ;  
 Thus Cam he toward babyloyne,  
 And thidirward of this thef herde he seyne.

Thanne seide this pompee with-Owten  
 faille

‘That theke strong theef 3e scholen asaille.’  
 And thus to his peple gan he Seyn,  
 “We scholen him Asayen In Certeyn.”  
 Anon there Redily dide he dyhte  
 A riht strong galeie, & Of gret Myhte,

.i. grant brandon du fu ardent.

76

et chil qui la venoient maintes fois, si  
 com marcheant, ou autres gens tres-  
 passans,

80

si n'en escapoient mie sans peril.

Car maintes fies auenoit ke les nes i  
 hurterent en lor venir si durement  
 ke eles depichoient toutes,  
 et chil estoient apparillie qui lor  
 cououroient sus a lor galies.

84

Ensi chaoient chil en deus perieus.  
 Car il noioient d'une part, et si les  
 ochoit on d'autre part. la u il quidoient  
 estre venu a garant.

88

Longhement tot en cheste maniere  
 mena li lerres sa dolereuse vie.

Tant qu'il auint chose,

ke li grans ponpees, qui a chel iour  
 estoit empereres  
 de roumains,

92

s'en passa outre la mer de grece,

et vint en la terre de sulie.

Et quant il eut ale par toutes les  
 terres d'orient,  
 et prise la garison des fortereches  
 iusk'en babyloine.

100

Si oi la nouiele de chel larron qui  
 ensi ochoit tous les trepassans. Et  
 lors dist il

‘ke che qu'il auoit fait estoit noiens.  
 Se li de chestui larron ne seuroit la  
 terre.’

104

Tout maintenant fist atourner  
 le plus riche nef qu'il peut trouer,

And put it ful of good vitaille,		et le fist garnir de boines viandes,
And Of goode knyhtes that thef to Asaille.	108	et de si hardis chiualers, et de riches armures.
Anon whanne this was Redely dyht,		Quant il eut tout son oirre apparillie, si entra em mer.
The Se he took Anon there Riht.		Si eut establi .xl. des plus fors hommes de sa nef.
And fowrty goode knyhtes be ordeyned there,		a vint cros de fer.
And twenty grete grapelis of Erne pere were	112	pour retenir les galies tantost que eles tenoient a la nef.
The Galeyes to the Schippe forto holde,—		
Of yrne weren Mad bothe strong & bolde ;		
And thus they gonnen to seylen Anon		Tant errerent
As faste to the Roche as they myhte gon,	116	
Bothe be day & Eke be Nyht,		
Tyl of a hard roche they hadden a syht.		ke il vinrent pres de la roche
And whanne the Roche they gonne to Aspie,		si ke il le virent si haute et si merueilleuse com ele estoit,
It to Aprochen they Seiled ful Nye ;	120	
And whanne faste by they weren gon,		
Heren Ancres they Casten pere Anon,		et lors si ieterent lor ancre
Forto Abyden there that Nyht		pour atendre la nuit.
Til of the Roche they myhte hau better Syht.	124	
And whanne pe Nyht was wel Apast,		Et quant il fu grant pieche de la nuit alec :
To-ward the Roche they Comen In hast ;		si murent, et alerent tant ke il vinrent pres de la roche :
As Ny As man Mihte Casten A ston,		tant com ou porroit vne pierre ruer a le main.
Thus Ny to the Roche Gonne they gon.	128	
And whanne these thevis gonnen Aspie,		Et quant chil les oirent venir :
Redeliche they Raped hem, & In hye.		si entrerent en lor galies et s'aparillierent comme pour aus assalir.
But pe maister Mariner that was with pompee		Et chil qui conduisoient la nef ponpee ne sorent mie bien le destroit de la roche,
Of that Roch knew Al the Sotelte ;	132	si ne varent pas de droit cours aler la u il veoient le fu.
And pere As the feer the thevis gonne Make,		anchois alerent d'en coste,
That partie of the Roche wolde he not take,		
But be Anothir side they wente,		
pere As they fownden presente	136	si ke il entreprenent
A strong galeye that there lay		vne des galies,
Be-twene pe Roch & hem, pe sothe to say ;		entre aus et la roche,
And they Comen with so gret A wille		ke ele debrisa toute, et vola en pieches.
That there mani men gonnen to spille,	140	Lors commenchièrent a crier chil qui estoient dedens,



And fillen down Into þe Se

Of Men & good ful gret plente.

Thanne they that In þe toþere galeyys were,  
Wenden the grete schippe hadde persched  
þere ;

So was there tho A ful hard stowr  
Betwene these Felowns and the Emperour.  
And wanne they sien it gan so to go,  
The Emperour to withstonde non power hadden  
tho,

Be litel and litel they Gonne to gon  
Til that þe Roche they Entred Anon.

And whanne pompee gan this to Aspie,  
Ful lowde he gan hem to discrye,  
And swoor that he wolde don his Miht  
Of tho theves to ben Avenged Ariht.  
And whanne the thevis vndirstood,  
Non lengere there they ne Abood,  
But to the heithe of the Roche Sekerlye  
Ful faste these thevis gonnen hem hye ;  
And After hem xxx knyhtes goode  
That departed Owt of that floode ;  
So with-Owten thritty there were,  
And with-Inne xix theves In fere ;  
For alle the Remnaunt of þese theves tho  
Weren slayn, And In-to the Se I-do :

And whanne this Sawt began to gynne,  
These theves wrowhten A corsid gynne,—  
They Rolled down I that plas  
A qwarter Of a galeye pat broken was,  
That hevy & boistous it was to be-holde ;  
And down it Cam with strengthe manifolde,  
And fil Anon down Into the Se,  
Where-with xi. of the Pompees knyhtes slow he, 172

et chil des autres galies

144 quidierent ke la nef fust pechoie. Si lor laissent courre tantost, et les assalent a .v. galies. Et si tost com il vinrent tout abriue pour ferir. et chil dedens lor ietent les cros, si les tinrent mult vighereusement tant ke li autre furent ens sali, les espees traites et les cou-tiaus. Et li noutonier et li sergant alumoient les grans brandons, dont en la nef auoit grant plente. Et quant chil se verent soupris, et ke il ne porroient durer, si se deffendirent mult durement comme gent qui trop estoient au desous.

148 Et quant il virent ke il ne porroient garir, si se traissent petit et petit vers la roche, et se ferirent dedens chil qui porent.  
152 Et quant pompees les vit courre laiens a garant.  
Si escria les chiualers,  
et iura

ke mal en eschaperoit nes uns.

156

Lors se ferirent apres bien .xxx. de ses mellours chiualers. et li larron orent ia pourpris le haut de la roche. si se deffendirent si durement ke chil ne porentonkes auoir baillie d'aus.  
160 et si estoient chil dehors .xxx.  
et chil dedens n'estoient. ke .xx.

Car tout li autre

164

estoient ke ochis ke iete en mer.

Mult se deffendirent li larron longement. et quant il commenchièrent a lasser,

168 si laisserent cheoir vn grant fust qui estoit d' el coste d' une nef qui auoit este pechoie a la roche. Quant chil fust eschapa d' en haut. si s' en vint par chiaus qui assañoient.  
Et il fu grans, et gros, et pesans,

si tua quan qu'il atainst deuant lui, et fist chaoir en la mer,  
A chil caup i pierdi pompees .xi. de ses chiualers.

Where-offen pompee hadde so gret Care,  
 Anon him Self to the Roche gan fare,  
 And swoor 'that he had levere to dye  
 But avenged he Were there Otterlye,  
 That there so falsly hadde slain his knyhtes  
 At thike same tyme with here fyhtes.'

Thanne On of his knythes there Anon  
 That say In what peryl that he wolde gon,  
 And Conseilled him "forto Abyde  
 Til it were more to the day tyde,  
 And I schal 3ow Certefien Everidel  
 How On these theves to ben Avenged wel,  
 Thanne scholen 3e non men lese,  
 Ne putten 3owre self Into non gret deseisse."  
 Thanne Pompee Axede him Anon  
 In What Manere that it Mihte gon.  
 "Sire, of this sawt 3e scholen A while reste,  
 I hope it schal be for 3oure beste."

But Evere they maden sorwe & wo  
 For hise goode knyhtes weren slayn so.  
 He forto lesen so mani good knihtes  
 For A fewe theves In tho fyhtes,  
 Ful gret schame to him he thowhte it was  
 His knyhtes so to lesen In theke Cas.  
 And On the Morwe whanne it was day lyht  
 And Pompee of that Roche hadde A syht,  
 So strong A thing say he neuere non  
 As thike Roche that he loked vppon;  
 'And non wondir it hadde ben,' seide he Anon,  
 'Thowgh his knyhtes hadde ben slayn Echon.'

Thanne of knyhtes he Axede Counsaile  
 3if to that Roche they Cowden Owght Availe;  
 But non Of hem that was there  
 Cowde him Cownseillen In non Manere;

si en eut tel duel, que par vn poi ke  
 il n'esraigoit tous vis.  
 Lors sali il meisme apres chiaus qui  
 assaloient.  
 et iura 'que il voloit mieus mourir  
 en l' assaut: ke il ne reuengast ses  
 chiualers ke il auoit pierdus.'

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200

204

Et quant vns siens chiualers vit  
 keill'en prenoit si a chiertes: si se pensake il  
 se metoit en mult grant peril. Car nus assaus  
 de gent ni pooit auoir mester. Et se il estoit  
 ochis en tel maniere. li empires de rome i aroit  
 grant deshounour de chou ke li larron aroient  
 mort l' empereour. Lors apiela pompee, et si  
 li dist. "Sire, se vous voles croire mon conseil:  
 ie vous enseignerai bien comment vous pren-  
 deries tous chiaus de laiens,  
 et si ni seroit pas votre cors em peril,  
 ne n' i pierderies pas vos chiualers."

Et pompees, qui mult estoit angoisseus,

demanda 'comment.'  
 "Sire," dist li chiualers, "faite humais rema-  
 noir l' assaut. Et demain quant il sera clers  
 iours. Si verres miex par quel lieu vous les  
 porres plus legierement assalir et plus durement  
 mehaignier. Tant li loa, et chil et li  
 autre, ke pompees fist remanoir l' assaut.  
 Mais mult les fist courechies et dolans pour ses  
 chiualers ke il auoit pierdus

Et pour chou qu' il tenoit a grant  
 honte: chou qu' il seiournoit illuec  
 pour pendre .i. trope de larrons,  
 Ensi remest li assaus; iusk' a l' endemain  
 ke il fu grans iours et clers.  
 Et lors vit pompees que la roche estoit  
 si fors ke ele ne pooit douter assaut de  
 nul home viuant.

anchois dist 'k' encore estoit il grans  
 meruelles que tout si chiualers n' auoi-  
 ent este mort a l' assalir.'

Lors apiela tous ses chiualers, et si lor  
 demanda conseil, comment il porroit la  
 roche prendre plus isnelement, et sans  
 seiourner.

Et li ni ot onques nus d'aus  
 qui de chele seust consillier.

For they seiden to him Certainle  
 But 3if be Enfamyne in wolden not be.  
 Whanne þe kyng of hem hadde non Oper  
 chere,  
 He be-thowghte him In Another  
 Manere,  
 That hem he wolde distroyen Anon  
 Be Angwisch Of fyr þere Auerychon.  
 Anon A gret fere he let there dyhte  
 Of Olde schepes And Galeyes, þat brenden so  
 bryhte,  
 That At theke Roche persched hadde been,  
 As all the peple there Myhte it seen ;  
 So that this feer there brende so longe tho  
 That Alle the smolder Into þat kave gan go ;  
 For that feer to stawnchen hadde they non  
 miht,  
 But Euere this feer brende ful lyht.  
 And they benethe gonne hem defende  
 With Arwes & stones that they gonnen vp sende ;  
 And they Aboven defended hem thore  
 With speris & Gleyves wondirly Sore.  
 And whanne this feer gan brenen so briht,  
 The thevis tooken fresch water Anon riht—  
 Where-Offen they hadden Som plente tho—  
 And In-to that Feer they gonnen it do ;  
 Thanne Alle the smoke & þe flawme, I þe plyht,  
 Into that Cave wente there Anon Ryht,  
 And they benethe schetten ful sore,  
 And stones vp threw with Engynes thore,  
 So that they slown fowre of the felowns  
 That hadden don sweche distroctiouns.  
 And whanne these thevis Syen this,  
 A3en to þe Cave þey wenten with-Owten Mys ;

208 Car il ne quidoient pas ke ele peust  
 estre prise sans afamer.  
 Et quant il vit ke il ne l' en saroient nul conseil  
 doner, si se pensa un peu, et quant il ot pense, si  
 dist ' ke il en quidoit bien venir a chief.' " Car  
 ie me sui," dist il, "penses ke ie les estain-  
 dera par angoisse de fu, ke ie lor ferai faire  
 al pie de la roche, si ke la flambe ferra en l'  
 entree de la cauee. et lors si conuenra ke il i  
 muirent. Car il n' i porront le fu estaindre  
 ke nous lor deffenderons de cha a ual a saietes  
 et a grosses pierres, et chil ki lassus seront le  
 deffenderont a glaues et as espees. Et se nous  
 212 ensi ne le poons prendre, ie ne voi mie par  
 quel maniere il seront pris sans afamer."  
 A chel conseil se tinent tout, et il en-  
 uoie a mont .xl. chiualers, si lor fait  
 alumer le fu des pieches des nes qui  
 auoient este debrises a la roche, dont  
 il i auoit mult grant plente.

216 Et quant li fus fu bien espris,  
 si feroit la flamme iusk' en l'entree  
 de la caue ou chil estoient. et la  
 fumeie entroit dedans mult grant  
 partie.

220 Et quant li larron virent che,  
 si prisent aigue douche  
 dont il auoient asses,  
 et issirent hors, si verserent li aue  
 dedens le fu.  
 228 Et lors fu li fus si plains de fumeie ke  
 par .i. poi ke il n' estaingioient.  
 Et chil d' aual lor traioient saietes a  
 plente,  
 232 et ietoient pierres.  
 si ke il en naurerent .iiij. mult dure-  
 ment.

Et quant li larron virent ke il les me-  
 haignoient si:  
 si se referirent arriere en la caue.

But þere weren they not wel at Ese,  
 So Evel this Feer it dide hem plesse ;  
 And whanne they seyen it Miht not be,  
 Alle Anon Owt of that kave gonnen they  
 fle,

And with Alle here myht And strengthe ther  
 The purposed to stawnchen this feer.  
 And thanne these knyhtes to hem Ronne,  
 And there sore begeringe they begonne ;  
 And the Felowns hem defendid sore,  
 As they that Maymed & Greved wore.

And whanne this pompee gan this beholde,  
 For deol his herte gan wexen ful Colde,  
 And to that Rooch he hentred Anon  
 To-ward þe feer As faste As he Cowde Gon.  
 Anon A;en to the Cave they gonnen to  
 Ronne,

For non lengere nolden they blynne ;  
 And Pompe After hem tho Sewede faste—  
 For to hem hadde he ful gret haste—  
 Where that he of hem Slow there fyve ;  
 Thanne leften there but xiiii On lyve ;  
 To wheche they benethen schotten ful sore,  
 & Manie of hem horten tore,  
 So that Pompe him-self hurt with hem was  
 In thre stedis In that Same plas.

traist de coste. Ensi se mist pompees apres aus tout le sentier, et tint a deus poins vne hache, dont il dounoit mult grans caus: a cheus ke il venoit a tanguant. Et chil toute voie fuiant s'en aloient droit a la caue. Si en i ot asses de naures en la fuie des saietes ke chil d' aual lor traioient: et des pierres ke chil d' aual lor ietoient. Si que pompees meisme i fu naures en .iiij. lieux. Et quant li larron vinrent fuiant a la caue, si ne trouverent mie l' entree preste a lor volente, ne n'i pooient pas entrer deliurement. Et chil d' aual les empiraient mult des saietes et des pierres ke il lor lanchaient, et la fumeie lor auoit auques empirie la veue. Si ne porent pas si tost estre entre en la caue: ke pompees n' en eust: anchois illuekes a trois caupe les testes, et deus abatus en la mer par les caus ke il lor auoit dones de la hache. Ensi en ochist pompees .v. a chele cache, si ne furent mais que .xiiij. et de cheus estoient si naure .li. vij. ke petit se pooient mais aidier.

La furent il asses plus a mal aise que deuant n' estoient de-hors.  
 Car la fumeie estoit si espandue par toute la caue qu' il n' i pooient veir nesune goute.  
 Et quant il virent ke il n' i porroient durer:  
 si issirent tout hors,

240

et se misent a bandon tout  
 pour le fu aler estaindre.

Et li chiualler lor laissent courre:

244

si se combatoient mult durement a aus.

Et chil se deffendoient mult durement, comme gent qui si auoient este greue et mehaignie. Grant pieche dura la meslee: si furent bien blechie, et d' une part et d' autre.  
 Et quant pompees vit ke il se contrentenoient tant.

248

si en ot grant duel et grant honte.  
 Et il saut tout maintenant, au fu ou li larron estoient ia tout descendu pour estaindre, si les encaucha si durement par son cors: ke il ne l' oserent plus atendre. anchois s' en fuirent arriere a la caue. et pompees se feri apres aus tout .i. estroit sentier qui estoit en la roche trenchies par ou on aloit a la caue. car par autreuoien n' i pooit on aler. Car la caue estoit en si ruiste lieu: ke nus n' i peust monter. se li sentiers ne fust qui estoit trenchies en la roche. Et enchoie i auoit il de gres de la pierre meisme. Chele caue n' estoit mie el plus haut lieu de la roche: ains estoit en .j. des costes de chele part ou ele estoit plus lee. Et si estoit l' entree si basse et si estroite, ke il n' i pooit entrer ke vns seus hom ensamble, et si couuenoit qu' il i en-

260

traist de coste. Ensi se mist pompees apres aus tout le sentier, et tint a deus poins vne hache, dont il

And whanne that this beheld Pompees knyghtes		Quant li chiualer
That he was so vegorous In fyhtes,	262	virent pompee en telhardement entre :
Vppe to the Roche they gonnen to wynne, [MS. wynee.]		si s'arouterent apres lui tout le sentier
To sosteine here Lord Azens hem with-Inne;		contre mont,
So that pompee ful Sore gan fyhte,		et pompes estoit ia a l'entree de la
And drof these Felouns Into the Cave Anon	266	caue apres les larrons qui ia s'estoient
Ryht,		tout mis dedens: fors ke li maistre
And putten hem Alle to Mischef		d'aus.
Thike lerrers, that Errawnt thef.		
And whanne this lerrers bethowhte him tho		Et quant chil vit ke pompees estoit
That they xiiij Of On Man dispised weren so,	270	tous seus, et ke il vilainement estoient
Owt they Comen Al On Abrest ;		tout entre en la fuie par i. seul home.
And this lerrers On pompees Faste threst,		Si le tint a le grant honte et a grant
And took pompees be bothe scholdres tho		despit. Et quant il fu tous appa-
There In that Fer him forto hauen do ;	274	rillies pour entrer en la caue apres les
But he myhte not Allyng for his knyhtes,		autres: Si ne vaut, anchois retourna
But down Fillen they bothe Anon Ryhtes.		arriere. Et pompees haucha la hache,
But Pompee there in Swowneng lay,		si quida ferir a deus poins parmi la
And bothen Armes of lerrers borsten in fay.	278	teste, mais foucaires guenchi au caup,
Thanne they benethe Gonnen this beholde,		et la hache feri el costal de la roche
And to here Lord Ronne Manifolde,		si tres durement ke toute la lumiere
And to the Schip they him gan bere		fu esmie, et ke toute la hanste vola
And In a Cowche they leyden hem there.	282	en pieches. A chest caup ieta foucaires
*Thanne token they thys fals lerrers,		les poins, si prist pompee par les es-
And him kepte As A thef So fers.		paules, et les vaut lanchier et fu ki
And Alle this while fowghten the knyhtes		estoit desous aus. Mais li chiualer
Vppon the Roche, and slowgh down Ryhtes.	286	pompee furent ia si aprochie: ke il
andoi si com il s'entretenoient ens el fu qui desous aus estoit.		premiers feri foucaire d'une glaive ke
Li chiualer pompee lieuent le cri. et		il tenoit, en mi le pis, si tres durement
chil des nes salent hors, si vienent poignant au fu, et trouuerent lor signour qui gisoit dedens, tous pasmes		ke il le fist tout cancheler la u il s'en-
autresi com s' il fust mors. Et il l'en traient mult tost, si li osterent son hiaume, et li habatirent sa uentaille.		tretenoient entre lui et pompee as bras.
Et quant il li orent le viaire descouuert. Si le virent ausi pale com se il fust mors, ne ne traioit a lui ne		Au cancheler ke foucaires fist: Si li
pie ne main. Lors orent mult grant paour de lui, si le misent en son escu et l'enporterent en la nef pour couchier.		cauperent andoi le pie du sentier. Et
* Et li autre orent pris foucaire, et si trouuerent ke il auoit le brach destre pechoie au chaoir ke il fist desous		il fu grans, et pesans, et gros, si feri
pompee. Et si estoit anques blechies et maumis del fu ou il estoit cheus. Si le prisent legierement: car il le		ponpee del pis et de la tieste au
trouuerent tot pasme. Lors le present, et si le loierent mult forment, tant ke pompees en commandast sa		cheoir, qu'il fist si durement ke il li
volente. Apres fu li fus alumes de rechief, et si i ot grant plente de buisse moillie, si en issoit si a grant fume		fist guerpir la roche. et ke il chairent
et si angoisseuse: ke par j. poi ke chil de la caue n'estaignoient. Ne onques pour dolour ne pour angoisse		Li chiualer pompee lieuent le cri. et
ke il souffrirent ne varent issir hors, si ke chil de dehors se meruillierent trop durement comment il poient		chil des nes salent hors, si vienent poignant au fu, et trouuerent lor signour qui gisoit dedens, tous pasmes
tant auoir souffiert,		autresi com s' il fust mors. Et il l'en traient mult tost, si li osterent son hiaume, et li habatirent sa uentaille.

And In this mene whille Of fyhgteng  
 Awook Pompee Owt Of his swowneng,  
 Where-offen his Meyne ful glad they were  
 Whanne that he was Recouered there.  
 Thanne Merveilled Pompee wondir sore  
 How that In the Schippe he Cam thore ;  
 Thanne his Meyne gan him to telle  
 In what Maner and how þat he felle.

Thanne this pompee vp Ros Anon,  
 And A3en to that Roche gan he to gon  
 With a ful good strong Spere In honde,  
 Where-with he wrowhte þe theves schonde,  
 And to that Cave he Entred Again,  
 And there with-Inne he hath hem Slayn,  
 And there threw hem Into the Se  
 The Fysches Mete Al forto be.

Thanne Cam he to the Schippe Again,  
 Where-Offen his Meyne was ful fayn.  
 Thanne Comanded he to taken this lerrers  
 That was a thief So strong and fers,  
 To bersten bothen his thyes and Ek his bak,  
 And Into the se Casten him with-Owten lak,  
 Thus deliured thanne Sire pompee  
 That Roche Of felowns, As I telle the.

And to Rome seilled he streyht Agein,  
 As I telle 3ow now for certein ;

Entre ches choses reuint pompes de  
 pamison, si ouuri les [iex] et vit que  
 il estoit en son lit couchies.

290

si semeruilloit comment il estoit venus  
 illuec qui orendroit estoit a l'assaut.

294

Lors sali sus, et demanda sa hache.  
 Et quant si home li virent, si en orent  
 mult grant ioie, et disrent keele estoit  
 depechie, et si li conterent comment.  
 Apres li rendirent foucaire, et il de-  
 manda coument il auoit este pris. Et il  
 li moustrent le brach destre ke il eut  
 pechoie quant il chai, et ensi com li  
 fus li auoit brusle tout le vis et tout  
 le cors. Lors commanda que il fust (a)  
 si fist tous les cors ieter en la mer.

302

Après fist a foucaire

306

pechoir le bras senestre et les .ij. cuisses,  
 si le fist lanchier en la mer apres ses  
 compaignons.

310

Ensi deliura pompes le pais de ches larrons.  
 Et che fu uns des plus honnerables fais ke il  
 onques fesist. Mais de toutes les proueches  
 et de tous les hardemens ke il onques fesist :  
 fu chis li mains amenteus. Et si vous dirai pour  
 quoi che fu. Il auint chose, ke quant il s'en  
 repairoit a rome,

(a) mult bien gardes. Et il courut a .i. espie, si sali hors de la nef. et demanda a chiaus qui gardoient le fu.  
 ou li autre larron estoient. Et li conterent la grant meruelle del angoisse ke il auoient soufferte et ke  
 onques puis ne s'estoit nus d'aus tous moustres. Lors commanda pompes ke li fus fust depechies tos. Et  
 quant il fu depechies, si monta pompes en haut, et vint a l'entree de la caue, l'espie en la main. Et si  
 home li virent aler chele part, si coururent apres. Car il auoient mult grant paour de lui. Et il vint  
 droit a l'entree de la caue. Et quant il eut asses escoute a l'uis, si oi qu'il ne disoient mot. Et lors fist il  
 .i. grant hardement, car il se mist dedens la caue, et feri le premier des larrons de l'espie parmi le cors. Et  
 quant il ot feru, si vit que li autre ne disoient mot, ne ne se mouuoient, si se meruilla trop ke che pooit  
 estre. Lors se traist avant ke il vit bien, et perchut que il estoient tout mort. Et il les prenoit, si les  
 ietoit tout hors, vn a vn, voians ses chivalers qui a mult grant foloie le tenoient. Et il n'auoient mie tort.  
 Car che fu li plus grans hardemens, et la graindre estoutie que il onques eust faite. si en auoit fait asses de  
 grans. Et il fu descendus de la roche.

And from Rome to Jerusalem he wente,  
Where that he stabled his hors presente  
In the holy temple Of Owre lord.

Thanne to him Cam seint Petir At On word,  
And seide to hym In this Manere :  
“ Pompee, thow forsakest thi maneres here,  
And dost moche wers thanne dide lerrers,  
That was a felown bothe strong and fers,  
Thy stable thus here forto Make  
The heyest hows, that for goddis Sake  
Was mad to don Inne his Servise.  
Now thow þat hows gynnest to dispise,  
Wherefore I may wel liknen the  
To Forcaus, that felown sire, perde.”

Thanne from Jerusalem þis pompe wente,  
And charged Al his Men wit goode Ente  
‘ They scholden neuere Of this forcaus speke,  
In what maner On him he was A-wreke,  
For to him hadde it ben gret velonie  
Vppon A thef to hau set his hol Navye ; ‘  
For it was On of the grettest prowessse  
That Evere dide þe Emperour In Ony distresse. 334

et il vint en iherusalem,  
314 si mist ses cheuaus iesir  
el temple nostre signeur.  
Et quant il eut che fait, si en orent li  
iuis mult grant duel. Et il auoit en  
la chite .i. mult pseudome de grant  
eage, et si estoit mult religieux. Chil  
318 fu peres saint symeon : chelui a qui on  
presenta ihesu crist el temple entre  
ses bras au iour de la purification a  
la boineuree virgene marie. Quant il  
seut la grant desloiaute ke pompees  
auoit faite de ses cheuaus, ke il auoit  
322 estables en la sainte maison nostre  
signeur. Si dist, ‘ ke ore auoit il trop  
vescu : quant il veoit ke li fil estoient  
boute hors et li chien mangoient as ta-  
bles. Et quant ses cuers pooit esgarder,  
ne souffrir, ke li ort pourchier fai-  
soient chambre priuee des glorieus (b)  
326 Et quant il s'enparti de iherusalem :  
si desfendi a toute sa maisnie  
ke iamais ne parlaissent de foucaire :  
330 Car il ne voloît mie ke on li reprouaist  
che ke il auoit toute sa forche et son  
pooir mis a .j. larron asaler et prendre.  
Ensi fu teue chele proueeche ke ele ne fu mie  
escrite entre ses autres fais. Car la chelee de  
lui et de sa maisnie : en abati le renom. Et si  
fu chou li graindres biens ke il eust onques  
fait de quoi il deust estre plus amenteus.

(b) lieux ke nostre sires auoit saintefies a son seruiche. Lors en ala tout droit a pompee, et quant il fu deuant lui, si commencha a braire et a crier ausi coms'il fust tous foursenes. Apres dist a pompee “ bien i pert ke tu t' i es combatus a foucaire. Car tu as retenu tant de ses coustumes ke tu as lassie a estre pompees. Si i es deuenus foucaires. Et nous quidion ke se foucaires eust ochis pompee : et eust cheste chite mise en sa signourie autresi com ele estoit en la toie. Il n' i eust mie fait grignour desloiaute ke tu as : qui tes cheuaus as estables en la plus haute maison, et en la plus houneree, qui onques fust. Et ses tute tu as deshouneree : chelui qui te deshonera. Ch'est li tout poissans sires qui tout fist, qui tu as sa maison cunchie.” Ensi parla li pseudom a pompee, mais il tint tout a rage et a forsenerie. Et nepourquant chil ne dist mot chose qui puis mauuenist. Car il auoit tous iours este li plus renoumes chiualers ke on seust, et li plus cheans, ne onques puis ne fu se mescheans non. Ne onques puis n'entra en plache ou il se combatist. ke il ne s'en partiesist honteusement.

## CHAPTER XXI.

Of Mordreins (Evalach) on "The Rock Perilous," and the wonders he saw there (p. 260-270). How Mordreins is in great sorrow (p. 260), and while he is weeping he sees a silver ship approach, with a fair man on board, who lands, and talks to him (p. 261-2); says he is a crafty man (p. 262); and his name is 'On. & Al. Only.' (p. 263). He comforts the king (p. 263); and tells him that God has not forgotten him, but will give him all he asks for (p. 263-5). The king is so joyful that he is almost in a trance (p. 265), till the ship and man vanish (p. 266). Mordreins concludes that the man came from God (p. 266). He then sees another gorgeously covered ship arrive (p. 266), from which a lovely woman lands (p. 267), who talks with him, and asks him to be lord of herself and her lands (p. 268), and tempts him to forsake his new faith, telling him of the danger Seraphe (Nasciens) is in (p. 269), and of the evils that will befall him—Mordreins—if he stops in the island (p. 269-70).

Now Of this Emperour let we now be,  
 And Aȝen to this kyng now torne we  
 That into this Roche Is now I-browht,  
 And In what Maner ne Wot he nowht.  
 And there sit he In pensifnesse & In deseise,  
 & With him non thing þat may him plese;  
 And faste Abowtes he loked him there,  
 But hevene & the se he ne sawh nowhere;  
 Ne non sustenaunce there ne was,  
 But Al disolat In that same plas;  
 Also dwelling was there non,  
 But hydows & sterne that Roch of ston;  
 And On þat Rock was there non weye  
 But A path that to þe Cave wenten  
     sothlye.  
 Thanne loked he vppon the tothir side,  
 He ne sawh non Comfort In that tyde,

A tant se taist ore li contes de pompee,  
 et si retourne au roi,  
 qui est en la roche

4

mult esbahis: et mult trespenses de che  
 qu' il ne sauoit ou il estoit, ne en quel  
 maniere il i estoit venus.  
 Il esgarda entour lui.

8

Il ne vit nule riens fors mer et chiel:  
 dont nule garisons li peust venir, ne  
 nule soustenanche.  
 La roche fu haute et en saluage lieu.  
 Et tant d'abitacle: com il i auoit:

12

si estoit lais, et hideus, et obscurs.  
 Il ala en-tour le siege de la roche, tant  
 com il peut trouuer voie. et tant qu' il  
 entra el sentier caupe qui menoit a la  
 caue. Et quant il uint a l'entree, si  
 le trouua si laide et si noire ke il  
 n'entraist dedens pour nule riens.

16

Et quant il vit ke il ne trouueroit nul  
 comfort,



But dirkenesse & hard Roche there.  
 Thanne set he him down with hevy Chere,  
 And be-gan to sighen ful sore,  
 To wepen & wringen 3it wel more.  
 Thanne Anon thowghte he In his herte—  
 Whiche thowght him myhte not Asterter—  
 That Owre lord him hadde forgeten Clene  
 That he there so Was browht In tene.

And thus as he was In this morneng  
 The water Of his Eyen Cam renneng,  
 Him thowghte þat the wawes of þe se  
 A wondirful Noise Maden hee ;  
 And as he lokede tho him Abowte,  
 He saw Come seilling A schippe wel stowte ;  
 The wheche schippe was ful of Bewte,  
 And A wondir fair Manne there-Inne to be,  
 That to-forn In the schippe him thowhte he  
 was,

Sitteng Al-gate In that same plas ;  
 And toward that Roche he drow ful faste  
 Til that to the Roche he Cam Atte laste.  
 The schippe Al Of Silver it was,  
 The Naylles Of gold In that plas  
 And In Middis Of that schippe was there  
 A fair Crois In that Manere.

And whanne this schip to þe Roche gan  
 Aplye,  
 Alle the swete savours him thowhte sekerly  
 That Evere weren groweng In Oni plas  
 Him thowhte that In theke schip tho was.  
 And whanne the Crois he gan to Aspie,  
 Anon In his herte he thowhte In hye  
 That non wikked thing ne myhte be  
 In plas þere the Cros was Certainle.

si s' asist,

et commencha mult durement a sous-  
 pirer du cuer :

20 et a plourer des iex de la teste.

Et commencha a penser en son cuer  
 ke ore auoit il tout pierdu : Se notre  
 sires l' auoit mis en oubliance et en  
 nonchaloir en cheste douleur et en  
 cheste angoisse ke il soustenoit.

24

Ensi com il pensoit en cheste maniere,  
 et plouroit,  
 si entr' oi les ondes de la mer

28 soner.

Et il lieue la teste, si regarde deuant lui.

Si voit vne nef venir,  
 ke vns hom amenoit qui mult estoit de  
 grant biaute.

32

En chele nef estoit li biaux hom tous seus,  
 et si seoit el chief deuant le viaire  
 toutes eures torne de uers la rache.

36 Chele nef estoit petite et toute d' ar-  
 gent, et si estoit li mas d' or, et li  
 voiles estoit ausi tous viermaus.

40

Et quant ele fu arriuee a la roche :

si fu auis au roi ke toutes les boines  
 odeurs ke on peust deuiser ne sauoir  
 en herbes et en arbres

44 fuissent en la nef amasses.

Et quant il vit el voile le signe de la  
 sainte crois, si fu auques asseures.  
 Car il pensoit bien dedens son cuer :

ke en compaignie de crois ne pooit

48 mie venir chose dont maus li venist.

Owt of the schippe Cam this faire man tho,  
 And the kyng Azens him gan go ;  
 " Sire," he seide, " welcome 3e be  
 Into this plase now Certainle ;"  
 And with that he knelid a-down  
 " Welcome Sire hider Of Renown."  
 Thanne Axede this fair Man Certainle,  
 " Sire Of what Contre now be 3e ;"  
 Thanne Answerid the kyng & seide tho,  
 " A Cristen Man, Sire, I am here lo."  
 Thanne Axede him this goode man tho,  
 ' In what Maner he gan thedir to go.'  
 Thanne Answerid the kyng Ageyn  
 " Sire, I wot Neuere now In Certain."  
 Thanne the king Axede him ful snelle,  
 Whens pat he was, he Wold him telle.  
 Thanne Answerid the goodman him Agein,  
 " Sire, A Crafty Man I am Certain,  
 That nowher non swich Is in non Contre  
 So sotel A man As 3e here now Se ;  
 For sweche Craftes As I kan do,  
 Of Alle men In Erthe konnen it no mo."  
 Thanne Axede the kyng Of him there  
 ' What Maner thinges tho Craftes were.'  
 He seide " that Owther fowl man Oper fowl womman  
 Into Grete bewte he cowde torne than ;  
 Also A fool A Wis man kan I Make,  
 A pore Man gret Richesse to take,  
 And a low Man kan I Maken hye,  
 I seic the, Sire, Certainlie."  
 " Now Certes, Sire," tho quod the kyng,  
 " This may wel ben A Wondirful werkyng :  
 Now worthi Sire, And it 3owre plesing wolde be,  
 3owre Name that 3e wolden tellen me."

Lors issi li biaux hom hors de la nef  
 Et li rois, quant il le vit hors venir :  
 si se drecha encontre lui,  
 et dist ' ke bien fust il venus,'

52

si li enclina.

56

Et li biaux hom li commencha a de-  
 mander  
 ' qui il estoit.'

Et li rois respondi

' qu' il estoit crestiens.'

60

Et chil li commencha a enquerre

' comment il estoit illuec venus.'

Et il li dist ' pour voir.

64

ke il ne sauoit comment, ne mais ke  
 en itel maniere si estoit troues.'

Et lors li demanda li rois

' qui il estoit,' et ke se lui plaisoit: il  
 l' en desist la veritei.

Et li biaux hom respondi

' ke il estoit menestreus de tel mestier  
 qui ne fu onques mais autresteus ois.

68

Et si ne pooit nus hom riens saoir ne  
 ouurer se par lui non.'

72

Lors li demanda li rois

' quels mestiers ch' estoit.'

Et il dist " ke il sauoit bien .j. lait  
 homme ou vne laide feme  
 cangier en biaute quant lui plaisoit.  
 Et si li plaisoit ausi bien des fols faire  
 sages,

76

et des poures riches,  
 et des bas haus,

quant il li venoit a uolentei."

" Chertes,

80

chis mestiers a passes tous chiaus ke  
 nus morteus hom porroit faire par soi.  
 Et, se vous plaist,  
 ore me dites comment vous estes  
 apieles."

"Sire, Gladly Er I hennes wil gon  
 My name to tellen the Anon,—  
 · On · & · Al · Only · it is Mi Name,  
 Sire, I the seie with-owten blame."  
 Than quod the king, "sire, Certainly  
 That is a Fair Name and A ful hy.  
 Sire, quod the king with mylde vois,  
 Me semeth as be the signe Of þe Crois  
 That 3e haven In 3owre Compenie here,  
 That to Jesus Crist Affiawnce 3e bere."  
 "That is soth," quod this good man tho,  
 "For with-Owten him non goodnesse May be  
 do  
 And ho þat the signe Of the Crois In his Com-  
 peni have,  
 From Alle perilles he may ben Save.  
 Therefore be war, I rede now to the,  
 That what people so Evere thou se,  
 But 3if the signe of þe Cros be hem Among,  
 With hem thow talke, I Rede, not long."  
 Ful Mochel spak this goodman tho  
 To the kyng that In the Roche was I-do;  
 Sweche wordis Of Comfort to him he spak  
 That Alle his hevynesse he gan to forsak;  
 Nethir Of Mete ne drinke he ne thowhte  
 In so mochel Joye this good man him browhte.  
 Thanne Axede him the kyng tho,  
 'In what Maner he scholde do,  
 And whethir he scholde þere long Abyde,  
 Owther thens to Gon with-In schort tyde.'  
 "Ne seist thow," quod this good man Ageyn,  
 "That thow belevest In God Certeyn?"  
 "3e forsothe, Sire," quod the Kyng,  
 "And that I do Ouer Alle thing,

et il li dist  
 84 'ke il auoit non tout entour.'  
 Et li rois respondi  
 88 'kemultauoit haut non et haut mestier.'  
 Et si dist, "Sire,  
 il m' est auis a chel signe de la crois  
 ke vous aues en vo compaignie  
 ke vous estes de la creanche ihesu  
 92 crist.  
 et chil li dist maintenant. "di ua, pour  
 chou port iou chest signe auoec moi.  
 ke sans lui ne puet on faire nule  
 oeure parfitement boine.  
 Et tant com tu aras chest signe en  
 ta compaignie:  
 96 tant porras tu estre seurs et certains  
 ke nule riens ne te serra nuisans, pour  
 ke tu aies parfaite creanche.  
 Ne ia nul home  
 qui chest signe ne port,  
 garde ke tu ne tiegnies compaignie.  
 100 Car chil n'est mie de par dieu qui  
 auoec lui ne le porte."  
 Mult parla li hom de la nef  
 au roi longement.  
 et tant li dist paroles de solas et de  
 confort  
 104 ke il li fist toutes ses dolours oublier.  
 ne de nule terriene viande ne li pren-  
 droit faims.  
 Et li rois li demanda conseil,  
 108 'comment il le feroit:  
 se il remanroit enchore illuec.  
 ou se il li looit que il s'en alast.'  
 "Coument," dist li hom de la nef,  
 112 "dont ne dis tu ke tu as ta creanche  
 toute en ihesu crist."  
 Et li rois respondi 'ke voirement  
 creoit il de tout en tout en ihesu crist.'

Only & Al In him I beleve,  
Of wheche schal non man me Repreve.” 116

“Sethen thanne that thow dost so,”

Quod the good man Aȝen to him tho—

“Ful Sekir thanne Mihtest pou be

That he ne wel Not Forȝeten the,

Ne non that In him hath Rememmbraunce,

In what degre he be, Other In what stawnse,

In sekir, sere king, I telle it to the,

That God we wil not forȝeten the;

And therto what thing þat thow wilt Crave,

Sekir to be thow myht it have.

Sire, tak thow al this for verite,

Al that Euere now I haue told to the;

For who that In God doth putten his

Creawnce,

Him may not faille with-Owten variance

That he ne schal haue At his nede

Of Alle thing that he wele him bede;

For man hath he In so gret Cherte,

Of non thing so moche, I telle it the.

Therefore man On him to taken non thing I  
rede,

But swich thing As God him bede;

And ȝif A man In him Self to Moche  
thenke,

And with distorbilons Maketh his herte to  
swenke,

So myhte he fallen I disperaunce,

Swich a thing myhte ben his Chaunce.”

“Now, good sire,” quod the King tho,

“May I thanne Only to God trosten vnto

Of alle thing that me nedith to have,

Other what thing that I wele krave;

Et il hom de la nef li dist.

“Or saches tu donques de uoir.

120 ke il ne t' a mie mis en oubli.

Car il n'oubliera ia nului qui a lui  
s'atende: ne qui l'ait en ramenbranche  
toute voie

124 Et la ou li hom s'esmaie de nule chose  
qui li conuienge: la te di iou pour  
verite ke il est hors de creanche.

128 Car puis ke il a mis, et le cors et le  
cuer, de tout en tout en la creanche  
dame dieu:

dont est il bien drois

ke il s'atende a lui  
132 de toutes les choses dont il est be-  
soigneus.

Car teuse est la coustume dame dieu, ke il  
aime plus home: et en grignour chierte  
le tient: ke ne fait li hom meismes.

136 Dont est il bien raisons ke li home ne  
prenge sour soi nule cure de che ki  
lui conuenra. Mais a chelui en laist  
conuenir qui plus l'aime ke il meismes  
ne se porroit amer ne tenir chier.  
Et la ou li hom s'entremetra sour  
dieu, ne de soi ne de sa besoigne:

140 la chiet il en desesperanche, tout ausi  
com s'il disoit a chelui qui l'en blame-  
roit.

‘Biaus sire, voles vous ke ie m'atende  
a dieu de toutes les choses qui me  
conuenront. Quidies vous ke il ait  
toute sa pensee a moi: Il a asses a  
penser ailleurs.’ Illucc chiet il en  
desesperanche: ou il dist et pense  
144 cheste desloiaute. Car il tient la deite

And that God wele thenken On Me  
 Trowe 3e, sere, that this wil be ?”  
 “ A, sire,” quod this good man tho,  
 “ Lo, now In disperaunce pou Art I-do,  
 That thenkest & seist As thow dost here,  
 In-to A fowl disperawnce pou falldest there.  
 Therefore I rede the Ouer Alle thing  
 That Into bettere Conseille pin herte pou  
 bringe,

And Ouer Alle thing I rede the  
 Thin mynde thou sette vpon þe Trenite ;  
 And have Minde how Salamon the kyng  
 To his Sone Evere 3af teching,  
 ‘ That Evere God to worsehepe scholde  
 he

In what maner place that so Evere he be  
 Thanne dar the dredyn Of non thing,’ ”—  
 Thus 3af Sampson to his son lerneng.

In the mene while that this good Man  
 Of the Schippe to the kyng Spak than,  
 The kyng so Ioyful Of his worrdis was  
 As he hem herkenid In that plas,  
 So that he fyl In a gret stodye tho,  
 And Merveilled how this thing myhte go,  
 And whethir It were In A dremenge,  
 Owther where that he was slepinge.  
 And thus A long tyme he him thowhte  
 In what maner that he thedir was browhte,  
 Of wheche he Cowde knowen non Certeinte  
 Of this Mater 3it In non manere degre.

And whanne Owt of this thowht he gan to gon,  
 To his kende Memorie he Cam Anon,  
 And abowtes him he lokede wel faste,  
 But he ne Cowde weten how he Awey paste,

pour mortel la u il dist ‘ ke il a asses a  
 penser ailleurs.’ Et che vaut autres-  
 tant com ce il disoit : ‘ se diex voloit  
 penser a moi et a toutes les autres  
 gens, et il voloit de tout chou venir  
 a chief. Il conuenroit ke tout ses  
 pensers venist a nient. Car il ne por-  
 roit mie de toutes ches choses venir a  
 chief.’ Et par che poes sauoir et cou-  
 noistre : ke chil qui est en chest pense  
 n’a de creanche, ne tant ne quant. an-  
 chois est pires ke vns publicans.

Mais sauoirs que est salemons, qui eut  
 de sapienche outre chou ke nature ne  
 puet douner a nul home mortel : chil  
 endist a son fil : la u il l’entroduisoit.  
 ‘ Biaux fiex,’ dist salemons, ‘ se tu veus  
 conseil pourfitable, ie le te donrai : et  
 tu ne le iete mie puer. anchois le tien  
 toutes les eures enclos et seele dedens  
 ton cuer. Garde que tu laisses tous  
 iours dame dieu conuenir de toi et de  
 toutes tes choses ne ia autrement ne  
 t’en entremet.’ ”

Endementiers ke li hom  
 de la nef disoit ches paroles :  
 si furent au roi si tres durement plai-  
 sans ke il s’en troubli a tous en l’es-  
 couter. Ne il ne pensoit ne tant ne  
 quant a soi : ne de nule riens ne li sou-  
 uenoit que seulement de chou qu’il  
 ooit. Et tant li pleut chou qu’il es-  
 coutoit, que il fu vne grant pieche ausi  
 comme chil qui vne visions apart de  
 nuit : qui ne seit chertainement se il l’a  
 veue cu dormant : ou en villant : et si  
 quide a le fie qu’il dormoit, et a le fie  
 quide qu’il villoit. Toute en cheste  
 maniere estoit li rois, ke il ne sauoit  
 nule chertainete de lui, ne il ne sauoit  
 se il estoit, ou se il n’estoit mie.

Et quant il eschapa de chest pense,  
 et il fu repaires en sa memoire si  
 comme il estoit deuant,  
 si commencha a regarder en-viron lui.

For Nethir Of Schippe ne Man he Say  
 Whech that to him Aperid that day.

And whanne bothe Schippe & man was Agon,  
 Into A gret Morneng he fyl Anon; 180  
 But In his herte he thowghte ful Certainlye  
 That thike man From God kam An hye,  
 For he wiste wel be the Signe of the Crois  
 That it was Only be goddis voys, 184  
 For And he hadde been A dedly man  
 He Cowde not hau Spoken As he dide than.  
 And Also he wiste Ful Sekerly  
 He Cowde not hau gon Awey so previly 188  
 ȝyf Erthlich Man he hadde I-ben,  
 Other wise he scholde hau him seen;  
 Wherefore his herte was moche the more  
 On god In Al his werkis thore. 192

Ful longe In this thowght þe kyng Abod,  
 Other whiles he sat, & Oþer whiles he stood.  
 He gan to loken vpon the lefte partye,  
 And thus Sone he gan to Asprie, 196  
 He Sawh where Cam a schip Anon  
 Toward the Roche Forto gon;  
 That Schippe was wondirly faire A-dyht,  
 As him thowhte to his Syht;  
 And þer nas non thing Abowte,  
 But Rialy keuered with-Inne & with-Owte,  
 Into the harde waves Of the Se  
 That Schippe was keuered ful Certainlye;  
 But nethir Man ne womman Cowde he se  
 That Schippe to Gouverne In non degre.  
 And At the Roche he Aryved Anon  
 Also swithe as it Myhte gon. 208

And whanne the king gan this beholde,  
 He merueilled þer-offen Mani folde

Mais il ne vit onques ne la nef ne chelui  
 qui dedens estoit venus. Et il se drecha  
 en son estant, si commença a regarder  
 de toutes pars en la mer.  
 Et quant il vit qu' il ne le porroit en  
 nul sens coisir, si se rasist.

Lors commença mult durement a penser tout  
 de rechief, et mult se meruilloit en son cuer  
 qui chil pooit estre qui tant auoit a lui parle.  
 Car mult li auoit doune grant confort. Et  
 tant s'aparcheuoit il bien, si en auoit mult  
 grant ioie: ke li hom ne pooit estre se de par  
 dieu non, a qui il auoit parle. 184  
 Car s'il fust contraires a la creanche  
 dame dieu: ne il ne portaist le signe  
 de la sainte crois en sa compaignie,  
 ne il ne parlast si volentiers de dieu  
 ne de ses commandemens.  
 Et se il fust hom morteus, il ne s'en  
 peust pas estre si tost ales. 188

ke il ne l'eust veu en aucune maniere  
 ou entr'oi.

Mult demoura li rois longement en  
 ches pense:

tant qu'il esgarda a senestre partie de  
 uers galerne, 196

si vit venir vne nef mult richement  
 encourtinee.

La nef fu de mult grant atour, et de  
 mult biel: 200

et fu toute couuerte d'un riche drap  
 de soie tot noir. Et li voiles fu tout  
 autresteus. Et li mas estoit tous  
 couuers d'autrestel.

et la nef estoit autresi couuerte et de-  
 dens et de-hors: iusk'ens es bors, la u  
 les ondes hurtoient. Ensi richement  
 venoit la nef com vous aues oi:  
 et si ne paroît ne hons ne feme  
 qui le conduisist. 204

Entel maniere vint tout droit a la roche.

Et quant li rois le vit ensi ariuee:  
 si se commença mult durement a  
 meruillier 208

What thiike Schippe Miht signefie  
 That to the Roche so faste gan hie,  
 And what maner of thing it sowhte there  
 That thedir Cam In swich Manere ;  
 And Evere this Schippe he beheld there,  
 And of the Aray Alle the manere.

Thanne sawh he there isswen Anon  
 The fairest womman that of feet myht gon :  
 Thanne the kyng Abaisched he was  
 Of thiike Merveille In that plas,  
 Neuertheles 3it he seide, " Welcome 3e be,  
 Faire womman, Into this Contre."

Thanne Answerid sche Agein,  
 " And 3e ben welcome, Sire, Certein,  
 As man that I most desire to se  
 Of Alle men levege, I telle it the,  
 Eualach," seide this lady tho,  
 " Al my lyve 3it hider-to

So gret lust I haue to speken with the,  
 And now Am I glad I may the se ;  
 And now thow Art in this plase here,  
 With the to speken I schal haue leysere ;  
 I schal the lede, and thow wilt gon with me,  
 Into þe fairest place that euer man May se."

" Now Certes, dame," quod the kyng,  
 " I merueille me mochel Of myn hider Comeng, 236  
 For I not ho that hedir me browhte,  
 Ne nethir sen him neuere I ne mowhte,  
 Ne neuere hennes ne wil I go  
 That til A3en he me wil Comen to  
 That me In to this place browhte,  
 Oper wise cam It not In to My thowhte,"  
 " Be my trowthe, sire," quod sche thanne,  
 " 3it spekist thow As A trewe Manne,

ke che pooit estre, et senefier.

212

et quel chose chele nef estoit venue  
 querre.

Lors se drecha, et commencha la nef  
 a regarder d'une part et d'autre.

216

Et quant il se regarda, si vit hors issir  
 vne des plus tres bieles femes que il  
 onques eust veue, et des plus avenans.  
 Et quant il la vit, si fu mult esbahis :

220

et nepourquant il li dist 'ke bien  
 fust ele venue.'

Et la dame respondi

224

' ke ele estoit bien venue sans faille,  
 puis k'ele auoit trouue l'omme del  
 monde qui ele plus desiroit a veoir.'

" Rois eualach," dist ele.

228

" Je ai tous les iours de ma vie  
 eu conuoitise de parler a toi : ne onques  
 mais n'en poi auoir ne lieu ne aaise.

Mais puis ke tu ies chi uenus,

232

or arai iou bien loisir de parler a toi,  
 Et se en toi ne remaint, ie te menrai

en la plus delitable maison ou tu  
 onques entraisses."

Et li rois respondi, " chertes, dame,  
 ie sui chi venus ie ne sai comment.

Car ie ne vi onques chelui qui m'i  
 porta. Mais ensi me trouuai en  
 cheste roche.

Ne iamais a nul iour ne quier issir,

240

se chil ne m'en iete

par qui commandement ie i fui  
 aportes."

' Par foi," dist ele, " par le commande-  
 ment de chelui qui t'i porta t'en istras  
 tu.

244

For I the browhte Into this plase,  
 To speken with the for I wolde hau space;  
 And be me hens schalt thow go,  
 And be non Other troste wel therto.  
 And 3if thow wilt not forsaken my Com-  
 penye,

I schal the bringen to hygh seignourie,  
 And maken the Lord Ouer Al my lond  
 Which that I holde In Min honde."

"Dame," quod the Kyng to hire Agayn,  
 "Of this wolde I weten ful fayn,

What myht 3e hau forto do  
 A3 now 3e sein me vnto."

"Be my feith," quod sche, "Sire," Again,  
 "Of that power I Am Certain,  
 To beren A body where pat my liking Is,  
 And thens him to fetten with-Owten Mis."

"Dame, I vndirstond thy talkyng,  
 But a man of a more wondirful werkyng  
 Have I herd Sein Certain there is,  
 That kan don moche more than this,  
 For he kan Maken of Fowle men faire,  
 Of Folis, wise men & debonaire,  
 And Pore Men to ben Riche In Ech degre:  
 This Man A Maister, me thinketh, is he,  
 And this May non Man don Certainle  
 But 3if 3e signe of 3e holy Cros with him  
 be."

"A!" quod Eualach this womman thanne,  
 "Thow Art A fool, & non wis Manne,  
 Thow Art deceiued In thy beleve,  
 And that Anon I wele the preve.  
 For As longe As thou holdest this Creauce  
 Of wheche thow hast Mad variawnce,

Car ie t'i aportai par mon sens,  
 et par cho ke ie voloie auoir lieu et  
 tans d'estre en ta compaignie, ke ie ai  
 tous iours desiree tant.

248

Et se tu ne veus refuser si bieles com-  
 paignie com est la moie:

ie t'en menrai auoec moi,

et te ferai signour de toute ma terre

252

dont iou ai mult grant plente."

"Coument, dame," dist li rois,

256

"estes vous de si grant poissanche ke  
 vous poes ensi porter chiaus ke vous  
 voles par tous les lieux?"

"Par foi," dist ele,

"de si grant pooir et de si grant sens  
 sui iou,  
 ke ie puis prendre tout chiaus ke ie  
 voel, et porter la u il me plaist."

260

"Dame," dist il, "de grant pooir estes,  
 et de grant sens, ne ie ne quidoie mie  
 ke en tous les homes n'en toutes les  
 femes qui soient, eust autant de sens:  
 com i'ai oi dire hui a vn home et a  
 uous. Mais enchore a chil hom grig-  
 nour pooir ke vous n'aues.  
 Car il puet faire des lais homes biaux.

264

et des poures riches. et des fols sages.

268

Mais il me dist ke nus ne pooit faire  
 oeuvre parfaite ne durable:  
 se il n'auoit en sa compaignie le signe  
 de la sainte crois."

Che dist la dame. "Rois eualach,

272

tu i es decheus.

car ie te dirai comment.

Tu as deguerpie la creanche par quoi  
 tu as este tous iours a hounour.

Ne iamais tant com tu tenras cheste  
 loy ne cheste creanche ke tu as recheue,

276



In pes ne Reste Schat thow neuere be  
 Whiles that beleve Is In the;  
 For thou knowest not 3it the Endyng  
 Of thi Sorewe, nether the begynneng;  
 For thi Brothir Sire Seraphe  
 In thi paleis lith in ful hard degre,  
 That it Asckapen neuere schal he  
 But 3if it the more wondir be."  
 "A! dame," quod the kyng Anon,  
 "How mown 3e knowen swich thing be  
 don?"

"For," quod sche, "I knowe this As wel  
 As thi selven Everidel,  
 How thow were lefte Owt of thi bed,  
 & he A-bod stille In that sted."

Thanne the kyng Abasched him sore  
 For þe wordes he herde thore,  
 And was Aferd lest his brother scholde  
 die

For tokenis that sche seide so Certainlye.  
 Thanne King Eualach Anon with-Alle  
 Nygh In wanhope hadde I-falle,  
 And wende that God had him forgote,  
 So this womman Made him tho dote.

Thanne seide this womman to him tho,  
 "Eualach, and thow my wille wilt do,  
 I schal the setten A3en In-to thi lond  
 And Al welthes bringen Into thin hond.  
 For wete thow, Eualach, In Certain,  
 Owt of this plase gost þou not heyn,  
 But 3if it be Onlich by me  
 Owt of this plase schalt þou neuere fle;  
 And here schalt thow Enfamyned be,  
 And many mo wondris 3it schalt þou se;

n'aras .i. iour d'ounour ne de pais.

280 Et le commencement en uois tu ia  
 Car onques puis ke tu le recheus,  
 n'eus se douleur non. Si com des mer-  
 uelles qui t'auinrent en ton pais, dont  
 seraphes tes serourges est remes, si  
 mal atournes

284 ke il n'en puet escaper,  
 se par mal non, et par mort."

"Ha: dame," dist li rois,  
 "comment saues vous chou ke il soit  
 si malades com vous m'aues dit?"

288 "Chertes" dist ele, "ie le saisi uraie-  
 ment:  
 comme chele qui l'ai veu as iex  
 puis ke tu fus del lit leues, ou entre  
 vous deus esties assis."

292 Lors fu li rois mult esbahis:  
 et creoit bien ke chele li desist voir de  
 son serourge qui se morust,

296 par les autres enseignes ke ele li disoit  
 vraies: et ke il bien counissoit.  
 Par cheste nouele fu si durement  
 tourbles en son corage, ke par .i. poi  
 ke il ne cheoit en desesperanche.  
 Et quidoit bien ke notre sires l'eust  
 oublie et mis en noncaloir.

300 Et la dame li redist.  
 "Rois eualach, se tu me voloies  
 croire, et faire ma volente.  
 Je feroie encore tant  
 ke tu recheueroies toute ta terre.

304 Et si saches de voir,  
 ke tu ne le pues iamais recouurer par  
 home qui viue, ne par femme,  
 se par moi non.  
 Ne de chi ou tu ies orendroit, n'istras tu  
 308 iamais: se ie ne t'en get. Anchois t'iconuenra  
 tant longement demourer: ke tu i morras de  
 faim. Car ch'est tous li plus sauages lieux  
 qui soit en nule partie de mer.  
 Si i uerras asses souuent de teus meruelles  
 auenir,

For 3if thow longe here Abyde,  
 Thy wittes schalt pou lesen þis tyde.  
 And 3if that thou wilt gon with me,  
 A gret lord schal I Maken the;  
 And 3if thow wilt here lengere dwelle  
 Thow schalt be lost bothe flesch & felle.”

ke tu n' i porras longement demourer  
 en ton sens ke tu ne le perdes. (a)

\*et ses tu t'en uiens auoec moi,  
 312 ie te ferai plus riche ke tu ne fus on-  
 ques, pour ke tu faches mon plaisir.”

(a) Et ses tu qui chil est qui te dist ‘ ke il sauoit faire des lais homes biaux: et des poures riches:’ Ch’est vns enchanteres. Et si saches de voir ke il maima mult a grant tans. Mais ie ne vauch onques lui amer. Et se tu chi demeures longement: il fera tant: qu’il t’ochirra. pour che qu’il s’apercheuera bien ke ie t’aim. Et si n’ai cure de lui amer. Or fai le quel que tu mieus ameras. Se tu remains chi, tu i es mors.\*

## CHAPTER XXII.

Still of the wonders King Mordreins (or Evalach) saw on the Rock Perilous (p. 271). How he asks the fair woman out of the ship where he is, and how far off from his land (p. 271), but will not go with her; and how she sails away (p. 272). How he sees a great tempest rise, and how he thinks over the woman's prophecy of his misery, and over his former greatness (p. 273). How he looks about for a place to sleep in, finds the cave (p. 274), but, on trying to enter it, is struck down (p. 274). How he sees a great tempest, and then a great darkness comes (p. 275), and he lies all night in a swoon (p. 275). In the morning he is awoke by the rays of the sun (p. 275), makes the sign of the cross, recovers his senses, and prays to God (p. 276). He then sees again the first ship; and the good man lands from it, greets him (p. 277), and preaches to him about his want of faith (p. 278); of how God helps his servants (p. 279-80); of the difference between the flesh and the spirit (p. 280); and of the members of the soul (p. 281). Mordreins then asks him about the fair woman (p. 281), and he says that she strove to become lord over him, and so he cast her out of his house, for which she tries to enrage him by evil doing (p. 282). [The fall of Lucifer.] The good man exhorts Mordreins to hold to his Saviour, and then no good thing shall be wanting to him (p. 283).

THANNE sat this kyng in gret stodyng,  
And thowhte what to don of al this thing;  
Whethir with that lady he scholde go  
That sche seide so wel him louede tho,  
And therto so ful of Sapiense,  
Lyk As sche wede In his presense.

Thanne Evalach Clepid this womman tho  
And Axedo hire 'zif sche Cowde Owht do  
To tellen him In what plase pat he were;  
And how fer from his londis there,  
"3e," quod this womman tho Anon Riht,  
"Al this schal I the tellen Astyht.

A chest mot commencha li rois  
mult durement a penser ke il porroit  
faire:  
ou se il s'en iroit auoec chele dame  
4 qui li faisoit entendant ke ele tant  
l' amoit, et qui de si grant sapienche  
estoit plaine, ke ele li disoit chou qui  
li estoit auenu: et chou qui li deuoit  
enchore auenir.  
Et quant il eut longement pense. Si  
rapiela la feme,  
8 et si li dist. "Dame, car me faites sage  
en quel lieu ie sui,  
et combien des passe il puet auoir  
de chi iusk'en ma terre."  
Et chele li respondi.  
12 "Che te dirai ie bien.

Of port peryl this Roche bereth the  
name,

A perilows Roch, And Of gret Fame;  
And Owt of thi kyngdom Art thow here  
xvii. dayes Iornees, Al In fere;

For A gret Iorne for A schip it were  
In a Monthe & .ix. dayes from thens to ben  
here.

So that there schalt thow neuere haue dewel-  
lynge

Rut 3if so be that I thedyr þe bringe."

Thanne Abasched was he mochel more  
Thanne he was Ony tym be-fore,  
That he was so fer from his kingdom  
I-browht In-to A straunge Regiown:  
Thanne In gret thowht sat this kyng,  
And pere made mochel Morneng.

Thanne seide this womman to him tho,  
"Sire Eualach, wherto thenken 3e so?  
3if 3e wilen don Aftir My biddinge,  
Into a ful delitable plase I schal the bringe;  
And 3if thow wilt not don as I the seye,  
Many wondir happes schalt þou hau In feye,  
And so Manie Combrawnces scholen Comen  
to þe,

That with-Inne ful schort tyme schalt þou se  
So þat þou wost ben hid in þe most Caytifis plase  
That Evere On Erthe 3if Mad wase."

Than the kyng Abasched him sore  
That to hir wordis mihte he speke no more.  
And whanne sche say þat it wolde not be,  
That Answere mihte non Getten sche,  
Sche torned hire Schippe, and Gan to go  
Streyht A3en Into the high se tho.

Ore saches tout premierement ke tu i  
es en vne roche qui est apielee la roche  
de port peril, pour chou ke che est li  
lieus de mer ou on a plus fait traisons  
et felonies. Et se tu veus sauoir com-  
bien tu ies loing de ta terre. Chesaches  
tu bien, ke il a de chi ou tu ies, iusc' au  
commencement de ton regne .xvij.  
iournees grans.

Car nule nes, tant l' eust boins vens acuellie:  
ne porroit estre hors de mer, se ele mœuoit de  
chi, en mains de .ix. iours, et de l' issue de la  
mer iusc' au commencement de ton roiaume  
ne porroit nus aler ke il n' i mesist .ix. iournees.  
Ensi pues veoir, ke entre chi et ta terre a  
l' erure de .xvij. iours.

Ne tu n' i pues iamaiz aler en ton viuant:  
se par moi n' ies menes et conduis."

Quant il oi ke il estoit si eslongies de  
son regne: si fu asses plus esbahis  
ke il n' auoit este deuant,

et lors commencha mult angoisseuse-  
ment a penser.

Et la dame li dist:

"Rois, ke penses tu tant.

Se tu veus estre menes a sauete: si  
t' en vien auoec moi.

Et ie te menrai el plus delitable lieu del  
monde: et en chelui ou tu ies plus desires.  
Et se tu n' i vieus venir, ie m' en vois.

Et bien saches de voir

ke tu verras tant d' encombriers et tant  
d' anuis qui t' auenront:

que il n' est nus lieus en chest monde,  
tant soit pources ne tant caitis: ou tu  
ne uausisses micus estre ales ke chi  
remes."

Li rois fu si esbahis de penser, et si souspris,  
ke il ne peut onques respondre a che ke ele li  
auoit dit. Anchois estoit si tres durement tres-  
penses: ke il en estoit tous anuis.

Et quant ele vit ke il ne li respondroit mie:  
si s' en tourne. Et quant ele ot sa nef des-  
riuee et mis a la voie: si dist tot souef si  
basset, ke a paines le peut li rois entendre:  
"He:" dist ele, "meruelles est ke nus arbres  
ni ert ia plus plentiaus de chelui qui en sa  
vielleche commenche a porter." Chestre parole  
tres oi li rois,

Thanne Anon the king Cast vp his hed  
 And saw where sche seilled In that sted  
 Fer Amyddis the grete throwenge se,  
 Where that grete Merveilles Anon say he ;—  
 The grettest tempest him thowte was there,  
 And the Moste wondirful that was o-where ;  
 So that him thowghte pat Al the Se  
 Ouer Al the world schold hau be,  
 And In Middis Of that tempest  
 There was the Schippe Althermost.  
 Thus Sone there Cam A wyndes blast,  
 And that Schippe there Ouer Cast.  
 And As the kyng On þe Roch there sat,  
 With his Eyen he beheld Al that,  
 And wondred mochel In his thowht  
 What schippe it was that the womman browht.

Thanne this kyng bethowhte him tho,  
 That Of him self it was Evel I-do  
 That he ne hadde Enqwered what sche hadd  
 be,  
 & what hire Name was, & Of what Contre ;  
 For he here supposed nevre to se,  
 Therefore here Name haven knowen wolde  
 he.

Thanne of hire wordes sore he thowghte,  
 How that In Reste he scholde be nowhte  
 As long as he held that Creaunse ;  
 Ful Often he thowghte vpon this Chaunce ;  
 And For sorwe of this tydinge  
 He ne wiste to don non thing.  
 Thanne gan he to Remembren him Anon  
 How worthily he was wont to Gon,  
 Of his Richesse, & Of his honoure,  
 And On his lordschepis In that stowur ;

et lors si leua la teste,  
 et vit ke ele estoit ia empainte  
 44 grant pieche dedens la mer.

Et ke vne si grans tempeste l' i sail-  
 loit :

48 qu' il li estoit auis ke toute la mers  
 deust fors issir de son augel :

Et la nef s' en aloit par le plus espes  
 52 de la tourmente :

si tost et si bruiant ke nus soufflemens  
 de vent par samblant ne volast plus  
 tost ke ele couroit.  
 Et li rois fu sour la roche en estant,  
 56 si esgarda chele tempest mult longe-  
 ment :  
 et si se meruilla asses qui chele feme  
 pooit estre qui si laides meruelles et si  
 grans aloient sieuant.  
 Mult pensa li rois a chele feme,

60 et mult fu dolens de che  
 que il ne li auoit plus enquis de li ' ke  
 ele estoit. Et comment ele estoit apielee,  
 et de quel terre ele estoit dame.  
 Mult li vausist auoir enquis tant qu' il  
 en seust la verite. Mais che ne peut  
 estre. Si l' en poise mult durement.  
 car il ne le quide iamais reueoir.

64 Et de chou k' ele li auoit dit  
 ke il n' aroit iamais ne ioie ne pais  
 tant com il tenroit cheste creanche :  
 68 de che fu il si tres pensis

que il ne sauoit ke faire ne ke dire :  
 et lors li commencha a ramenbrer de  
 sa grans rikeche ke il auoit lonc tans  
 72 eue, et de la grant aaise ou il auoit  
 tous iours este.  
 Et des grans honnours ke on li auoit portees :  
 pour chou qu' il auoit tant este doutes et tant  
 proisies. Toutes ches choses amenoit a me-  
 moire.

And sethen he thowhte thanne A3en  
 In what persecucioun he hadde ben  
 Sethen Cristen Man that he was,  
 What he hadde Suffred In diuers plas;  
 And thus In disperawnce he gan to  
     falle  
 Tyl A3ens the Niht Sore with Alle.  
     Thanne he bethowhte him Anon  
 How that Ony wyse he myhte don,  
 For the Roche was A wastable plase,  
 And non Resteng there-Inne Nas.  
 Thanne fond the king the grees there riht  
 That to thike Cave wente ful streiht,  
 Whiche was bothe ful dirk & blak,  
 & hidows On to looken with many A lak;  
 For long tyme was it past be-fore  
 That Evere Ony levyng man was thore.  
 And to hym self he gan to seye  
 “Sekerly, with-Owten wile I not lye,  
 But entren I wiele Into this Cave,  
 There-Inne Min herberwe forto have.”  
 And the ferste foot that with-Inne he sette,  
 Plat to the Grownd he was smette;  
 For him thowhte that On with two hondis  
     him took  
 And Evene to th’erthe there him schook.  
 And thus lay the king In swowneng In pis  
     Manere  
 Thorwgh the Fal that he hadde there.  
 And whanne of his swowneng he A-wook,  
 Vppon the Entre Of the Cave he gan to  
     look;  
 And thus As he In this thowht gan dwelle,  
 A wondirful tempest there befelle

apres recontoit en son cuer  
 76 les paours et les anuis ke il auoit souffert  
     puis k’ il auoit recheu le baptisme  
     ihesu crist.  
     Si en estoit si durement tourbles en  
     son cuer  
     ke par .i. peu qu’il ne chaoit tous en  
     desesperanche.  
 80 En chet tourblement de cuer de-  
     moura iusc’ a la nuit.  
     Et lors si se commencha a pourpenser  
     comment il porroit exploier de soi  
     meisme.  
 84 Il vit la roche gaste el hideuse comme chele  
     qui en trop sauuaige lieu estoit : et destourne  
     de tous trespas se ensi non com auenture  
     i’ amenoit aucune nef.  
     Lors monta li rois les degres,  
     et vint a la caue:  
     si le trouua laide et obscure et noire.  
 88 Car maint iour estoient passe: puis  
     ke hom viuans n’ i auoit entre ne geu.  
     Et com il ot este grant pieche a l’ uis:  
     si dist a soi meisme,  
 92 ‘ ke de-hors ne giroit il mie a des-  
     couert.’ Lors se baissa pour entrer ens.  
     Et quant il vaut metre dedens le pre-  
     mier pie:  
 96 Si chai arriere tous pasmes.  
     Car il senti que on le tenoit par les  
     caueus. Etsi li estoit auis ke .ij. mains  
     i auoit.  
     En cheste maniere se pasma.  
 100 Et quant il fu reuenus de pamison, si  
     fu mult estourdis, et vit ke li huis de  
     la caue estoit tous estoupes.  
 104 Et il escoute, si ot ke vne si grant tem-  
     peste venoit de la mer vers la roche,

That him thowghte the wawes of the þe se  
Into the hevene wolden fle

And Al to-berste bothe lond & ston,—  
Thus him thowghte there Ryht Anon.

Thanne Cam there so grete A dirknesse  
That browhte him in moche distresse,  
That him self he ne myhte not se  
No more thanne In A pit he hadde be.  
And whanne Of alle thinge he hadde lost þe  
siht,

And þat non thing he sen ne myht,  
More Abasched thanne he tho was,  
Was neuere Man ȝit In non plas,—  
But Aftir this gret drede Anon  
Good Comfort to him was sent ful son.—  
And whanne In this dirknesse he hadde longe  
be,

And for drede lost bothe wit & Memore,  
He ne wiste for drede what to do,  
And In this thowht longe Abod he so.  
And al the nyht lay this kyng  
As In Maner he hadde ben In Sowneng,  
That from him Self he was ful Clene,  
For On him non Otherwise ne was it sene.

And whanne that it was goddis wille  
The Clernesse Of day there to fulfille,  
And the bemes of the sonne Bryht  
Into\* Alle the Erthe it schon ful lyht,— [\* MS. into to]  
The kyng that vppon the Grees lay  
To-fore the Cave dore, As I the Say,  
Vppon his Face the sonne pere schon,  
Where-with he A-wook Ryht Anon,  
And his Eyen Open he gan to Caste,  
And Abowtes him he loked ful faste

qu'il li estoit auis ke les ondes  
deussent monter iuse' au chiel.  
et abatre tout a la terre le firmament.

108 Apres chou vint vne si grant oscurte

qu'il ne pooit nule rien veoir des iex,  
112 nient plus ke s'il fus descendus en  
abisme.  
Et quant il vit qu'il auoit pierdu le  
veoir de toutes choses:

si parfu trop espoentes

116 que nus ne pooit dire le conte del grant  
paour ke il eut:  
Se chil non seulement qui apres le  
grant paour li douna grant confort.

Et quant il ot longement este en ches  
tenebres,

120 si ot pierdu si le sens et le memoire  
par le grant paour ke il auoit eu:  
ke il ne sauoit en quel lieu il estoit.  
Ne de toutes les choses qui estoient  
auenues ne li souenoit.

En tel maniere demoura li rois en la  
124 roche toute la nuit:  
ke il ne li menbroit de soi ne d'autrui.  
Anchois estoit tout autresi com chil  
qui gist en pamison: qui a pierdu le  
sentir, et le veoir, et l'oir.

Et quant notre signour vint a plaisir,  
128 ke il espandi la clarte de son iour par  
les terres:

et li rai du soleil ieterent lor clarte et  
lor calour par tout:

li rois, qui enchore se gisoit sour les  
132 degres deuant l'uis de la caue, ensi com  
vous aues oi:

senti l'ardour du soleil dont li rai li  
feroient sour la fache.

Et lors ouuri les iex, autresi comme  
chil qui s' esuelle:

136 Si commenche a regarder entour lui.

And whanne that the Se he loked vpon,  
 And Ek the Roch that he lay There on,  
 He lefte vppe his Riht hond An hy,  
 And the Signe of the Crois made devoutly. 140

Thanne Cam he to his Mynde Agein  
 As he to-forn was Al In Certein,  
 And kneling, to God made his preyere  
 In this Maner As 3e scholen here, 144

“ O thow swete lord God Almyhty,  
 That Comfort And Ese dost to Alle Sory,  
 And me hast deliuered of Manie gret dis-  
 tresse,  
 Of Mani Aventures, & Of Mani heveynesse, 148  
 And Of Mani hevynesses which\* weren Co-  
 munge [\* MS. we]

Thow me deliveredest, thow Glorious kynge !  
 O goode lord god, I am thi Creature  
 To whom thow hast been ful deboneure, 152  
 And to me hast Schewed gret Mercy,  
 To Me, lord, that ne Am no thing worthi,—  
 And my Sowle to helle Scholde hau went,  
 Ne hadde ben thy Mercy God lord Omni-  
 potent, 156

And thy Mercy from helle it gan to with-  
 drawe,  
 And browhtest it Into the Cristene lawe,  
 So goode lord me kepe & defende,  
 And Euere thy Grace that thow me Sende ; 160  
 And that the devel ne tempte not me  
 Whom I haue forsaken, & Only take me to  
 the ;  
 Whose werkis & him I have forsake,  
 And to thy mercy Onlich lord I me be-  
 take ” 164

Et quant il vit la mer,  
 et la roche sour quoi il se gisoit :  
 si leua maintenant sa destre main en  
 haut,  
 et fist sour lui le signe de la sainte  
 crois. 140  
 Et tantost recoura tout son sens et sa  
 memoire  
 si com il auoit deuant eu.  
 si se mist a keustes et a genous, et  
 commencha sa proiere a ihesu crist  
 en ces paroles. 144  
 “ Biaux sire diex,  
 qui i' es vraies consillieres a descon-  
 sillies, et vraies comfors as perillans  
 qui de boin cuer et de simple volente  
 reclaiment ton saint non glorieus : toi  
 aour iou, et ren grasces et merchis :  
 de chou que tum' asgarandi et deliuerai  
 des grans mesauentures et des grans  
 hontes ke il me couuenist soustenir :  
 se ta seule deboinairetes ne fust. 148

Sire, ie sui ta creature,  
 152 en qui tu as moustre si grant miseri-  
 corde :  
 et si grant mestier m' as eu a mes be-  
 soins

ke l' ame de mi aprochoit a aler en  
 infer :  
 quant tu, par ta grant douchour

156 et par ta grant pite, l' en traisis arriere,  
 et le rapielas a la droite voie de toi counoistre,  
 et cremir, et aorer. Glorieus sire, comment  
 ke ie soie chi venus : aoures en soies tu, et la  
 moie volente i seroie ie venus par ta grasce et  
 par ton commandement. Car plus legierement  
 en soustenroie le paine et le trauail. Sire, vees  
 moi chi a vo commandement et a vo plaisir  
 tout apparillie. Mais de tant me deffendre  
 votre douche pites :  
 ke ie ne soie decheus par le tempta-  
 tion du dyable,  
 de qui iou ai werpi, et les oeures et  
 les consaus. 160



Whanne he thus his preyere hadde I-do,  
 Ful faste Abowte him lokede he tho.  
 Owt Of the Est he Saw Comen thore  
 The fair Schip that he say þe day before, 168  
 Where-Inne that was the goode man  
 That of so mochel goodnesse to him spak than.  
 And whanne he Saw that it was he,  
 Ful glad and blithe he gan forto be, 172  
 And alle his Sorewes for3at he thanne  
 For Joye to spoken with this good Manne.  
 Thanne ful faste he gan to Crie  
 Of Alle his trespas there to god Mercye. 176  
 And whanne he Say the Schippe to the Roche gon,  
 Evere to the foot of the Roch he Cam Anon,  
 And Into that Schippe he lokede there,  
 And Say there-Inne thinges of diuers Manere, 180  
 Bothe Richesse, Jowelles, & vitaille Also  
 That to Ony lyveng Man belonged to,  
 And whanne the Same good man he Say  
 That to him hadde spoken the formere day, 184  
 And seide, "Sire, Ryht welcome 3e be  
 Into this Roche ful Certainle."  
 Thanne this goodman Owt of þe schippe wente  
 Vp to the Roche tho, veramente, 188  
 And Axed the kyng how he dide fare  
 Sithen þe tyme that he was thare.  
 "Forsothe, sire," quod the king tho,  
 "I Was neuere so ful of Sorwe & Wo.  
 As that Goode sire I have I-be  
 Sethen the tyme 3e partid from me."  
 Thanne gan he him forto telle  
 What Aventures that him befelle, 196  
 And Of that Fairre wommans Comeng,  
 And of mani Anothir Aventures thing.

A tant se drecha li rois quant il ot fenie sa  
 proiere. Et quant il se fu drechies,  
 si esgarda loins de la mer

encontre orient, et si reuit venir  
 la biele nef ke il auoit veue le iour  
 deuant,  
 ou li biaux hom estoit venus

qui tant auoit a lui parle:  
 Et quant il le counut,  
 si fu mult durement asseures: por les  
 boines paroles ke il li auoit oi dire,  
 ke toutes ses douleurs li auoient fait  
 oublier.

Lors se commencha mult durement a  
 repentir del corage, qu'il auoit esoiereu  
 en son corage, et encroit a dieu merci  
 mult durement.  
 Et quant il vit la nef aprochie,  
 si descendi en haut, et si vint au pie  
 de la roche a ual.  
 Et il esgarda,

si vit dedens la nef toute la plente et  
 toute la rikeche ke on porroit deuiser  
 de toutes icheles viandes  
 qui a cors d'ome sont conuenables.  
 Et quant il vit le signeur de la nef,  
 chelui a qui il auoit tant parle a  
 l'autre fois,  
 si le salua. Et li dist 'ke bien fust  
 il venus.'

Lors vint li sires de la nef hors  
 sour la roche,  
 et demanda au roi: 'comment il estoit  
 puis contenus  
 ke il s'estoit de lui partis.'  
 Et li rois li dist, "biau sire:

chertes ie n'oi c'onques puis se doleure  
 non et pesanche

ke vous fustes de chiournes."

Lors li conta  
 toute s'auenture si com ele li estoit  
 aueneue,  
 et de la feme qui vint en la nef,  
 et des autres meruelles ke il auoit  
 toute nuit souffertes.

Thanne Answerid him tho this good Man		Et li sires de la nef li respondi
With a smyleng Chere Anon than,	200	tout en riant.
“ O thow Man ful litel of beleve,		“ He: di ua, hom de petite creanche,
Ful litel thing May the Greve.		pechies de couuoitise et enlachemens
And thou stedfast In beleve wost be,		de desesperanche ralie.
per nys non thing that myhte Greven the,	204	Tu ne deusses de nule mesaise estre
For And thow wost thenken on hem pat the bowht,		dolens ne repentans de souffrir,
Troste thow wel, he forgeteth the nowht ;		puis ke tu la souffrisses pour l’amour
And jif thow Attenden wilt to his Servise,		de ton sauueour.
He nele the forgotten In non wise ;	208	Car ch’est chil qui n’ oublie nului qui a son
As dauid seith In the Sawter book—		seruiche entende.
Hos wele there aftir there-Inne look—		Et che dist dauid li vrais prophetes,
‘ Owre lord is Redy In Alle wise		la u il parole de la grant deboinairete
To hem that hym Clepen In his Servise.’	212	au creatour.
In this loke thow have stedfast Creauce,		Notre sires est tous iours appareillies
And thanne schalt thow with-Owten variaunce		a secourre tous chiaus ki l’apielent de
[Have al]where vppon thin herte wil thenke		boin cuer eu uerite.’
Redy to the, whethir pou wake Oper wynke.	216	Et en chou dois auoir ta fianche. Car
And thowgh A whille that here thow be		se tu parfitement le crois: tu aras
Here In preson As thow Miht Se,		quanke tes cuers pensera sans faille,
Abasche the not for thy beyng ;		
Ful wel hens he wyl the bringe,	220	se tu i es liies et enprisounes :
And qwiten the A hundred fold More		de chou ne tu dois tu pas esmaier.
Thanne for him dist thow Owht fore,		Car se tu te mes du tout en sa manaie,
And more Gwerdoun schalt thow have		et soies abandounes a sa volentei :
Thanne Evere thin herte kan thenken oper krave,	224	
As witnesseth dauid the prophete		tu aras de lui plus biel secours, et plus
Where As he Seithe these wordes swete,		riche,
‘ God vnbindeth that is I-bownde,		ke tes cuers ne seroit penser.
& of here peynes hem loseth In a stownde ;	228	Car che dist dauid en chele saume
For God, the hurte men he keuereth sone,		ou il semont soi meisme de dieu loer.
And pe wikked to goodnesse torneth Anone,		‘ Notre sires,’ fait il, ‘ deske les en-
Oure God pe Ryhtwos loveth Ryht Wel,		prisounes. Notre sires rent la veue
The Orphanees he gouerneth Ech del.’	232	del cuel as awles par les terrienes
		fragilites.
		Notre sires garist et redreche: les
		blechies et les maumis.
		Notre sires aime chiaus et tient chers: qui
		sont droiturier
		Il soustient et gouerne les orphenins et les
		veues.

<p>             " This Owhtest thow to have In knowenge,              And holych In thy sperit Remembringe,              And thow In thyn herte that pou Synne              It Cometh on of him self More ne mynne.              But On Of thy flesches frelte,              Here-offen Sekyr Myhtest pou be,              For the Flesch dedlich it is,              And so thin herte sekerly It Nis ;              For thin herte it is speritwel,              And speritwel thing to don Ech del,              For thine herte is thing of speritwelte              The goode from Evel to knowen, I telle the.              And this is Only hise Mesteere,              perfore the Sihte of pe sowle he is cleped there ;              Thus sendeth the goode lord Above              Sihte of sowle to hem that him love,              That dedly thinges wile forsake              &amp; Only to his Conseil hem take ;              Ful seker of welthe mown they be,              And Owt of al Maner Aduersite ;              For thus witnesseth the profecie              Of holy prophetis that don not lye.*              [It is ful trewe] with-owten lesing,              [He that] In Synne is dwellyng,              In ful strong preson he is I-Caste              Whiles that he In Synne doth laste,              For thanne he is bownden In strong peine              With the develis Combrauns in Certeine.           </p>	<p>             Or pues entendre qui ki a pierdue la              veue du cuer: ch'est a dire la con-              nissanche de son creatour. Il n'a (a)              Et nepourquant se il auient aucune fie que li              cuers peche :              236 pour chou ne dois tu mie quidier que che soit              de la cure de lui.              Mais che li auient par la grant fra-              gilité de la char dont il est cargies.                Car la char est morteus, si ne puet na-              turellement a nule chose penser qui ne              soit morteus.              240 Mais li cuers est esperiteus:              si doit as esperiteus choses entendre.              Mais or dois donques sauoir ke est li              cuers, pour che ke ie te fai entendant              ke il est esperiteus.              244 Li cuers n'est nule autre chose ke la              conissanche de bien et de mal.              Et pour chou ke il est conissans de              l'un et de l'autre, pour chou doit              il estre apieles la veue de l'ame. Ensi              rent li tres haus rois              248 la veue du cuer a cheus:              qui es morteus choses ont awles,                quant il voelent requerre sa medicine              et son conseil. Et comment deske il              les enprisonnes dont dauid parole, si              com ie t'ai dit.              252                Il est voirs              256 ke quant com li hom gist en pechie:              tant est il en prison.                Car il est liies              260 des loiens au dyable.           </p>
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(a) mie pour chou son creatour perdu. Car si tost com il vaura repaier a sa droite conissanche: chil qui nului ne refuse ne escondist est tous apparellies de rechevoir. Et si li rent tantost la clarte de ses comandemens entendre. Ch'est la veue du cuer. Et chele des iex est autre. Car il ne sont abandone a nule chose esperitel cunnoistre mais es terrienes choses est toute lor counissanche. Ensi pues sauoir ke li oel ont la veue de l'esperit.

\* End of a Chapter in the English MS.

“ And ȝif Owt Of preson he wil ben vnbownde,  
To the welle of Cownseil he moste In a  
stownde,

The wheche is openly now Confessiown,  
That is to the devel Riht fowl Confuciown ;  
Anon Of presown he is vnbownde  
Thorwgh Confesciown that ilke stownde ;  
Thanne the develis Cownseil forsaketh he,  
And alle þe werkes that to him longen to  
be,

And In this Manere wele oure Saviour  
His Servautes bringen owt of dolowr,  
And Owt of presown thus hem bringe  
That to-fore the devel hadde In Chalenginge ;  
And thus the Brosed hol doth he Make  
That Ony thing wele don for his sake.  
For Manie Men In this wolrd there be  
That Maymed In here Membres ben Se-  
kerle,

And so harde here Membres ben hurt Echon  
That On non foote ne mowen they Gon ;  
And sweche Men forsothe they be  
That the Membres of the sowle hau lost Si-  
kerle,

And the Swetnesse of þe herte with-drawe,  
Be worldly lustes they they hau hem slawe ;  
But Otherwise scholden they do,  
As I schal the seye, now kerkene me to,  
What the swetnesse of the sowle it is,—  
Ful delitable thing & ful Of blis.

The membres of the sowle these bene :  
Swetnesse of herte Is On ful schene,  
Good Religiows, with pyte,  
Lowliche reuerence to God, & divinite,

Et tantost com il vient a la fontaine de  
consel,

ch'est la voie de confessions,

264 tantost a pierdu li dyables che ke il  
i a eu,  
et lors est il desloies. Car puis ke il  
guerpist et renie chou qu' il a tenu du  
dyable: dont est ses houmages quites.  
Ne des illuec en auant ne peut en lui  
riens calengier. Ne en ses loiens  
ne l' ara il ia puis. Se il a ses oeures  
268 ne retourne.

Ensi en itel maniere desloie li sauueres  
cheus qui sont loie des loiens d' infer :

272 Et comment esdreche il les debrisiés  
et les contrais.

Il sont maint home en chest siecle qui  
mult bien sont fourme de tous les  
membres du cors:

276 et si sont si durement contrait  
ke il ne puent aler.

Ie ne sai noient d' ome plus contrait:  
ke chil  
ki a perdu les membres de l' ame  
280 est.

284

Che sont les boines tekes del cuer.

288

Si comme relegions, pites,  
reuerenche. concorde.

Innocense, & ful therto of Mercye :		Innocense : misericorde.
These ben the Membres of þe sawle sekerlye,	292	Ches uirtus sont li membre de l'ame.
For the sowle sosteined here-bi et is.		Car par eles est l'ame menee, et
And what sowle that of these Membres don		arouee, et soustenue.
Mis,		
It may not wel Governed thanne be,		
For these ben the hondes & feet sekerle	296	Che sunt les mains de l' ame, et li pie.
That to Mannes Sowle belongen Echon,		
And elles May it nethir Meven ne gon ;		Et l' ame qui est sans ches uirtus : bien
For Anon As the sowle þese membres hath		puet sauoir k' ele n' a nul membre.
gete,		dont est verites ke ele est contraire.
Thanne to the body it is dressed ful swete ;	300	Mais si tost com l' ame puet ches vir-
Ful wel is that body At Reste & Ese		tus recouurer :
That with the membres of þe sowle can him plesse.		tantost est redrechie
Lo thus Redesteth God of hevene		Car bien est li cors soustenus :
Hem that him loven with Milde stevenne."	304	la u li membre sont sain et entier.
Sweche wordis & Other Mo		Ensi redreche li tous poissans, et garist,
The goode Man of þe schippe the kyng spak		chiaux qui par l' ordure de lor cors
vnto,		sont contrait et mehaignie en ame."
And Comforted the king moche In this Manere		Ches paroles, ou autresteus,
With tho wordes þat he to him Spak there.	308	dist asses li sires de la nef au roi
Thanne the kyng this good man gan to re-		
freine,		et. mult le conforta par ses dis et par
And Axede him of that faire womman Certeine,		son conseil.
That with him was the formere day		Et li rois li demanda
And with hire him wolde hau had Away.	312	se il connoissoit chele dame
Anon the goode man him Answerid thanne,		qui estoit a lui venue :
" Ful wel know I that ilke wommanne		et ki mener l' en voloit.
'That to the Semede so fair and Riche,		Et chil li respondi,
And In alle the world the thowhte non swich ;	316	" Tu le veis
3it, whanne sche was In Myn howshold,		mult biel et mult richement uestue et
Fairere sche was be an hundred fold		atournee.
And bettere At Ese thanne sche now Is,		Et bien saches de voir, k' ele eut tele
And moche more In welthe with-Owten mis.	320	eure fu ia biaute et rikeche a chent
		doubles plus k' ele n' a orendroit. Et
		en chele grant biaute fu ele en ma
		maison si a aise et si dame ke ele ne
		voloit nule riens qui ni fust faite.

And whanne sche An-hawnsed so was  
 In that ilke delitable plas,  
 And whanne Myn hows thus was I-Mad,  
 And sche alle delicasies there-Inne sche had,  
 Anon In herte took sche gret pryde  
 So ful of welthe sche was that tyde—  
 And Anon thowhte that sche lady wolde hau  
 be,

As I was Lord In myn Owne Sovereinte,  
 And that of hire I scholde haven non  
 powste,

But heyere than I sche thowhte per to be ;  
 For so mochel bewte was hire tho vppon,  
 That Erthly man was there neuere non  
 That Into hire face myght haven a siht ;  
 So fair sche was, so Cler, & so briht.

And whanne that I knew Al hire thowht—  
 As that from me is hid ryht nowht—  
 And that to me sche thowhte swiche felonye,  
 That in thike plase non lengere myht I hire  
 drye ;

But threw hire owt of myn hows Anon  
 Into A wers plase that sche scholde gon,  
 Where that non thing so wel At Ese  
 Sche ne Is not ne neiper doth hire plese,  
 Ne so gret bewte hath sche now non  
 As that tyme was hire vppon.

And from that tyme ȝit hidirto  
 Alle hire Miht and power hath sche do  
 Me to wraththen what sche May ;  
 The wheche is hire labour bothe i Nyht &  
 day.

And for that sche sawh that I Cam to the,  
 The to visite & Comforte In this degre,—

Mais quant ele vit ke ie l' oi tant  
 essauchie et houneree

ke ie oi tout ma maison mise a sa  
 volente :

si s' en orguilli,

et si pensa ke a tant ne souffiroit ele  
 mie, anchois feroit tant k' ele seroit  
 ausi dame

com iou estoie,  
 et ke n' aroie nule poeste sour li.

Ensi pensa ke ele le feroit.

Et si tost come ele l' eut pense, ie le soi.  
 Car ie sui de tous penses chertains  
 counissieres.

Et quant ie vi ke ele pensit tel felou-  
 nie vers moi.

si ne vauch souffrir ke ele fust plus en  
 ma maison ne en ma compaignie.

Anchois le ietai tantost hors de ma  
 maison par te couuent.

ke ele n'ot onques puis si grant biaute,  
 ne si grant.

Et des dont en encha, ne fu onques  
 puis nus qui ele quidast ke iamaiz k'  
 ele ne mesist volentiers engien et paine :  
 comment ele le peust envers moi cou-  
 rechier tant ke il me werpist et lais-  
 sast.

Et pour chou ke ie te sui venus  
 viseter, et k' ele voit ke i'ai pite de toi :

It was the Cawse Of hire Comenge,  
Owt of this plase the forto brenge,  
And Al hire wyl thanne to fulfille,—  
Thus ful of wikkednesse sche is, & ille,—  
And to don the forsaken thi Creatour  
That the Supported & holpen In Mani a  
stowr.

Therefore As longe As to thi Saviour thow  
kepist þe

And from him ne Flechest in non Manere degre,  
There ne schal non Manere thing the faille  
That to thi body Or Sowle May Availle,  
That to the it schal Anon I-grawntid be  
Ful Sekerley Sere, As I tellet the."

352 pour chou assaie ele sauoir se ele te  
porroit tant esmouuoir

ke ele te tournast a sa volente,

et ke ele te departesist de la compai-  
gnie a ton creatour par ses mauuais  
ensengemens.

356

Mais puis que tu del tout ti es mis en  
la garde a ton creatour: si pense tant  
a lui ke nule pramesse d' aise ne de  
rikeche ne te puisse flechier, ne ploier.  
ke tu ne soies toutes eures abandones  
a acomplir ses commandemens."

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## CHAPTER XXIII.

Still of Mordreins (Evalach) on the Rock Perilous, and his Temptations there (p. 284-307). How the good man comforts him, and asks him if he is hungry (p. 284), and takes him to the ship and offers him delicious meats (p. 285), the sight of which so satisfies him that his hunger goes (p. 285). He desires to know about Nasciens, and the Vision of the Streams [Chap. XVIII. p. 229] that he saw (p. 286); but the good man will not tell him yet, and exhorts him not to fear any marvels that he may see (p. 287); and tells him how to know good counsel from bad (p. 288). Mordreins asks how long he is to stop on the rock,—‘till the devil takes him off by the left hand’ (p. 289). He is distressed at hearing this, and the good man disappears (p. 290). Mordreins sees the fair woman’s ship coming, and prays to God for grace to resist her (p. 291). She tempts him by telling him that his brother-in-law and queen are dead (p. 292), and by offering him the precious stones, etc. in her ship (p. 293); but he will not yield to her, and will not answer to his devil-name Evalach (p. 294). She reproaches him, but in vain, and then departs (p. 295). A great tempest rages (p. 295); a wonderful noise is heard, and a clap of thunder which knocks off the top of the rock (p. 295-6). Mordreins prays to God to comfort him (p. 296); he gets wonderfully sleepy and hungry, and sees a black loaf, which he takes hold of, and is trying to eat (p. 297), when a marvellous bird swoops down on him (p. 298), and knocks it out of his hand (p. 302).—The description of the bird, the Phoenix, a type of Christ (p. 298-301).—The king swoons, and the bird hits him with its right wing, and then flies away (p. 302). The king recovers, and thanks God (p. 302-3). The good man and the tempting woman come to him daily, and the good man comforts him (p. 303-4). He sees another ship, sailorless; a great tempest rages (p. 305); then fierce heat comes; but he will not leave the rock (p. 306). The weather clears, and he ponders over his adventures (p. 307).

Thus In this Manere spak this good Manne  
 Ful long with the king In þe Roche thanne,  
 And with so Manie wordes swete  
 Thus tawhte him the develes lore to lete.  
 And the kyng Alle his tales wel Abod,  
 & ful wel hem likede, & stille he stod,  
 For so Wel him liked his Talkyng  
 That it was ful Ioyful to the kyng.

Thanne this Goodman took him be the hond,  
 And be his Name him Cleped, I vndirstond,  
 That he took be his Crestenenge,  
 Sire Mordreins, that was ferst Eualach þe kynge. 12

Thanne Axede this goode Man there Anon,  
 ‘zif he hadde Ony honger him vppon.’

Ensi parla li hom

mult longement au roi.

Et si li dist toutes les manieres de boines  
 paroles

4 par quoi il pooit estre tenus en ferme creanche  
 et eslongies des uoies au dyable.

Et li rois l’escouta mult volentiers

et mult ententieument,

si li plaisoit mult chou ke il li disoit,

8 et meruelles en estoit a aise.

Lors vint auant li sires de la nef: si  
 le prist par la destre main,

et si le noma par son non  
 de batesme,

et puis li demanda

‘s’il auoit faim’



Thanne the kyng Answerid Anon there  
 With faire wordes In this Manere,  
 “That ȝif In his Compenie he wolde Abyde,  
 And not from him gon At that tyde,  
 Al his hevynesse he Scholde Forgete,  
 And bothe hunger & thurst scholde he lete.”

Anon be the hond he gan him lede  
 Down to the Schippe In that stede,  
 And there him schewed Alle Maner Of Richesse  
 Of Mete & Of drink gret pletevousnesse  
 That Ony herte On kowde bethenke  
 In that Schippe was Of mete & drinke.

Thanne seide to þe king this good man Anon  
 “Lo ! Alle these deintes In thi wil wile I don,  
 To taken there-Offen what Euere thou liste  
 To Eten & to drinken Al Of the beste,  
 And At thi wille Al this Schal be  
 In this Manere, as I telle it the.”

And whanne þe kyng Al this Merveille beheld,  
 With Alle deyntes Anon he was ful fyld  
 That hunger ne thorst ne felte he Non  
 Thanne streyht from his Mete he hadde gon.

ȝit More seide the kyng to this good man tho,  
 “Sire, I wele ȝe wete that it be So,  
 That with ȝowre wordis that ben so swete,  
 & Of þe Sihte of this drinke & Mete  
 Wheche that ben In this present plase,  
 That In this Schippe Schewed þou me has,—  
 That Sithe So fulfilleth Me  
 And maketh me ful Of delicase,  
 That to Eten ne drinken have I non lust ;  
 For so Mochel In thy wordis I trust.  
 And sethen ȝe sem that ȝe knowe  
 Alle Mennes thowhtes vppon A rowe,

Et li rois respondi,

16 qu'il n'estoit nule si grans mesaise ke  
 il n'oubliast se il pooit estre longement  
 en sa compaignie.”

20 Et chil le prist, si le mena  
 iusk' a la nef:

24 et si li moustra la grant rikeche  
 des bieles viandes dont il i auoit a mult  
 grant plente  
 de toutes les manieres dont cuers por-  
 roit penser et langue parler.

Apres li dist

28 “de toutes icheles viandes dont tu  
 chaiens pues veoir, te met iou a bandon  
 ke tu en prenges, et de teles com toi  
 plaira.”

32 Et tantost que li rois eut veu chele  
 grant meruelle,  
 si fu si sooles seulement del veoir  
 ke il ne sentoît mais nul faim,

36 nient plus keseil eust lues droit mengie.  
 Et lors si li dist

40 “sire, tant voel iou ke vous sachiez  
 ke ie sui orendroit si refais, et de vos  
 boines paroles  
 et del veoir de cheş bieles viandes  
 qui chi sont.

44 ke se tous iours me tenoit chis corages  
 ensi :

de mangier ne de boire n'aroie iamaiz  
 talent.  
 Mais puis ke tant m' aues conforte : si me  
 consellies, s' il vous plaist, ke ie ferai.  
 Car puis ke vous estes vrais consillieres

48 de tous penses :

Thanne knowen 3e Myn with-Owten faille ;  
 Wherefore I preye 3ow Of good Cownsaile."

Than Answerid this good Man Anon,  
 "Thy thowhtes I knowe Wel Echon ;  
 Thow thenkest On Nascien thy brother dere  
 That the Womman tolde the of here.  
 For him wele I not Forgete neþer vppe ne down ;  
 Thow schalt him Seen In A-visiown  
 Decende from the hevene Adown ful Rathe,  
 And In the Nynthe Flood he schal him bathe,  
 That largere and deppere it is to Seye,  
 Thanne the toþere viij. ben In feye."

And whanne the kyng herd him Sein so,  
 Ful sore Abasched was he thanne tho,  
 And Merveilled mochel what this Man were  
 That swete wordes Spak to him there,  
 How that he Scholde haven knowenge  
 Of Sweche A Maner Strawnge thinge.  
 There-by he thowhte Certainly  
 That he was non Man to ben dedly,  
 But so bold dorste he not thanne ben thore  
 Of him Enqweren there Ony More.

And whanne he hadde Avised him In this Manere,  
 Anon him preide, And gan to Enqwere,  
 "That he wolde tellen him Alle & Som  
 The Signefiawnce Of his Avisiown,  
 And that 3e Wolden for god Almyht  
 It me declaren now Anon Riht ;  
 For I have Ful longe In grete thowht be  
 What signefiaunce it Mihte ben to Me."  
 Thanne Answerid this good Man Agein,  
 "That schalt thow neuere weten In Certein  
 Into the tyme & Into that day  
 That this viande owt Of this plase the bringe away.

dont connessies vous bien le mien.  
 Et se me deues consillier selonc che  
 ke ie pens.  
 Et chil li respondi.

52 "Je sai bien," dist il, "ques tes penses  
 est.  
 Tu penses a nascien ton serourge  
 qui dela fete dist er soir les nouuieles.  
 Mais de lui ne soies tu ia esmaies.  
 Car chil ne l'oubliera mie.  
 56 qui tu veis en ta vision  
 descendre du chiel,  
 et baignier tout son cors el neuueisme  
 flun :  
 qui estoit graindres

60 ke tout li autre .viij."  
 Quant li rois oi chest chose  
 si fu mult esbahis,  
 et mult se meruilloit en son cuer qui  
 chist hom pooit estre  
 54 qui il ne quidoit que nus nus morteus  
 hom peust sauoir  
 jes choses ke il li disoit.  
 Et pour chou se pensoit asses en son cuer

68 ke che n'estoit pas hom morteus.  
 Mais il n'estoit tant hardis  
 ke il en enquesist plus.

Et quant il eut grant pieche atendu,  
 72 si li dites toutes voies.

"Biaus sire,  
 de chest auision  
 me dites, pour dieu, se vous plaist,  
 76 ke ele puet senefier.  
 Car i'en ai este esbahis mult longement."

Et chil li respondi.  
 80 "Che ne trouueras tu ia qui te die  
 deuant a chele eure ke tu aras vaincu et cachie  
 ensus de toi le leu ki ta boine viande te vaura  
 tolir. Et lors saras tu chertainement qui chis  
 leus est, et pour quoi il te vauru tolir ta viande.

And thanne Schalt thow knowen [the certeinte]		Et apres counistras tu
What that thy vicioun doth signefe,	84	ke toute ta visions senefie
Al from begynneng to the Ende		de chief en chief.
Thanne schalt thow knowen how it schal wende.		
And be this I Chastise the wel,		Mais de tant te castie iou bien,
But from hens-forward, neuere Adel,	88	ke ia de nule chose ke tu uoies,
What Maner Merveilles that Euere thow se		ne soies esmaies ne espoentes.
Loke that abasched no more thow be.		Car de grant meruelle veoir par tans
3it Merveilles here-Aftir schalt thou se,		pues estre tous certains.
As the vois In thy paleys told to the	92	Et pour chou dist la vois en ton palais :
Whanne Nasciens and thow On bedde were		quant entre toi et nascien
Vppon on Cowche liggeng there,		vous scies el lit.
Where that 3e fillen In Swownenge		la u vous chaisties de pamison.
For gret drede of that Noise herenge ;	96	
Where As the vois Seide In this manere		A chele eure dist la vois.
‘Of more dredes & Merveilles scholen 3e here		‘ Chi coumenchent les paours.’
Thanne Euere 3e diden to-fore this day.’		
And thus the vois to 3ow gan Say.	100	Che fu a dire.
Wheche is the wille of goddis sone		
That Alle these thinges scholen ben done,		Apres che mousterroit li vrais cruchefis
And that here-After he wele Schewe	104	tes choses
Swiche Merveilles vppon A rewe,		a ches qui li plairoit,
To hem that him liketh ful wel		
They scholen hem sen Every del,		qui passeroient toutes les choses
The wheche Alle Othere Merveille scholen pase		qui deuant aroient este de meruelles
That Euere 3it to forn tyme of 3ow sein	108	espoentables.
wase,		Et se tu en boine creanche
And 3if pou wilt In trewe Creaunce the holde,		
And In herte stedfast stable and bolde ;		et en estable cuer te veus consentir
What so euere hens forward that thow se,		encontre toutes le choses ke tu verras.
Ful wel from þe devel pou myht kepen the,	112	Itant i aras gaaignie ke ia meruelle ke tu voies ne t’aparra pour ton da-

- And more Stedfast to be In thi Creaunce,  
 What so befalle the In Ony Chawunce  
 And hens forward 3if Oni Aventure Come to  
 the
- Be man Other womman, what so he be,  
 That faire Casten the forto deceyve,  
 Loke In Alle weye from hem thow weyve,  
 That nethir for 3iftes ne for beheste,  
 Loke pou ne troste to leste ne meste;  
 Nethir for fair speche, ne Glosing,  
 From thi Creatour Make pou non parting.  
 And loke that thow have Evere In thy  
 Mynde
- The dede of Adam pi form fadir be kynde,  
 How that be the devel deceyved he was,  
 And owt of paradys Cast, pat blessid plas;  
 For he fulfilled the devellis wylle  
 Be Counseil of his wif wheche was ylle.
- And loke that thow have this In Remem-  
 brawnce
- What so the behappe In Oni Chaunce,  
 And therby myhtest thow knowen ful wel  
 Alle Manere of Cownseilles Everidel,  
 Whethir it be for good Oper for ille,  
 Oper the forto save, Owther forto spille.
- And for thow scholdest knowen Alle thing  
 That scholde ben to thi lordes plesing,  
 Therfore schalt thow leven non Cownsaille  
 That to his wille scholde dis-Availle;  
 And thowh they the behoten 3iftes &  
 Richesse,
- Be war, putte not pe in distresse  
 Forto don Azens his plesinge,  
 Be war pere-offen Ouer Alle thinge
- maige, mais pour plus hair le dyable  
 et eslongier. Et pour toi plus con-  
 forter: et confermer en sainte creanche.  
 Et se il auient chose,
- 116 ke aucuns hom ou aucune feme te  
 voelle decheuoir,
- ou par promesse ou par dons:
- 120 pour toi departir de la compaignie a  
 ton creatour:  
 si garde ke tu aies tous iours en toi  
 ramenbranche.
- 124 Ensi com adans, li premiers hom  
 fu decheus:
- 128 pour qu'il consenti a l'amonestement  
 del dyable  
 par le conseil de la feme.  
 De cheste chose soies tous iours ra-  
 menbrans.
- Et par cheste porras counoistre:
- 132 li quel conseil te seront done
- pour sauement, et li quel pour peril.  
 Et pour chou ke tu ti es abandounes  
 du tout en tout a la volente de ton  
 signour:
- 136 pour chou ne dois tu nul conseil croire  
 qui soit contraires a sa volente.  
 Et se on te pramet grans dons et grans  
 rikeches
- 140 pour faire chose qui contre son plaisir  
 soit,

And bethenke the Alwey In thy Mynde  
 That Erthly ziftes ben not so kynde  
 As ben the ziftes Of heavenly good,  
 Hos that it wel vndirstood ;  
 For Erthely ziftes ben freel & Mevable,  
 & heavenly ben stedfast & Euere durable.  
 And loke thow that now hens-forward,  
 Of these ziftes that thow take good Award,  
 And thow take not On zifte for Anothir,  
 Be war ther-Offen for Ony Othir ;  
 Sethen thow knowest whiche ther be,  
 The goode thou take, the Evele thow fle.  
 And be this Alle wikked temptaciouns  
 From the Scholen passen, and trebulaciouns ;  
 And to Evere lastyng Consail pou schalt be  
 take,  
 And be browht from wo & wrake.”  
 And there Ryht thus In this Manere  
 This goode Man of the schippe to hym spak  
 there ;  
 Ful Mochel his wordis liked him tho,  
 And to gret prophit torned hym Also.  
 Thanne Atte laste Axede hym the kyng  
 ‘ How long In that Roche scholde ben his  
 dwellyng.’  
 Thanye Answerid the good man A-gayn  
 “ In this Roche Schalt thow byden Certain  
 Tyl that the devel Owt the take be þe left  
 hond,  
 And the Roche to forsake, thou it vndir-  
 stond ;  
 For Erst Owt Of this Roche shalt pou not  
 fle ;  
 And of Al this, Sekir Mihtest now thow be.”

si soies de tant recordant :  
 144 ke li terrien don ne se puent appa-  
 rillier  
 as celestiaus  
  
 Car li terrien sont fraille et decheant :  
 148 Mais li celestien sont enterin et per-  
 durable.  
 Et se tu seis  
 ensi contreprisier  
 les vnes choses par les autres :  
 152 ke tu saches eslire  
 et atourner desus toi les pourfitables,  
 et refuser les nuisans.  
 Par che seront toutes les temptations  
 156 del anemi perdurable cachies ensus de  
 toi, et eslongies.  
 Et tu en seras aprochies de perdurable  
 conseil.”  
  
 En cheste maniere  
 parla li hom de la nef au roi mult  
 longement.  
 160 Et mult li plaisoient ses paroles,  
 et tournerent a grant confort.  
 Et en la fin, li redemanda li rois.  
 “ Sire, car me dites se ie demourrai  
 164 longement en cheste roche  
 Et il li dist.  
 “ Tu i demourras  
 tant ke li dyable t' en ietera par la  
 senestre main.  
  
 168 Ne ia deuant dont n' en isteras.”  
  
 A tant se teut, que plus ne parla.

Thanne was the kyng Abasched ful sore ;  
 Of the wordis that he thanne spak thore ;  
 That the devel Owt Of the Roche him scholde  
 bringe,

It was to him tho An hevy tydyng ;  
 Thannece to the Erthe he fil Anon,  
 And ful gret Morneng him fil vppon.

And In this Mene while the  
 This good man to the schippe gan go.  
 Anon As he Owt of his thowht Awook.  
 Vp gan he stonde and Abowtes him look,  
 And Nethir Man ne Schippe Sawh he  
 As fer As he loked Into the Se ;  
 For In the same Maner As he to-fore wente,  
 Riht so dide he tho to his Entente.

Thanne this kyng Merveilled wondir sore  
 What Manere Of Man that this were  
 That so him Certefyed Of Alle thing,  
 As wel Of begynneng As Of the Endyng.  
 Thanne ful sore him self he gan to blame  
 That he ne hadde Enqwered his Name,  
 And Enserched what he hadde be,  
 Owther God Owther Man In Ony degre,  
 Evere vppon this point ful sore he thowhte,  
 That theke Man to knowen Myhte he

Nowhte ;

3it Anothir thing him Rewede sore tho,  
 Whanne that this good man was Ago,  
 That he ne hadde Enqwerid of him there  
 ‘ 3if he scholde hau lyved In that Manere,  
 Tyl that to him he hadde Comen Ageine,’  
 And this of him forgat he to Refreine.

Al thus the kyng longe to him Self spak  
 Til Atte laste he herde A gret Noise with-owten lak,

et li rois fu mult esbahi et espoentes  
 172 de cheste parole ke il li ot dite  
 d' el dyable qui hors de la roche le  
 ieteroit.

Lors s' enbronka vers terre,  
 176 si commencha mult durement a penser.  
 Et el pense ou il estoit entres :

si entra li sires en la nef arriere. Et se mist  
 en la mer maintenant tout sans plus dire.  
 Et quant li rois eut tant este en son pense ke  
 il l' ot mene a fin,  
 180 Si commencha entour lui a regarder.  
 Mais il ne vit onques ne l' omme ne la nef.  
 Et il remonta arriere tous les degres iuske a  
 l' uis de la caue. Et esgarda mult loins de-  
 dens la mer. Mais il n' en peut onques point  
 veoir.

Et il se ramenbra ke en autrestel ma-  
 184 niere: s' en estoit il ales a l' autre fie.

Lors s' asist li rois, et commencha  
 mult durement a penser,  
 qui chil hom pooit estre

qui si li deuisoit les choses  
 188 ki auenes li estoient, et qui encore li  
 deuoient auenir.

Et mult durement blamoit soi meisme  
 de che ke il ne l' auoit asses plus enquis  
 et encherkie. Et ke il ni li auoit de-  
 mande tout plainement,  
 192 se il estoit diex ou non.

Et de tant s' afchoit mult durement  
 196 en son cuer

ke il li demanderoit tantost  
 si il i amais pooit tant viure  
 ke il le veist

Ensi parloit li rois a soi meisme:  
 tant ke il oi

Cryeng of wawes Of the se ;  
But ful gretly he Merveilled what it myhte be. 204

Thanne he gan him to dressen Anone  
Vpward, & Into the Se he loked ful sone,  
And westward him thowhte Cam seilyng pere  
The same schippe, & In the selve Manere, 208  
That the faire womman Cam In to-fore,  
Where-Offen Abasched he was ful sore,  
For he him dradde sore as he stooode  
That sche ne Cam for nonne Goode. 212

Thanne to God preyde he ful faste  
His sowle forto kepen, so was he Agaste,  
What so Evere become Of his flesch  
He ne Rowhte, wheþer hard Oper Nesch. 216  
And thus In his preieres was he stedfast  
Al the while thar It Myht last,  
That of his goode purpos not left schold he  
be ;

Thus preide he to God In Maieste. 220

And whanne his Orisown thus was I-do,  
Into the Est Anon he torned him tho,  
And there Anon Made he his devociown—  
In Minde of Ierusalem, that worthy town 224  
Where-Inne thei gonnen Crist Crucifye,  
That blessid body the Sone Of Marye,—  
Owt Of his Caytyvite him forto bringe,  
& deliuerance of the womman that was

Comenge. 228

With this Cam þe Schippe to þe Roche Anon  
Also faste As it Myhte gon ;  
Also & as Riche As it was Ere,  
Thus there him thowhte In Alle Manere. 232  
And whanne to the Roche Aryved sche was,  
Owt of þe schippe sche Cometh a ful gret pas ;

les ondes de la mer, qui sounoient et  
demenioient mult grant noise.

et lors le drecha,  
et esgarda  
vers occident, si vit venir  
ichele nef des maintenant  
en quoi il auoit veue la dame a l' autre  
fois.

Et quant il vit la nef, si fu mult effrees.  
Car il doutoit  
ke chele feme qui dedens venoit, ne fust de  
mauuaise part. et ke ele ne fust uenue pour  
lui souduire.

Lors si commanda mult a dieu,  
'ke il fust garde de s' ame,  
comment ke il auenist du cors. Et  
que la chars ne fesist oeuere 216

par quoi il fust desuoies de son boin  
proposement : ' itel com il l' auoit em-  
pris.' 220

Com il ot sa proiere finée :  
si se tourna vers orient.  
etenclina chele part de mult boin cuer,  
en l' ouneur de la glorieuse chite de  
iherusalem, en quoi li benois flex dieu  
auoit este vrais crucefies 224

pour ses amis ieter hors de la pardur-  
able caitiuee.

A tant vint la nef,  
  
autresi riche et autresi bieles com il  
l' auoit veue a l' autre fois.

Et quant ele fu ariuee,  
si vint la dame hors,

But the king 3af hire pere non Greting,  
 Ne non Word to hire spak At here Comeng.  
 And whanne sche Sawh þat he wolde not speke,  
 Anon there sche gan to him to hym Reke,  
 And gan him Axen 'how he hadde fare  
 Sethen the tyme sche was last thare.'  
 Anon he seide 'sche ne hadde not to do  
 Of no thing him to Refreinen so;'  
 And Oper Answere tho hadde sche non,  
 Ches whethir sche wolde Abyden Oper gon.

And whanne sche him herde thus Answer,  
 Anon to lawhen be-gan sche there,  
 "Kyng Eualach," sche seide, "I se by the,  
 Thow hast lost bothe mynde & Memore;  
 For sethen that thou took this CreAunce  
 The hath behapped ful Mochel Noisaunce,  
 Ful Mochel sorwe and trebulaciown,  
 And 3it Mochel More is the forto Com;  
 And 3it there-offen 3erest þou neuere Adel,  
 But, As me Semeth, it liketh the wel  
 As Ony worschepe þat Evere haddest þou,  
 And as moche it were for thy prow.  
 Neuertheles thanne, I kan the telle  
 Tydinges newe bothe fresch & snelle  
 That I have sein with bothe Myn Eyen,  
 For it is ful soth I schal the seyen.  
 Streyht from sarras I Come to the;  
 That I schal Sein, thow myht leven me;  
 For wete thow wel Ful Certainle  
 That ded Is thi goode frend Seraphe;  
 For Neuere schalt thow him se with Eye,  
 Neper Saracynte thy qwene Certainlie."

Whanne that the kyng thus herde here seyn,  
 Anon fowle Astoned was he tho Certain;

et li rois ne le salua onques,  
 ne mot ne li dist.  
 et quant ele vit ke il ne li diroit mot,  
 si l' araisna auant.  
 Et apres li demanda 'comment il l' auoit  
 fait  
 puis ke ele ne l' auoit mais veu.'  
 Et il li respondi 'ke ele en auoit a faire.  
 Il ne li deuoit mie respondre, puis ke  
 ele n' estoit de la creanche ihesu crist  
 autresi com il estoit.'

Quant ele l' oi,  
 si commença a rire ausi comme chil  
 qui escarnist autrui.  
 Et si li dist, "rois eualach, or uoi iou bien  
 ke tu as perdu le sens, et de te memoire le  
 grignour partie.  
 Car tu ses de uoir ke onques puis que tu  
 recheus cheste creanche dont tu paroles;  
 ne t'auint biens ne honeurs. anchois as  
 puis en toutes les douleurs et tous les  
 anuis.

Et pour chou ne te chasties tu, ne tant  
 ne quant.  
 anchois i es ausi fers

com se toutes les hounours te fuissent  
 por chou venues, et tout li bien.

Ore te dirai  
 nouueles iteus com ie les sai de uoir.  
 Car ie ne te dirai chose que ie n' aie  
 veue a mes ies.

Il est voirs proues ke ie ving ore en-  
 droit de ton regne, et si ai este a sar-  
 ras puis ke ie parti ier de toi.  
 Et si saches bien de uoir.  
 ke seraphes, tes mieudres amis, est  
 mors.  
 ne iamais a nul ior de ta vie ne le verras,  
 ne ta feme serracuite."

Quant li rois l' oi ensi parler,  
 si li fu tous li sans pour la grant  
 angoisse qu'il en ot.



But 3it Neuertheles he ne leved it Nowht,  
 So Mochel On Jesus Crist was his thowht;  
 But for the grete love pat he hadde to his wif  
 And to his brothir, with-Owten Strif, 272  
 That Cawsed him moche more mone to Make  
 For his Qweene & sire Nasciens Sake.  
 But for Owht that sche Cowde sein him to  
 Owt that Roche Nolde he not Go. 276

And whanne sche Saw that with non falsnesse  
 Him Ouercome ne bringen In distresse,  
 Sche bad him "Come sen the Riche thinge  
 That In that schippe sche dide him bringe." 280  
 Thanne to hire seide the kyng Ageyn  
 pat "In the Schippe I ne wele not Comen Certain,  
 Ne for non thing that thow kanst do  
 Owt from this Roch I wele nowht go." 284  
 Thanne Onkeuered sche the schippe In haste,  
 And preide him loken Atte laste.  
 Thanne the kyng loked In for the Nones,  
 Where-Inne he sawh many preciows stones 288  
 As that him thowhte there to his Eye,  
 And mochel Other Richesse Sekerlye.  
 "Lo, kyng Eualach, thow wenest that I be  
 For non goodnesse I-comen to the, 292  
 But ful wel mystest thow weten & knowe  
 That Al this Richesse pat here Is On A rowe  
 May Not Comen from non Evel plase,—  
 For ful mochel Ioie there is there this wase,— 296  
 And 3if thow wilt with me now go,  
 Owther My Cownseil Assentyn vnto,  
 Al this Richesse schalt thow have,  
 And 3it Mochel more 3if pow wilt Crave." 300

Lo Al this Counseil 3af this wommanne  
 To this kyng Eualach there thanne;

Et nepourquant il ne creoit mie uraie-  
 ment ches nouieles.

Mais la grant chiertes ke il auoit vers  
 son serourge et vers sa feme,

l'en faisoit estre en doutanche, et en sous-  
 pechon. Ensi le tourbla la feme, et courecha,  
 par ches paroles et par autres; dont ele li disoit  
 asses qui toutes estoient appareillies a son  
 courous et a son damage.  
 Et nepourquant ele ne peut onques tant faire  
 ke ele le mesist en corage d'aler en sa com-  
 paignie, ne de la roche werpir.  
 Et quant ele vit ke d'iluec ne le por-  
 roit ieter:

si li dist 'Ke il venist veoir la biaute  
 et la rikeche  
 ke dedens sa nef estoit.'

Et li rois respondi

'Ke en se nef n' enterroit il ia,  
 ne pour nule chose qu'il oist, ne veist,  
 la roche ne werpiroit.'

Et la dame descouuri tantost la nef del drap  
 noir dont ele estoit encourtinee toute.  
 si dist au roi. "Ore esgarde, eualach."

Et li rois esgarde dedens,

si vit ke ele estoit toute plaine de  
 pierres precieuses par samblant,

et des plus riches dras ke il onques  
 eust veu.

Etele li dist "Rois eualach. Tu quides  
 ke ie ne soie pas de boine part: pour  
 chou ke ie ne croi ta fole creanche.  
 T'est il auis

ke si grans rikeche et si precieus tresors  
 vienge de mauuais lieu.

Toute cheste rikeche qui est si grans,  
 dont tu ne veis onques mais autrestant,  
 fust toie: Se tu ne vausisses contenir  
 a mon los et a mon conseil."

Ensi amonesta chele dame

le roi, et par paroles et par promesses.

But for alle hire wordis & hire faire promyse  
 Thens wold he not Gon In non wyse ;  
 And ȝit ful moche distorbeled he was  
 For his qweene & Seraphe In that plas,  
 And whanne sche beheld him Atte laste  
 That In his Creaunce he was so stedfaste  
 So whanne that Eualach sche Cald him  
 there,  
 For that Name he wolde not Answer ;  
 For, he seide, the devel he hadde forsake,  
 And Onlych to God be baptem him take ;  
 Thanne Gan sche to lawghen Eft sone,  
 And seide, " Evalach, litel hast thow to done,  
 For be that Name, I the now Say,  
 Worschepe and Conqwest hast pou geten mani  
 day ;  
 But be that whiche now thow hast to Name,  
 Ne Gote thow neuere but thowht sorewe &  
 schame."\*  
 Ful longe it lasted, this temptacioun  
 Toward this kyng with gret tribulacioun,  
 That so sche him Reproved of his distresse,  
 Of his Angwisch, & of his porenesse.  
 And Euere Answerid this kyng Agein  
 Onlich Of goddis myht tho In Certein,  
 And Also of Goddis Rihtful Creaunce,  
 ' Whiche that I wil holden with-Owten  
 variaunce ;  
 And for Alle the ȝiftes & the beheste,  
 Neȝer for Alle the Richesse lest ne Meste,  
 Ne schal me tornen Owt Of my thowht  
 From him that me dere hath bowht."

Mais onques pour nule chose ke ele li  
 desist  
 304 a son voloir ne le peut mener.  
 Et nepourquant ele le tourbla mult et  
 courecha en son corage, et d' autres  
 paroles dont ele l' assaloit mult souuent.  
 Mais ele le trouvoit  
 308 si ferin et si estable es commandemens  
 de son creatour.  
 Que quant ele l' apieloit eualach : il li  
 disoit  
 ke a chest nom neresponderoit il iamaiz  
 Car il l' auoit laissiet au dyable, de qui  
 312 il l' auoit tous iours tenu.  
 Et chele rioit en escarnissant,  
 et disoit,  
 ' ke en cheste non de eualach auoit il  
 toutes les hounours conquises, et la  
 grant hauteche ke il auoit eue.  
 316 Mais a chesti nom ke il auoit ore :  
 n' auoit c'onques se douleur non et pes-  
 anche.'  
 Mult durerent les tenchons longement  
 entr' aus deus,  
 320 ke chele li reprouoit les grans aaises  
 ke il auoit tous iours eues, et les grans  
 honours.  
 Et il li ietoit encontre  
 324 la grant hauteche precieuse de la sainte  
 creanche au sauueour urai ke il auoit  
 recheue,  
 si le priisoit asses plus,  
 328 et mieus la uoloit souffrir en pouerte  
 terriene : ke auoir les grans rikeches  
 ke li dyables li soloit doner, par quoi  
 il alast en perdurable destruisement."

\* End of a Chapter in the English MS.

Whanne þat sche sawgh that in non degre  
 Owt Of that Roche to don him fle,  
 Nethir for ȝiftes ne non qweintise,  
 Ne for non thing þat sche Cowde devise,  
 Thanne Anon to þe Schippe sche torned Agein  
 As to fore tymes sche dide ful pleyen.

Anon Riht thanne As sche was Gon.  
 A fowl strong tempest there Ros Anon,  
 Riht As fowl & hidows it was thore  
 As it was the tother day there before.

Thanne here-Offen Merveilled þe kyng Anon  
 How that this womman was so gon,  
 And that Al the Richesse hadde him browht,  
 Whethir that it were Owht Oþer nowht,  
 And that In schort while sche hadde I-be  
 At Sarras, & to him I-comen thedir Aȝe,—  
 The wheche xvij dayes iourne scholde be  
 As to forn tymes sche told it to Mc.

And whanne this tempest he Sawh thus fare,  
 In his herte he hadde ful Mochel care.  
 And so gret dirknesse fil him vpon,  
 That sihte there myhte he sen non  
 But ȝif it were tyme of Of lyghteneng  
 That to him Cam befor the thondring;  
 And Evere this tempest trowbled faste  
 That seker Euere he wende it wold han laste.

And whiles he was In this thenkyng,  
 Him thowhte he herde A wondir sowneng  
 Wheche that scholde Comen from An hy,  
 As tho him thowhte ful trewely;  
 So, what for ferd & that sown,  
 Streiht to the Erthe he fyl Adown,  
 That he ne myht steren foot ne hond,  
 Nethir non lyme where-Onne to stonde,

Et quant chele vit ke ele ne le porroit  
 de son boin proposement ne mouvoir  
 ne flechir.

si s' en tourna tot  
 autresi irement com ele auoit fait a  
 l'autre fie.  
 Et tantost

resourdi apres li vne tempeste,  
 plus grans asses et plus espoentable  
 ke chele qui auoit este deuant.

Et li rois fu remes tous pensis  
 de chele feme : qui ele pooit estre  
 qui si grans rikeches li auoit moustrees  
 et offertes.

et ki en si peu d' eure estoit venue  
 de son pais.  
 Et si tesmoignoît ke il estoit .xvij.  
 iournees loing de chele roche.

Et quant il vit la tempeste si grant et  
 si hideuse : et si fu si espoentes.  
 Et il commencha mult durement a  
 touner et a espartir.  
 Et li chieus en oscurchi si durement,  
 et tous li airs, ke a paines pooit li rois  
 goute de clairte veoir,  
 ke seulement des espars du tounoire  
 et de la luour de la mer.

Et quant il ot grant pieche toune et  
 esparti :

si chai de haut vns escrois.

Et li rois fu si estourdis,  
 ke il ne se peut soustenir,  
 ne des membres aidier.

But that Onne this with his hondis two  
To the Greces of the Roche he Cleved tho.

And whiles that he lay In this degre,  
Anon A thondir Clappe Cam there fle  
That Al the heyest partye of that Roche Anon  
Into the se-botme gan forto gon,  
So that there lefte but a litel s'pase  
The kyng Onne to Reste pat there wase,  
And the Remnaunt that was smeten Away  
Was neuere more sein Into this day.  
Anon the kyng for drede fil there A-down,  
Ful longe there liggeng In a swown.

Whanne Owt of his swowneng Awaked was he  
Thorgwh the Comforteng Of the Maiestie,  
Al the tempest was Ouer gon,  
That noise ne thondring herde he non ;  
Therto the See In pesible stat it was  
That to fore tyme was hidows in pat plas,  
So that of tempest herd he neuere A del  
Wheche to forn times he herde ful wel.

Thanne Abowtes him loked he ful faste,  
And the Roche he Missede atte laste,  
Whiche pat was the heyest partye ;  
Thanne In his herte hadde he gret Anoye,  
And In his Mynde was gretly Abascht  
How that Roche was so de-dascht.

Thanne Anon gan he forto Make  
The signe Of the Crois for Owre lordis sake ;  
Bothe vppon his hed and vppon his body  
He made the Signe of God Almyghty,  
And besowhte God, for his special grace,  
Him to Comforte & kepen In that place  
In Riht wit, Mynde, & Memorye ;—  
Thus this kyng tho to God gan Crye.

Forsitant seulement keils' ahert a deus  
mains si com il peut, tant ke toutes  
voies se retint as degres de la roche.  
Endementiers ke il se tenoit en tel  
maniere  
368 si descendi vns effoudres,  
et feri si durement el plus haut de la  
roche, ke il le fendi toute iusc' au fons  
de la mer.  
Et fu si a droiture fendue par le mi-  
lieu, ke la moitie remest tout en es-  
372 tant autresi com ele auoit este deuant.  
Et sour cheli remest li rois.  
Et l'autre moitie qui de cheli esquartela : chai  
el fons de la mer, en tel maniere ke onques  
puis ne fu v-ue par nul home viuant.  
Et li rois iut tous pasmes ausi com s'  
il fust mors sour l'autre moitie qui  
376 remese estoit, et si fu en pamison mult  
longement.  
Et quant il reuint de pamison  
par le plaisir notre signour  
si fu la tempeste toute passe.

380 Et il ouuri les iex, si uit la mer coie  
et paisieule,

384 ne ne uit nule rien, ne n' oi, de tout  
chou qu' il auoit deuant oi et veu.

Et quant il fu bien desestourdis : si se  
drecha et commencha a regarder tout  
entour lui. Si vit la roche, ki estoit  
fendue de la uirtu iusc' au fons de la  
mer.  
388 Et lors fu il si durement esbahis. ke  
par .i. peu. ke il ne chai en la mer,  
tous esperdus de paour et de deses-  
peranche.

Lors fist  
392 le signe de la sainte crois  
sour son chief, et sour ses membres,  
et sour son cors.

396 Et pria le glorieus sauueour du monde,  
' ke il, par la soie misericorde,  
li dounast si ferin cuer, et si enterin,  
ke il peust estre seurs et vigereus en-  
contre ches meruelles et ches paours.'

And whanne thus his preieres he hadde I-do,		A tant se rasist li rois,
A wondirful lust thanne Cam him to	400	si li prist si grans talens
That he moste slepen Nedelye,		de soumellier
As here vs telleth this storye ;—		
So that On the Roche there he slepte		ke par fin est o uoir s'endormi au
Vppon swich A spas As him was lefte ;	404	pie de la roche
And whanne Of his slepe þat he A-wook,		sour tant peu d'espaisse, com il i auoit.
Swich An hunger there him took,		Et quant il fu resuillies,
That him thowhte ded forto be		si li prist vns si grans fains, et an-
But ȝif of Mete he hadde plente.	408	goisseus,
And whanne thus longe he had mad his Mone		ke il quidoit bien vraiment ke il n'en
To him Self there All Alone		escapast ia se parmi la mort non.
Of his Misaise and hunger ful strong,		Et quant il se fu mult longement com-
So that lyven him thowghte myhte he not		plaints. et dementes
long :	412	de sa mesaise :
And as Abowtes him he lokede there,		
He say, him thowghte, In a qweynt Manere		si esgarda derriere lui,
Ligeng vppon A grees Of ston		et vit
A wondir blak lof there Anon ;	416	iesir desour i. des degres.
And whanne this lof beheld he tho,		.i. pain mult durement noir.
A wondir strong pas he gan forto go		Et quant il le uit, si en eut mult grant
To-ward thihe lof [it] for to take,		ioie.
Lik As gret hunger it gan to Make.	420	Et il se leua pour l' aler prendre,
And whanne he hadde it In his hond,		
It forto breken tho gan he fond,		comme chil qui li fains destraingoit a
But therto hadde he no Miht ;		desmesure.
But al hol to his Mowth Anon riht	424	Et quant il le tint,
He it there putte to hau biten vppon,		
And therto his Mowth he Openede Anon.		si ne se vaut pas tant delaier que il
And In the Mene whille him thowghte he		l' eust pechoie:
herde		anchois le mult tout entir a sa bouche
O wondirful noise, and qweyntely Ferde,	428	pour mordre.
As thowgh Alle the fowles of the Eyr		Et tantost com il ot la bouche ouuerte,
To him ward they gonnen Repeire ;		et li vaut les dens fichier el pain.
		Si oi de uers le chiel
		venir .j. si grant bruit ;
		ke il li fu aus qu'il auoit les eles de
		tous les oisiaus de l'air.

For wheche gret drede In that Manere  
 Anon his hed he lefte vp there ;  
 And to him there Cam distinding Adown  
 A merveillous fowl with a wondirful sown ;  
 For so wondirful he was, & so divers,  
 That neuere to forne tyme tonge Cowde  
 Rehers ;—

The hed of him was as blak As pich,  
 Ne non Othir Colowr was it lich,—  
 And therto bothe his Eyen & his teeth  
 As brenneng Fir forsothe they beth ;  
 But the schape Of his hed it was  
 Lik An Orible dragon In that plas,  
 And therto two hornes In his hed ;  
 It was A wondirful sihte In that sted :  
 Also A ful long nekke like to a dragown ;  
 A wondirful brid, & of a qweynte faciown ;  
 His brest like a lyown Schapen was there,  
 His feet like an Egle In A qweynte Manere ;  
 And from þe Joyntes Of his feet to the  
 scholdres vpriht,

Wondirful wynges, & swyft to flyht,—  
 As swift they weren In alle thing  
 As to-forn the thondir is the lyhgtenyng—  
 And therto As hard As Ony steel,  
 As scharpe As A Rasowr bytyng ful wel ;  
 Therto his fetheris white weren Also,  
 As scharpe as storm Of hail therto ;  
 And whanne that scharply he fyl A-down,  
 This ilke brid made A wondirful sown.

And therto the bek of his hed that was there,  
 It was as scharpe As Ony spere,  
 And Also brennenge vppon forto se  
 As lyghteneng that to-fore the thondir doth fle.

Et pour le grant paour de que il en  
 eut,  
 432 leua il sa teste en haut,  
 si esgarda. et vit tout droit a luis des-  
 cendre.  
 .i. oisel grant, et meruelleus,  
 et si diuers  
 ke onques mais n'auoit autrestel veu :  
 ne parler n'en auoit oi.

436 Chil oisiaus auoit la teste autresi noire  
 comme poi :

et les iex

440 autresi rouges comme fus en brases.  
 Et si dent estoient tout autrestel. Et  
 la teste estoit toute figouree a maniere  
 de serpent cornu.

444 Et si auoit le col tout autrestel comme  
 lions.  
 448 Et si pie estoient ambedoi tout au-  
 trestel de facion : comme chil d'aigle.  
 Et a la iointoure del pis et des espaules

si auoit vnes eles

452 autresi brunoians comme vns achiers :  
 et ausi trenchans par deuant com est  
 vns glaiues bien acheres.

456 Et deriere parmi les rains, en auoit  
 vnes qui estoient ausi blanches comme  
 noif :  
 et ausi bruians comme tempeste de  
 graille quant ele chiet par fort vent en  
 grant espesete de brankes.  
 Et li chies de sa keue

460 estoit ausi agus comme vne espee.

Et autresi enflames  
 comme est vns coins des foudre des-  
 cendans.

Uppon this Maner lik As 3e here  
 Was this brid On this Manere,  
 As Recordeth here the devyn storye  
 That to vs hath put In Memorye,—  
 So that this Bryd ne fleeth be non weye  
 But that alle briddis & bestes of hym haven  
 Eye ;  
 Be whom þe Saviour Of al this world  
 In this brid scheweth, be his Owen Acord,  
 Bothe his miht & Ek his drede,  
 And alle Creatures of hym took hede ;  
 For that brid is so dowed, I telle it the,  
 That be what weye that Evere he fle,  
 Bothe brid & beste they don him fle,  
 Lik as be figure I schal Schewen to þe.  
 Behold how þat derknesse to forn þe sonne  
 doth fle,  
 Riht so Alle briddes & bestes, I telle it the,  
 So fleen the sihte Of this brid, lo,  
 That to forn tymes I declared 3ow so.  
 And of swich kynde this brid it is,  
 That As thre to-gederes with-Owten Mis—  
 As the Scripture Recordith now here—  
 That As thre Overal he flikth In fere,  
 Lik as he that of a womman was born  
 With-Owten compeine of Man, As I have re-  
 hersed befern ;  
 And whanne Redy to ben born they be,—  
 Of A wondirful kynde this storie scheweth  
 to me ;  
 For so Cold they been In Alle thing there,  
 That non wiht duren it May In non Manere  
 Sawfe Only the modir of the same,—  
 Wihche is a brid of a Merveillous fame ;

de tel maniere com vous aues oi  
 estoit li oisiaus.  
 Et si tesmoigne la deuine auctorites :  
 ke il ne vole nule fie  
 se pour espoenter non chiaus et cheles  
 en qui li sauueres de monde  
 vieut sa crieme et son paour espandre.  
 et tant est doutes de toute creature,  
 ke ia en son voler ne se mousterra  
 nus oisiaus ne nule beste, anchois  
 fuient ausi tout deuant lui  
 com les tenebres fuient devant la  
 clarte du soleil.  
 Et si est de tel nature  
 ke il n' en puet estre. ke .iiij. ensam-  
 ble.  
 Car che dist li verites de l'escripture :  
 ' ke il naissent de fumiele sans com-  
 paignie de marle.'  
 Et quant il sont apparilliet a naistre,  
 et il doiuent issir hors des oes :  
 si sont de si grant froidure plain,  
 ke nule riens ne porroit la froidure  
 souffrir  
 fors ke la mere seulement.

For whanne this long suffrede hath sche,  
 And non lengere with that Cold may sche be,  
 Hire Eyren sche leveth, & taketh hire flyht  
 Into a fer Contre there Anon Ryht,  
 Where that sche hopeth forto fynde  
 A precious ston of Merveillous kynde,  
 Wheche In the vale of Ebron is at alle dayes,  
 Of a wondirful kynde, as the storye sayes ;  
 For Of his owne kynde he is so hot,  
 That non man therwith him self drar frot  
 Til it gynne Chawfe Of his Owne kynde,—  
 Thus fareth theke ston So good & hende.  
 For there as Cold is, it loketh pale,  
 As kynde telleth vs be Olde tale ;  
 And whanne Cold thing A-chawfed is Owht,  
 Anon to Red Colowr it is I-browht,  
 And thus be frottyng Of that ston  
 It be-Cometh Red as Ony Blood Anon.

And whanne this brid this ston hath fownde,  
 Therwith sche hire Chafeth In that stownde,  
 And litel & litel sche schawfeth hire so,  
 Til that hire Cold be ful nygh Ago.  
 And 3it In hire beek sche taketh it thore  
 And hire self doth chawfe 3it wel more ;  
 And 3it sche thinketh ful litel there  
 For the grete Cold þat sche soffred Ere ;  
 And whanne that hete sche feleth plente,  
 A3en to hire Eyren thanne doth sche fle.

Whanne that In place sche cometh there  
 As to forn tymes hire Eyren were,  
 So hot sche semeth to been with-Inne,  
 That Al hire body on fyr doth brenne,  
 That hire Self helpen sche ne May,  
 So hot sche is with-Inne, þe sothe to say ;

Ne la mere meisme ne la puet mie de  
 tout en tout souffrir ke ele ne puet en  
 auant.

si laisse eles ses oes, et vole

tant ke ele troeue

vne maniere de pierre :

qui est tous iours en la ualee ke on  
 apiele ebron.

Chele pierre si est de si caude nature :  
 ke ele ne puet a nule chose froier :

ke tantost ne se prenge la chose a  
 quoi ele froiera. Mais tous iours le  
 porroit on tenir en sa main : anchois  
 que la mains en escaufast sans froier.  
 Mais tantost com on la froie a aucune  
 chose : si mue sa coulour de chele  
 part ou on le froie. Car ele est natu-  
 rellement toute blanche. Et tantost  
 com ele froie, si deuint toute vermelle  
 comme sans, deuers la froiure. Et  
 lors esprent sans estaindre toute la  
 chose a quoi ele touche. ne ia la flambe  
 n'i parra.

Et quant li mere a chiaus oisiaus a  
 trouee chele pierre :  
 si se frote tant a li,

et hurte de son bec

ke ele le sent escaufer.

et lors ne li est mie asses de chele  
 calour, car ele li samble estre petite pour  
 la tres grande froidure ke ele a tant  
 soufferte, si froie plus et plus.

tant ke ele sent la grant calour,  
 et lors si prent sa volee, si en retourne  
 arriere a ses oes.

Et quant ele vient la :

si l'a li fus si durement arse par dedens  
 le cors :

ke ele ne se puetaidier. Et pour chou  
 k' ele sent la grant ardeur ke ele a el  
 cors, dont ele ne puet refroidier,



And therfore thanne weneth sche		si set bien,
That hire Eyren Alle I-brend scholde be,	528	ke ausi arderoient li oef se ele se met- oit deseure.
So that sche withdraweth hire there fro,		Lors se traist .i. peu loing de lui.
And with hire body not neigheth hem tho,		
But þat A good spas from hire nest,		
As hire self it liketh hire best ;	532	
So þat be the hete of hire body so fer fro,		et la grant calours qui de li resourt,
Hire briddes sche bringeth forth Alle þo		escaufe si les oes ke li oisiel en es- cloent
That for Cold scholden Ellis dye ;		qui dedens morroient de froit se che
This is here kynde ful Certainlie.	536	n'estoit.
And thus thorwgh Chawfying of this ston		
The Modir to powdir is brend Anon.		Et quant la mere es toute arse et mise en chendre :
An whanne hire briddes thus browht forth be,		
Abowtes the Asches of hire Modir gonne they fle,	540	si se traient li oiselet entour,
And there-Offen taken here sustenawnce		et de chele pourre se soustient.
That was theke time to here plesaunce,		
Tyl that they haven bothe lif & membres ;		Si en menguent tant qu'il ont .i. peu de forche, et es cors et es membres.
Thus Eten they of here Moder Syndres.	544	
And whanne Alle they ben Eton Echon,		Et quant il ont mangie la pourre qui est de lor mere : ia puis d' autre viande ne gouteront a nul iour.
The Syndres Of here Modir, & not þeroffen left on,		
Anon So prowde they wexen Alle thre		
That powdere briddes ne Mown neuere be ;	548	
Thanne Comen the tweyne that males be,		Lors vienent li doi qui sont marle,
That neither Other may suffre In non degre ;		si sont si orgueilleus, et si fier, ke li uns ne puet l' autre souffrir.
And whanne here ful strengthe fully they have,		Et quant il sont venu en lor grant forche.
Eche of hem Of þe thridde Maistrie doth Crave	552	Si sont de si grant orguel ke chascuns d' aus deus
To hau the femele At his owne wille ;		veut auoir la signourie du tierch oisiel que est fumiele.
Thus to Othir forseth him vntille,		Par che monte entr' aus deus la grant haine et la grant mellee.
So that Anon thorwgh gret pride		Tant qu'il s' entrecombatent, et ke li
The ton the tothir Sleth that tyde.	556	uns ochist l' autre. Ensi s' entrochient li doi malle,
Scipilions, is Clepid this brid,		si n'en remaint ke la femiele qui est apielee 'serpolions.' Et la pierre de quoi ele s' art, est apielee 'piratiste.'
As thus In this storie it is red.		

Swich was the brid that decendid pere  
Down to the kyng In this Manere,  
And smot the lof Owt Of his hond  
That to his mowth to putten gan he fond,  
And Into the see he threw it there,  
Riht fer In a Merveillows Manere.

And whanne he hadde so I-do,  
He took his flyht & fleygh him fro ;  
And Aftirwardis he torned Ageyn,  
And the kyng to the Erthe was fallen pleyn ;  
And with his Ryht wyng he smot him so  
That his Clothes & his Skyn he barst vn to,  
And from the haterel In to the foot,  
Into the harde flesh that strok it bot ;  
And thanne this brid took forth his flyht  
From that kyng Anon Tho Ryht.

And þe kyng In swowneng at the Erthe lay  
For drede & sorwe of that grete Afray  
Tyl that the day was Nygh Agon,  
And to the Nyht faste Entrede vpon.

And whanne he was waked of his swowneng,  
Ful feint & feble he was In alle thing  
That of the grete hunger he hadde to fore,  
Whiche that him Greved so sore,  
Thowgh Alle worldly mete thanne had he sein,  
There-Offen to Ete he ne myhte Certain.

And thus Abod he Al that Nyht  
Tyl on the Morwe it was day lyht ;  
And whanne the day be-gan to dawe,  
Thanne þeroffen was this kyng ful fawe ;  
Thanne he bethowghte him In his mynde  
Of that brid so Merveillous of kynde,  
That his lif so hadde Casten Away,  
Many thankynges to God he ȝaf that day,

Teus estoit li oisiaus ki descendi  
au roi sour le degre quant il ot mis a  
560 sa bouche le pain ke il auoit troue  
sour le degre. Et quant il l' oi  
venir si com il descendoit bruiant : si  
ot mult grant paour. Et li oisiaus de  
si grant forche com il descendi : feri  
le pain si tres durement ke il tenoit :  
564 qu' il li fist hors des poins voler,  
et chaoir en la mer.  
Et quant il ot che fait,  
si monta en haut mult isnelement.  
et puis reuint arrere bruiant.  
Si trouua le roi gisant tout estendu  
568 a terre.  
Et il lait la destre ele aler deuant, si  
le feri si qu' il li rompi toute la crigne  
res a res du haterel.

Et li trencha toute sa uesture iusc' a  
572 la char.  
A tant s' enparti li oisiaus, si tres dure-  
ment bruiant ke nus n'en porroit la  
verite esponre se veu ne l' auoit.  
Et li rois se vit a terre pasmes mult  
576 longement. onques ne s' en leua, ne  
ne revint de pamison deuant ke il fu  
pries de la nuit. Car grant partie du  
iour estoit ia passee a l' eure qu' il se  
pasma. Car il pooit estre bas uespres.  
Et quant il fu uenus de pamison.  
580 Si fu si vains et si estourdis : ke il pooit  
a grant paine goute veoir.  
Et se il ot eu grant faim deuant onques  
ne s' en senti nient plus ke il eust  
mangiet toutes les viandes ke ses cuers  
desirast.

Ensi demoura chele nuit  
tant ke il vint au matin, ke il vit  
aiourner.  
Et quant il vit aiourner  
588 si fu mult a aise a uers che ke il auoit este  
toute la nuite en paour et en male auenture.  
Et quant il l' ot ramene a memoire che qu' il  
auoit eu si grant faim :  
et l' oisiel qui le pain li auoit tolu :  
si commencha mult profondement a  
592 souspirer del cuer et a plourer des iex,

And seide, "lord God, I-worschedeþ thou be  
That from Alle these sorwes hast deliuered  
me,

& wilt that I do bigge my synne  
Ere than I Owt Of this world twynne ;  
For swich wordis Of solace 3e hau me  
sent,

That Of hunger have I lost myn talent,  
Sowfe Only hunger Of sowle to susteyne,  
Therefore lord I me to the Complayne.  
Now knowe I wel that this Maner thing  
To me hidir Cam for non forthering,  
But me to deceyven be weye of Richesse,  
Be 3iftes, Owther be fayr promesse ;  
And perfore schal I neure In tyme comenge  
My Mowth to Opene for non Swich thing,  
Thowgh the body Scholde suffren ded  
Rathere thanne to Eten Ony bred,  
But 3if it be, lord, thorwgh thy sonde,  
Ony to handelyn with Myn honde ;  
Ne nevere Owt of this Roche wele I gone,  
But evere here dwellen Alone  
Tyl that, lord, thy wille It be  
Owt of this Roche to taken Me."

And thus vi dayes beleft the kyng  
In that Roche, with-Owten lesyng,  
And Eche Of these dayes Cam this good  
man

And him comforted As he wel can :  
Thanne swed the womman After Eche day  
Of him to fonde to geten hire pray.

This Man Euere him tolde wordis Of Com-  
fort  
As Often As to him he gan Resort,

et disoit. " Biaux sire diex urais, rachateres qui [de] perdurable destruction m' aues iete. Je vous aour, et rench grasces de che ke i' ai veu qu' il vous apese de mon pechie ke ie voloie faire.

596

Car vous m' auies tant enuoie paroles de solas et de confort,

ke bien deusse le faim del cors oublier. pour le faim de l' ame sooler.

600

Ore sai ie bien ke chil par qui chis pains m' auoit este apparellies, ne le faisoit mie pour mon preu.

Mais pour tel damage comme de moi mener a mort.

604

Et pour chou ke si apierte demoustranche en aues faite: ne gousterai iamais ma bouche en cheste peril ou ie sui de nule viande, comment que li cors en soit angoisseus.

608

se vous par la votre deboinairete ne le m' enuoies.

Ne iamais hors de cheste roche ne metrai le pie:

612

se vous, par qui volente ie croi ke ie i sui venus, ne m' en metes hors.

En cheste maniere demoura li rois en la roche .vi. iours.

616

Et chascun iour venoit auant a lui li hom de la nef,

et la dame apres.

620

Et si li disoit li hom toutes les paroles qui a lui solagier et conforter pooient auoir mestier.

And Euere spak the womman of Naysaunce  
 To him, And Euere Of distorbaunce.  
 And whanne it was Comen to þe seventhe  
 day,

This good man to him Cam with-Owten delay,  
 And thus to him seide there in haste,  
 "Thin Owr of deliueraunce Aprocheth faste,  
 3if thou wilt hennes-forward  
 The kepen from temptaciowns hard  
 Of the devel, whiche he wile Asaye  
 In many weyes the to be-traye."

Thanne Axede him the kyng 'In what  
 Manere

From him he myhte defenden him there.'  
 Thanne seide A3en this goodman tho,  
 "Wrath the not thy God, what so thou  
 do,

And Owt Of this Roch deliured schalt  
 þou be

With-Inne schort tyme Certainle,  
 But 3it Manye dredes schalt thou se  
 Er that owt of þis Roche taken thou  
 be."

Thanne thus partid this good man Away ;  
 The kyng there lefte, sothe to say.  
 Ful glad & Joyful he was In herte,  
 That non thing ne myhte him smerte,  
 And thowhte, 'thowgh that he schold  
 dye,

Owt Of that Roche wolde he not hye,  
 But Rathere ded there he wolde be  
 Thanne Owt of that Roche forto fle.'

Thus longe In this thowht gan he dwelle,  
 That Afir tyme So it be-felle

Et la feme li dissit toutes cheles paroles  
 qui pooient estre nuisables a l'ame et  
 au cors de lui.

Et quant vint au estisme iour:

si reuint a lui li hom de la nef.  
 Et mult le conforta. Et si li dis,  
 'ke ore aprochoit li termes de sa de-  
 liuranche:  
 se il se sauoit

gaitier encontre les agais  
 du dyable.'

Et il li demanda 'comment.'

Et chil li dist  
 "se tu te pues hui toute iour garder  
 de ton signour courechier:

tu seras tantost deliures de tous  
 paours et de tous maus terriens qui  
 auenu te sont: se tu ne le courechies.  
 Se tu tegardes de croire conseil qui soit  
 encontre sa volente. Si comme d'issir  
 hors de cheste roche: tu aras tres-  
 passe grans douleurs et paours meruil-  
 leus, dont il t'auenra tant se tu ne  
 t'en daignes garder. ke a grant paine  
 t'en venras deliure."  
 A tant s'enparti chil.

Et li rois remest  
 mult lies et mult ioious.

Et s'afica mult en son cuer 'ke ia  
 pour nule chose qui il veist, de la roche  
 ne se moueroit.'

Ensi demoura mult longement: tant  
 ke bien peut estre nonne passee.

He loked ful fer Into the See,—

A fair Schippe Cam pere seylleng, thowt  
he,

bothe gret & Riche him thowghte it was;  
bote neper man ne womman In that plas  
that Schippe to Gouverne, nethir to Gye,  
thus him thowhte ful Certainlye.

and whanne longe it hadde so go  
In the hyghe See bothe to & fro,  
atte laste towardis the Roche he drawgh  
A ful gret speed & faste I-nowgh.

and thus sone began there In the see  
wondirful tempestes pere Anon to be,  
So hidous & so Angwischous in eche Manere  
that so hidows tempest saw he nere neuere.  
this tempest this Schippe to the Roche  
browhte,

that it scholde Alto-breken him thowghte;  
It sned, & haillede, & thondrede faste,  
So that pere was manie A bitter blaste,  
So that it Semede that Al the firmament  
On peces hadden borsten verament;  
For he wende the Ende Of þe world þat day  
had be;

thus thowghte the kyng thanne ful sekerle.

And the kyng in þat Roche had non sted  
Where that he Myhte hyden In his hed,  
For the part Of the Cave was blowen Away  
Into the See, As ȝe hau herd me Say.  
And this faire Schippe beheld he thanne,  
but he say nethir Man ne wommanne.  
and so thikke Abowtes him Cam the thon-  
dring,  
and Many A wondirful lyghtheneng,

Et il esgarda mult loing en la mer,  
si vit venir vne nef

652

mult grant et mult riche.

Mais il n'i vit onques ne home ne feme.  
La nef fu de mult grant biaute, et gar-  
nie de mult riches estages, et de mult  
biaus.

656

Et quant ele eut mult longement ale  
parmi la mer waukerant:  
si se vint a trainant vers la roche.

660

Et maintenant commencha a leuer  
vns grans orages parmi la mer. Et la  
nef toutes voies se traist vers la roche:  
plus tant ke li orages commencha mult  
a esforchier. Et fu si grans et si hi-  
deus ke il n' estoit nule riens viuans :

664

qui n' en deust auoir paour se ele le  
veist. Et tant ala chele nef auant  
le vent, vne cure cha, autre eure la :  
ke ele s' acosta a la roche.  
Et que li vens le tenoit si seree contre  
la roche de chele part dont il venoit:  
ke ele ne s' en pooit desaherdre. Li  
tans fu mult angoisseus et fors. Il plut  
et gresla. Il touna, et esparti.  
Il estoit auis ke tous li firmamens  
deust cheoir par pieches.  
Nus ne le uoit qui ne quidast bien ke  
la fins de toutes choses fust venue.

668

672

Li rois fu sour la roche enseant. la  
plueue li feri de toutes pars. Il n' ot  
ou mouchier en la roche.

Car chele partie ou la caue estoit, fu  
cheue en la mer par le caup de l' ef-  
fondre qui i auoit feru, si com li liures  
l' a deuise cha arriere.

676

Il esgarda la nef, si grant, et si haute,  
et si riche. et si biele, comme ele estoit.  
Il ne vit nului dedens, ne oi :

Li tans ne fist se esforchier non toute  
voies. Il espartoit espesement. Li ef-  
fondre chaioient entour lui si menue-  
ment ke il n' en sauoit le conte. Ne il

680

that Neuere he wende to asckapen thenne,  
so wondirfully þe lyghtenyng gan to brenne ;  
thus Suffrede the kyng Al that tempest,  
whiche After it torned him for for the  
best ;

Al this was disseisse to his herte,  
for he soffred peynes Many & smerte ;  
but for alle the peynes he suffrede tho,  
to the Schippe from the Roche wolde he not  
go.

And whanne this tempest hadde longe be,  
thanne Atte laste gan stillen the See,  
and the wedir to Cleren faire,  
and the sonne to Schewen vppon the Ayre ;  
and whanne he sawgh the wedir thus slake,  
Ful gret Ioye he gan tho to Make.

thanne the Sonne there vppon him Schon,  
and thanne the kyng lokid vp Anon  
and sawh his Clothes Al to-Rent,  
where-Offen he Merveilled verament.

and thanne so sore the Sonne chawfed him pere  
that he wende Al the Roche hadde ben on fere, 700  
and that the sonne scholde hau brend Alle thing,  
Of this world to hau Mad An Endeng.

and al was don for this Skele tho,  
ȝif þe kyng Into the Schippe wolde hau go, 704  
Ferst for Cold, and sethen for hete ;  
but for nethir the kyng þe Roch wolde not lete ;  
for Rathere ded there wolde he hau be  
thanne his lord to wraththen In Ony degre ; 708  
Oper that from þe Roche he wolde gon,  
Rathere the deth to suffren Anon.

and thus In this Anguisch longe bod he there,  
and In swowneng fyl In hard manere ; 712

ne baioit mie a escaper de chest peril,  
tant le voit grant et merueilleus. an-  
chois en auoit ius mise toute l' esper-  
anche. Si ke iamaiz a nul iour, n' en  
quidoit escaper.

684 Ensi souffri li rois l'angoisse del dolereus tans  
en cors et en cuer. Car il souffri la pluie et la  
gresle et la forche del uent, che fu en cors.  
Après souffri les espars et le tounoire et les  
asaus des effoudres qui cheoient, tout chou  
souffri de cuer.

Ne onques pour tous ches mesaises

688 ne peut estre a chou menes ke il en-  
trast en la nef, et guerpist la roche.  
Et quant li orages ot mult longement  
dure :

si commença

li chieus a esclarchir.

692 Et la clartes des rais du soleil se res-  
pandi par tout :

li rois vit le tans cangie,

si en fu mult lies.

696 la calour du soleil se respandi par tout,  
si feri sour lui. Il commença sa  
uesture a tordere pour li aue qui de dens  
estoit remese. Li tans escaufa mult,  
tost fu sa reube essuee.

Après che vint vne si tres grans calours,  
qu'il li estoit auis ke toute la terre  
deust ardoir iusk' en abisme.  
Et ke li solaus descendist a terre pour  
toutes choses metre en chendre.

Li rois senti chele grant ardure Et se  
il ot este bien a malaise deuant ore li  
enforcha sa douleurs et sa mesaise a  
chent doubles. La calours l'angoissa.  
Il vit deuant lui la nef toute appa-  
relle au soleil eskieuer : se il se vausist  
mettre dedens.

Mais il doutoit tant le courous de son  
signour : ke il estoit tous apparellies  
a souffrir la mort.  
anchois ke il la roche deguerpist

Mult souffri chele douleur de chaut longement,  
tant ke la virtus du chief li fali. Et fu si vains  
ke il ne peut plus durer, si se pasma.

and so longe lay he Stille As A ston,  
 That wit syghte ne Mynde hadde non.  
 And whanne that he of swowneng A-wook,  
 For drede & sorewe ful sore he qwook, 716  
 and lift vppe his hed, and beheld ful faste  
 3if that strong hete 3it dide Owht last.

and Whanne he sawh the day þat mesurable was,  
 and but Mesurable hete In that plas 720  
 As betwenes noon & hevesong scholde be,  
 bothe glad & Ioyful thanne was he ;  
 thanne Asaied he Anon vppe forto stonde  
 For the vanite In his hed that hadde ben longe ; 724  
 And whanne þat he gan vppe forto dresse,  
 In hed, body, ne Membres, felt he non Siknesse.

thanne stood he vp On his feet,  
 and there abowtes him loked ful sket, 728  
 and Merveilled Of the grete Aventours  
 That he hadde there suffred Of dolours ;  
 and Of Alle this thanne felt he Ryht nowht,  
 Where-Offen he Merveilled In his thowht ; 732  
 and Otherwhille he thowghte A dremenge to be,  
 and Otherwhilles he thowghte it for Certeinte,  
 and Otherwhilles he Cowde Remembren him wel  
 Of the Aventures thanne Everidel. 736

Et quant il se fu pasmes, si chai as dens.  
 Et iut a terre grant pieche comme chil  
 ki auoit pierdu l'oir et le sentir et le veoir,  
 Et quant il fu reuenus de pasmison,

si drecha i. peu la teste pour sauoir  
 seli tans se tenoit en chore en tel ardour  
 com il auoit veu deuant.

Et quant il vit le iour tempree,  
 et l'air douch et net,  
 si com il deuoit estre entre nonne et uespres :  
 ke la calours du iour est onques alee :  
 si fu mult a aise.

Lors assaia se il se porroit drechier

pour la vanite del chief.

Et quant il se vaut leuer,

si senti ke il n' auoit ne mal ne dolour  
 en la teste, ne en nul des autres membres.  
 A tant se leua en son estant,

si se commencha mult a meruillier des  
 grans auentures  
 qui li estoient auenues, ke eles pooient  
 seneffier :

Car il auoit trop grans douleurs soffertes, che li  
 estoit auis : et or ne s' en sentoit.

si se meruilloit si tres durement

ke il quidoit a le fie que il eust songie.

Et a le fie se ramanbroit bien

de toutes les auentures si, com eles li  
 estoient auenues.

## CHAPTER XXIV.

Still of Mordreins on *The Roche Perilows*. How he sees a ship approach the Rock with his own and Nascien's shields on board, and the horse he won from Tholomes at Orcans (p. 309). A knight lands, and tells him that Nasciens is dead (p. 310). He goes on board, sees a corpse like Nasciens's, swoons (p. 311), and on waking finds himself far from the Rock (p. 311); he makes the sign of the Cross, and man, horse, and corpse vanish (p. 311). He prays to God. The good man comes to him again, and tells him that he shall not be delivered till Nasciens comes to him alive (p. 312); and explains that it was the devil who had tempted him as the knight, the lionness, and the fair woman, who had appeared to him (p. 313). The good man exhorts him to be wiser and warier than he had been, and then vanishes (p. 313). The ship drives on (p. 314); the king sees a man coming on the sea, borne up by two birds under his feet (p. 314), who sprinkles the ship with water, and announces himself as Salustes, in whose honour Mordreins had built the church in Sarras (p. 314). He explains the vision of the lionness (p. 314), and that of the streams flowing out of Mordreins's nephew (p. 314); and then tells him he had sprinkled the ship because it was the devil's and needed purifying (p. 315). He instructs Mordreins how to eject devils by Holy Water (p. 315), and then goes, leaving the king on the ship (p. 315).

THANNE thoughte the kyng al In his herte  
Of Manie trebulacions & of peynes smerte,  
that the day was past, & wax to Eve,  
thanne the kyng ful sore gan him Meve.

Anon thanne lokede he fer Into the See;  
A fair schippe fast seillyng Comen sawgh he,  
therto so Richely arayed him thowhte it was,  
but he nyste Of his Comeng what was þe cas, 8  
for so Riche A schippe, him thowghte, sawgh he  
neuere non

To fore tymes On non water neither Seylen ne gon.

and whanne the Schippe Aproched him ny,  
Anon Into þat Schippe he lokede An hy, 12

Ensi pensoit en son cuer, et deuisoit.

Li iours passa toutes voies Tant que  
il commencha a auespir,

Et lors esgarda mult loing en la mer.

Si vit uenir vne nef,

si biele et si riche: ke onques mais  
nef de si riche afaire ne fu veue. la nef  
vint mult tost et mult bruiant.

Et quant ele fu auques aprochie de lui:



and Sawgh where that hengen scheldes two ;  
 In þe forcastel Of the Schippe they weren I-do,  
 Where-Inne was A towr ful Rialy I-dyht,  
 As semed þat tyme to the kyng In Syht ; 16  
 On wheche towr, As I vndirstonde,  
 bothe scheldes to-gederis diden they honge ;  
 Of wheche the ton scheld was his,  
 the tother Nasciens wit-Owten Mys : 20  
 thus him thowghte wondirly Sore,  
 but Ewere he Merveilled how they Comen thore.

And whiles that he stood In this thowght,  
 to þe Roche this Schippe Anon was browght : 24  
 and as it was to that Roche Comenge,  
 Of An hors he herde A wonderful Neyenge,  
 and so bonchede & ferde with his feet  
 that it thowghte the schippe to bersten In þat  
 fleet.

Anon the kyng gan to herkene this Neyeng,  
 and Merveilled ful Mochel of that thing ;  
 For that hors he knew there Anon  
 whanne he him herd so taken vppon, 32  
 And wiste wel that it was the same hors  
 that from kyng Tholome he gat At Orcaus,\*  
 Whiche that In the bataille he wan there ;  
 And the same hors he wende it were, 36  
 what be Neyenge and Other fare,  
 The same hors he wende hadde ben thare.  
 And thus wondred he mochel In his thowght  
 how hors & scheldes thedir weren browght. 40

thanne to the Roche it Aplyede Anon ;  
 and tho to the schipward the kyng gan gon

si vit .ij. escus qui pendoient a deus  
 deffenses,  
 d' un petit chastelet trop biel qui  
 estoit el chief deuant.

De ches .ij. escus conut, ke li vns  
 estoit li siens.  
 et li autres sen serourge nascien.  
 Et quant il les counut, si li fui tous  
 lisans tant durement a penser, [qu'il]  
 fuesbahis. Si commencha si tres dure-  
 ment a penser ke il s'en oublia tres tous.  
 Endementiers ke il estoit en che pense :  
 et la nef aprocha toutes voies.

Et vns cheuaus commencha si tres  
 durement a henir en chele nef,  
 et a fronchier et a grater des pies,  
 ke il estoit auis ke il deust toute la  
 nef brisier.

Et li rois escoute le cheual :

si le conut bien  
 au henir.

et seut de uoir ke ch'estoit ses cheuaus,  
 chil ke il auoit conquis sour tholome

en la bataille a orcaus.  
 Et a cheli estoit auis ke che fust il : ke  
 il estoit diuers de tous autres cheuaus,  
 et au henir et en autres teches,  
 et pour chou le quidoit il bien cou-  
 noistre.  
 Mult semeruilla du cheual et desescus,  
 comment il estoient en si estrange lieu venu,  
 ne quele auenture les i peut auoir amenes.

Lors vint la nef iusc' a la roche.

Et li rois se dreche

\* In the English text hitherto this word has been printed *Orcans*, the doubtful letter looking more like *n* than *u*. In the French MS. both *Orcans* and *Orcaus* occur frequently, and the text has followed the MS.

To beholden what peple and what Meyne  
In that Schippe that he Cowde se.  
and whanne that he gan there-Inne to beholde,  
he Sawgh Mochel peple, & Mani-folde.

And Owt Of that schippe there isswed Anon  
As In Maner Of a knyht, and to him gan gon ;  
and whanne that he gan the kyng to Aprochen Ny,  
the kyng him beheld ful witterly ;  
hym thowghte that be his persone & figure  
an hygh Old knyght of his, I the Ensure,  
that Brothir to his steward schold hau be  
that Slayn was at Orcaws ful sekerle.

and whanne this knyht to the kyng gan gon,  
he him grette with hevy Chere Anon ;  
and the kyng Ran to him ful faste,  
and thanne him Axede atte laste  
'Why that so Sore Abasched he was,  
he scholde him tellen Al the Cas.'  
'A, sire,' Anon quod this kniht tho,  
'For the hevy tydinges 3ow Comen vnto !'  
'Sey me,' quod the kyng, 'what May it be,  
Belamy, I preie the that thow telle it to me.'  
'Certes, Sire,' quod this knyht Anon,  
'the beste friend pat 3e hadden is now Agon,  
the wheche is Nasciens 3owre brother dere,  
that In this Schippe he lith ded here.'

and whanne the kyng herde him thus telle,  
Anon In swowneng to the Erthe he felle ;  
and Whanne pat he of his swowneng a-Wook,  
Aboutes him faste he gan to look,  
and axede his brothir forto Se  
if that Sekerly he ded there be ;  
And Evere Criede like a wood man,  
So for his brother ferde he than.

pour veoir chiaus dedens, quels gens  
che pooient estre.

Ei il esgarde,  
si voit ke il i auoit grant plente de  
mult bieles gens.  
Et uit hors venir .j. home  
qui mult bien sambloit chiualers.  
Et quant il rois le vit pres de lui :

si vit ke il auoit le cors et la figure :  
d' un sien chiualer.  
qui estoit freres a son senescal :  
chelui qui auoit este ochis en la bataille.

Et quant li chiualers le vit,  
si le salua, mult laide chiere faisant.  
Et li rois le corut tantost acoler.  
et si li demanda  
l' ocoison de sa chiere, pour quoi ele  
estoit si laide et si triste.'

Et li chiualers li dist. "Ha, sire,  
pour chou ke ie vous aport mult laides  
nouieles, et mult dolereuses, dont vous  
ares le cuer trop dolent." "Comment,"  
dist li rois, "ke ai iou dont perdu."

"Chertes, sire," dist chil,  
"vous aues perdu le millour chiualer  
de tous vos amis,  
ch'est nascien vostre serourge,  
qui gist mors en chele nef."

Et quant li rois l' oi,  
si se pasme maintenant, et chai a terre  
tous estendus.  
Et quant il fu reuenus,

si le demanda a veoir.

Et braioit si durement comme vns  
hom foursenes fesisit.

The knyht to the kyng gan him dresse  
 that him hadde browht In this distresse,  
 and the kyng took pere be the left hond  
 to þe schipward to leden he gan to fond,  
 So that the kyng Niste what he dede,  
 So ful of sorewe he was In that stede.

and whanne the kyng þe schippe was with-  
 Inne,

he Ran to the bere, & nolde not blynne,  
 and the Cloth anon vp he Caste,—  
 to beholden that body hadde he gret haste,—  
 There Anon thanne Sawgh he there  
 his brother Nasciens, As that it were,  
 be face, semblawnce, & body Also,  
 as whanne on lyve pat he dide go.  
 thanne Anon fyl he down In swowneng  
 there

hardere thanne euere to-fore dide he Ere,  
 that Neuere to Ascapen wende þan he,  
 but Certein ded forto hau be.

Whanne he was waked of his Swowneng,  
 Of this hadde he gret Merveilleng,  
 And thowhte to axen of this knyht there  
 how this myhte happen, & In what Manere.  
 and whanne he loked Abowtes him tho ;  
 Ful fer from the Roche thanne was he tho,  
 thanne for sorwe he fyl down Anon  
 In swowneng ded as Ony ston ;  
 to-fore that bere so lay he there  
 ded In swowneng In this Manere.

and whanne of his swowneng pat he Wok,  
 Anon vp his Riht hond he took,  
 And the Signe of the Crois he Made Anon,—  
 thanne thus sone Alle weren they Agon,

Lors le drecha chil  
 qui les nouueles li auoit dites.  
 Et si le prist par le senestre main.  
 80 et l' enmena a la nef.  
 si grant duel faisant. ke .i. petit ke  
 il ne s' ochioit.

Quant li rois fu en la nef entres,

84 et il vit la biere :  
 si courut chele part tout droit.  
 Et si sourleua vn mult riche drap  
 dont ele estoit couuerte,

et vit

88 le vis et le samblanche nascien

tout ausi apertement com il auoit  
 onques mieus veue par samblant.  
 Et tantost com il ot veu: se se re-  
 pasme,

92 si tres durement :  
 ke, ki le veist, il ne quidast mie ke  
 il en escapast  
 sans estre mors ou mehaignies.  
 Et quant il fu releues,

96 et il vaut demander au cheualier  
 commen che li estoit auenu.

Et quant il se regarda arriere vers la  
 roche:  
 100 et vit ke il en estoit si loing ke a grant  
 paine le pooit il mais veoir.  
 Et quant il vit che : Si ot si grant duel  
 ke il ne pot onques mot dire, anchois  
 rechai arriere  
 tous pasmus  
 104 deuant la biere.

Et quant il reuint de pamison:

si fist sour lui le signe de la sainte  
 crois.  
 108 Et tantost com il l' ot fait . si

that nethir bere, hors, ne Man, In that schippe cowde he Se than. and thanne ganne he to wepen ful sore, And Morneng & wringeng he made wel More, "A! Merciful God In Maiestie, Now Wot I wel that I have Greved the." and Whanne he hadde thus I-Spoke, Forth Into the See he gan to loke ; there sawgh he to-forn hym Comen Anon the goode man that In the Schippe gan gon, wheche that him Comforted Often Sithe, and with his goode wordis Made him blithe. and whanne he sawgh him In that Manere, Wel ful he was Of Sorwe & Fere ; "A, sire!" quod he, "I am deserved Sekerly Of that 3e boden me to kepen trewly ; For ful Certainly 3e tolden Me Ere that the devel In this Manere Me scholde Owt taken be þe left hond, As thow didst me to vndirstond." anon gan he for to wepen tho ; And whanne this good man say him do so, he seide, "Sire kyng, wepe thow no More ; he hath the tempted Often tymes sore, but here-Aftir the behoveth Eft-sone To taken good keepe that Is to done." Thanne seide the kyng to this good man tho, "Now, goode sire, telle me what I schal do ; and as thow knowest Alle thing, So wisse me Of begynneng & Endeng, And how that I schal Governen Me ; For Goddis love, Sire, this preie I the."		ne vit en toute la nef ne ne home, ne feme. ne la biere meismene vit il mie.  Et lors commencha mult durement a plourer des iex, et disoit. "Ha, biaux sire diex, tant malement me sui gaities. Ore puis ie bien sauoir ke vous estes a moi courechies. Et ie l' ai bien fourfait." Et tantost com il ot che dit:  si esgarda, et vit el chief de la nef deuant l'omme de la biele nef  qui les boines paroles li auoit dites toute le semaine. Quant il le uit, si fu tous espierdus.  Et dist. "Ha, sire: com m' a deceu chil de qui vous me commandastes a garder, voirement me desistes vous voir ke li dyables me ieteroit de la roche par le senestre main,"  lors recommencha a plourer: et a faire mult grant duel: Et li hom li dist. "Ne pleure mie tant.  Tais toi, et si te garde de faire duel. Car il t' est bien mestiers." Et li rois li dist.  "Ha, biaux sire, qui toutes les choses saues: or me faites sage, pour dieu, ke ie porrai faire, et comment porrai con- tenir."
	112	
	116	
	120	
	124	
	128	
	132	
	136	
	140	

thanne this good [man] seide to him Aȝe,  
 “ȝit manie spitful Merveilles schalt þou se ;  
 and Eten Ne drynken schalt þou neuere More  
 til thy brothir Nasciens Come the before,  
 As Cristen Man, and qwyk levenge ;  
 Now take þou this for newe tydyng.  
 And whanne thou sixt him In that degre,  
 thanne After thy leveraunce Sone schal be.

“For wete þou wel ful Certainle,  
 It was the devel that was with the,  
 that told the how that Nasciens was ded,  
 and that ȝaf the Swich Conceyl & Red ;  
 For he is Redy In feld & In town  
 Goddis schep to don distrocciown.

“and the devel it was Also  
 that In thin Avisiown Cam þe to ;  
 the Mete that þe lyown þe browghte,  
 he it Awey bar, & left the Nowghte.  
 and ȝit I wele that þou knowe More Also,  
 that it was the devel that Cam the to  
 In liknesse Of A womman,  
 and sweche wordes to the spak than ;  
 Also the devel ful Sekir was he  
 that Owt of the Roche he browht þe.

“Therefore hens forward I warne the,  
 that bothe wisere & warere þat thou be ;  
 For swich thinges here-After schalt þou se  
 that to Endeles deth wolden bringen the,  
 ȝit thou the bettir wit ne have  
 thy body thi sowle forto save.”

and non More to hym he gan to Say,  
 but with that word he partid A-way,  
 that he ne wiste where he becom  
 Owt of his syhte bothe Al & som.

Et chil li dist

“ Asses verras auentures espoentables  
 qui t' auenront.  
 Ne iamais ne buueras, ne mangeras,  
 144 deuant ke tu verras nascien ton serourge  
 venir a toi  
 com crestien vrai.

Et tantost com tu le verras ensi com  
 crestiens doit aler :

148 si saches ke ta deliuranche est venue, et le leu  
 dont iou te dis huimain ke tu vainteroies. et  
 ke denant chou ne pooies sauoir ta vision : de  
 che te dirai iou le uoir.  
 Chil qui te dist gehui  
 ke nasciens gisoit en la nef mors : chil  
 fu li leus.

152 Car ch' estoit li dyables, qui tous iours  
 est leus  
 contre les brebis ihesu crist et encontre  
 son pule.  
 Ch' est li leus

154 qui en ta vision  
 te toloit toutes les boines viandes. ke li aigniaus  
 t' aporloit. Et de chel aigniel saras tu bien en-  
 chore ke il senefie. Mais che ne saras tu mie ore.  
 ains ert vne autre fois. Lors te sera toute ta vi-  
 sions descouerte, quel chose ele puet senefier.  
 Et bien saches

160 ke chil dyables qui par le main te ieta hors de  
 la roche,  
 che fu la feme qui chascun iour venoit a toi,  
 et te disoit les paroles mauuaises et  
 desconfortables.

164 Or t'en iras, et si garde  
 ke tu te gaites mieus viers lui : ke tu  
 n'as fait iusch' a chi.  
 Car tu verras souent de teus choses :

168 qui mult tost t' aront mene a pardur-  
 able mort  
 se tu ne ti gardes.”

172 A tant se teut ke plus ne parla,  
 anchois s' esuanui tantost :  
 ke onques li rois ne le vit puis.

and thus in the Schippe Alone lefte he  
 Floteringe Amyddes the hye Se;  
 the wynd him blew, now here, & now there;  
 thus Nyht and day he ferde In fere,  
 that Resting plase ne fond he non  
 til On the Morwe it was passed noon.

thanne the kynge vppe him dressed tho,  
 And to-ward the forschippe he gan to go,  
 and loke ful fer Into the See;

A man there Comeng him thowghte say he,  
 that Of leveng Schold he be bothe good and hye.\*

The man is borne up by  
 two birds under his feet.  
 He makes the sign of  
 the cross and takes up  
 water in his hands,

sprinkles the ship,

and tells the king that  
 he is his defender Sal-  
 lustes whose church he  
 built in Sarraz,  
 and that the lioness who  
 took his food away

was the Devil

and that the Lamb who  
 brought him meat was  
 Jesus Christ.

Salustes explains the  
 vision of the Lake and  
 Nine Streams (ch. 18,  
 p. 239).

The Lake means a Son  
 of Mordreins's nephew.

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180

184

Ensi remest tous seus en la nef.

Et li vens si feri ou voile: si le mena  
 aukes loing anchois ke il trouuast  
 onques riens nule. Tout le iours ala  
 en ichele maniere, et la nuit toute nuit.  
 Et tant qu'il vint a l'endemain en droit  
 nonne.

Lors se seoit li rois  
 el maistre estage de la nef, si esgarda  
 deuant lui,  
 et vit mult loing en la mer

j. home qui venoit (a)

(a) sour li aue ausi com tout a pie. Et quant il fu pries, si vit de-sous ses .ij. pies, deus  
 oisiaus qui le soustenoient et le portoient si tost et si isnelemmt com nul oisiel peussent  
 plus tost uoler. Et quant il vint a la nef, si s'aresta, et commencha a faire le signe de la  
 sainte crois sour la mer: et prenoit a ses deus mains li aue de la mer. sans dire mot. Et  
 li rois l'esgardoit, si se meruilloit mult durement qui il pooit estre. Et pour quoi il faisoit  
 chel arousement par la nef. Et quant li hom eut toute la nef arousee: si parla au roi, et  
 si li dist. "Mogdanis." Et li rois se meruella mult quant il s'oi apieler par son non de  
 baptesme. Si respondi, "sire:" Et li boins hom li dist "Je sui tes deffenderes, tes garans:  
 apres ihesu crist. Je sui salutes, chil en qui non et en qui honeur tu as establie la riche  
 eglise: en la chite de sarraz: si te sui venus consillier et conforter. Et si te mande li aigniaus  
 par moi, chil en qui est (sic) ta uision t'aportoit les boines viandes ke li leus te toloit,  
 chil te mande par moi, pour chou ke il veut ke tu le saches mieus: ke tu as le leu uencu.  
 Et che fu par le signe de la crois ke tu fesis. sour toi quant tu te veis si eslongie de la  
 roche. Lors te laissa li leus, che fu li dyables qui s'en fui qui deuant t'auoit tolues toutes  
 les boines viandes ke li aigniaus t'aportoit. Ch'estoient les boines paroles ke li hom de  
 la nef te disoit toute iour. Chil home estoit li aigniaus: qui en ta vision t'aportoit les  
 boines viandes. Et saches que ch'est chis aigniaus qui pour l'umain lignaige fu crucefiies,  
 et ch'est ihesu crist, li fiex de la uirge: chil qui chascun iour te uenoit conforter. Chil  
 m'a chi enuoiet a toi pour descourrir ta uision ensi com il le te demoustra. Si ke tu  
 saches ke ele senefie. Tu ueis de ton neveu issir .i. grant lac, et de che lach si naissoient  
 .ix. flun. si estoient li .viij. parel, d'un grant et d'une samblanche. Et li nueuismes qui  
 tout daerrains sourdoit, estoit ausi grans et aussi biaux com tout li autre ensamble. Li  
 las estoit mult clers et mult biaux. Et tu esgardes en haut, si veis .j. homme venir qui

\* There is no break in the English MS., but it goes straight on with the new subject of Celidoyne in prison, p. 317. The copier of it must have left out a column or page of his original.

auoit le samblanche del urai cruchefi. Et quant il fu descendus a terre. si entra el lac, tous nus pies, et ses gambes el lac. Et en tout les .viij. fluns ausi. Et quant il auoit en tout les .viij. fluns fait ensi com uous aues oi: si uenoit au neuefuisme. Lors se despoilloit tous nus. et si se baignoit trestous desdens. Chil las ki de ton neveu naissoit: senefie. vn fil qui de lui istra. Et en lui baignera ihesu crist ses pies et ses gambes. Ch'est a dire, ke il sera soustenemens urais. et fine colombe de la sainte creanche au sauueour. De chelui istront li .ix. flun: che seront .ix. persones d'omes qui de lui descenderont. Et si ne seront il mie tout ix. si fil. anchois descendent par droite engenreure li vns del autre. Et tout li .viii. seront auques parel de boine vie. Mais li neucuismes sera asses de grignour hauteche et de grignour merite. Et pour chou qu'il vaintra tous les autres de toutes bontes: pour chou se baignera en lui ihesu cris. trestous. Et si ni baignera pas uestus, mais tous nus. Car il se despoillera deuant lui en tel maniere: ke il li descouuera ses grans secretes, cheus ke il n'ara onques descouuers a nul homme mortel. Chil sera plains de toutes icheles bontes: ke cors d'ome ne cuers doiuent soustenir. Et si en passera tous chiaus qui deuant lui aront este. Et tous chiaus qui apres lui seront: qui de porter armes s'entremetront. Che sera chil de qui li anges parla a sarras: quant il feri iosephe de la lanche uengeresse. Quant il dist 'ke iamaiz les meruelles del graal ne seroient descouuertes a homme mortel fors cha .i. tout seul. Chil sera li nueuismes des oirs qui descendent del fil a ton neveu. Et si sera teus com tu m'as oi deuier. Mais les grans miracles et les bieles uirtus qui par lui auenront en la terre ou ses cors girra, ne seront pas seues quel auiegnent par lui. Car a chel tans sera mult peu de cheus ki sachent uraies nouieles ne enseignes de sa sepulture. Or t'ai auques parle de ta uision. Ore te parlerai de cheste nef pour quoi iou l'ai arousee ensi com tu as veu: La nef si fu au dyable: qui la sainte crois encacha quant tu en fesis le signe. Et pour chou que ele estoit soie: ne pooit il estre qui ni reuenist aucune fie se ele ne fust mondee. mais ore est ele toute purefiiee des ordures et des malices qui conuers i ont: par l'arousement de li aue, qui par le signe de la sainte crois est saintefiee, et par le coniuement de la sainte trinite. Ne iamaiz nus mais esperis n'i enterra: Car il ne doutent tant nule riens: com il font le signe de la crois et le coniuement de la sainte creanche. Et se tu uiens en lieu ki soit doutables a entrer: si pren de li aue, et si le purefie tout auant par le signe de la sainte crois: et en apres par le coniuement du pere et du fil et du .s'. esperit. Et par cheste beneichon: sera li auc toute netoie et mondee de toutes ordures. Et en quelconques lieu ke ele soit espandue par boine creanche: ia dyables ne sera si oses que il aille. anchois fuira tous iours le lieu et eslongera. En cheste maniere fai, si porras estre seurs ke ia en lieu ou tu le faches: dyables n'ara pooir de faire nule chose a ton cors pour quoi l'ame de toi soit dampnee." A tant se teut li sains hom, si s'en parti. Et li rois remest en la nef ensi com vous l'aues oi. si se taist a tant li contes de lui: et parole de nascien.

and the 9 streams, 9 successors of his,

to the 9th of whom

Christ shall disclose his hidden secrets,

and of whom the Angel who pierced Joseph spoke,

whose body shall work miracles.

Salustes next explains why he sprinkled the ship,

to purify it from the devil.

For devils fear the sign of the Cross. At any bad place, Mor dreins is to bless water,

and wherever it is sprinkled, no devil will go.

## CHAPTER XXV.

Of NASCIENS. How, when he was imprisoned, the cursed Calafier had charge of his lands and him (p. 316), and put him in a dark dungeon and bound him hand and foot, and also confined his young son Celidoine, whose name means 'given to heaven,' (p. 316), and at whose birth at mid-day the sun disappeared, and the moon and the stars shone clear (p. 317). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes off his chains. He feels that he is free (p. 317). A light shines and a fair white hand lifts him into the air over the castle of Calafier (p. 319), who is stamped on the right cheek with an angel's hand, and on the left with his foot (p. 322). Calafier orders water to be thrown on his right cheek (p. 324), and is then carried up to the battlements of his castle, from which he orders Celidoine to be thrown (p. 326). When Celidoine is in mid-air, nine hands catch him, and bear him off (p. 327). Vengeance on Calafier is proclaimed from Heaven (p. 328). A thunderbolt strikes the castle, and Calafier's body flies in pieces (p. 328). The report of his death, and of Nasciens's deliverance, get abroad (p. 329); the barons go to Queen Sarracynte to ask pardon for imprisoning her brother (p. 329); and she sends five messengers out to seek him (p. 330).

<p>How Calafier had charge of Nasciens in prison</p> <p>and put him in a dark dungeon,</p> <p>and chained him hand and foot,</p> <p>and also put his young son in prison with him,</p> <p>whose name was Celidoine,</p> <p>that is, 'given to heaven;'</p>	<p>Chi endroit dist li contes, ke nasciens fu mis, en tel maniere com vous aues oi, en la prison. Et si le prist en garde chil chiualers mescreans: qui estoit apieles calafier. Et ki tant estoit desloiaus et traitres: comme li contes a deuise cha en arriere. Et par le conseil de chestui fu il pris: plus ke par tous les autres. Chis chiualers le prist en garde sour toute sa terre auant: et sour la vie apres. Et quant il l' eut en sa baillie: si fu mult orgueilleus vers lui. et lui fist mult dure prison et mult felenesse. Il fu mis el fons d' une fosse noire et tenebrouse. Il fu destournes de toute la compaignie et del solas as gens. Il manga peu, et but. Il ne se pooit aidier de nul membre que il eust. Car il avoit les mains ausi enchainees: comme les pies. Toutes eures estoit d' une seule contenance, sans estre desuestus ne descauchies, anchois gisoit par nuit en sa reube: et en sa caucheure. Et quant il ot mis en si angoisseuse prison: encor ne li fu il pas asses de lui tourmenter. Anchois fist ke il ot .i. sien fil ensamble o lui qui mult estoit de iouene eage. Car il n' auoit enchore ke .vij. ans et .v. mois. Chil estoit mult biaux, et mult sambloit estre de gentil lignage estrais. Si estoit apieles el baptesme celidoines. Et chil nons fu mult bien conuenables a l' enfant: selonc la vie ke il mena puis. Car celidoines vaut autrestant a dire et a senefier en latin: comme 'dounes au chiel.' Car il eut toute sa uie son cuer et s' entente mise en celestiaus oeures: Et seut d' astronomie</p>
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tant com nus en peut plus sauuir en boine entension et en droite. Et a son naisse- and at whose birth  
ment auint en la chite d' orberike une mult grant meruelle qui n' estoit mie acous-  
tumee a auenir. Car il nascui en .i. mult caut iour d' este, et mult biel, en droit miedi. at mid-day in June  
Et si fu el secont iour des kalendes en iunget. Et quant il fu nes a tel eure com vous  
aues oi. Si auint chose tout maintenant ke li solaus qui en sa grignour chaleur deuoit  
estre, a chel eure s' aparut ausi apartement com il fait au matin quant il lieue. Et la the sun became as at  
lune fu ausi clerement veue comme s' il fust nuis, et les estoiles tout ensemment. En che dawn,  
fu chertaine senefianche: ke il serroit de toutes les celestienes uirtus curieus et encher- and the moon and stars  
kieres et urais counissieres. Par icheles demoustranches fu la natiuites a l' enfant senefie. shone clear.  
Et il fu raisons. Car sa vie fu puis tele: com la senefianche demoustra. Et les  
paroles qui chi apres venront en esclairont la verite.

and this Child had Calefere In prisown pere  
Ful xvii dayes In that Manere.

So it be-happed, that the Sevententhe Nyht  
As he there sat, I telle the Ryght,  
Vppon his Cowche to Slombren hym list,  
he was so hevy what to don he Nyst;  
and as he was In his Slombrenge  
hym thoughte he hadde a wondir Metenge,  
So that him pouhte An hond there was  
that be bothen Armes him held In that plas;  
and, As A man that Slepte ful sore,  
the hond he wolde hau put Away thore,  
and the Same hond him Cawht Ageyn,  
And A3en In his Slepe he it voided ful pleyn.

thanne thoughte him that the hond tho  
alle his Chenes to barst vnto,  
Mochel mawgre Of him that there lay,  
Where-Offen he hadde A ful gret fray.

and whanne he felte that it was so,  
Nethir Cryen ne speke ne myhte he tho;  
thanne Abasched was he ful sore  
Of the noyse that he herde thore.  
and whanne that vppe he gan him dresse,  
and felte him Self Owt of distresse,

Chelui enfant eut calafier en prison  
auoec son pere nascien.  
Si demoura nasciens bien .xvii. iours  
en tel prison com vous aues oi.  
Et tant ke vint al disesetisme nuit  
ke il estoit en son lit tout en seant.  
4 car il ne pooit iesir:  
Si commencha a sousmillier.

Endementiers ke il soumilloit:

8 si senti vne main  
qui le tenoit empoignie par le brach.  
Et il fu angoisseus de dormir,  
12 si le bouta arriere.  
Et la mains le prist la tierche fois.  
Et il la tierche fois le bouta arriere.  
Et quant il se quida endormir: comme  
chil qui mult en estoit entalentes: si  
senti ke la mains  
16 le prenoit parmi les caueus,  
ou il vausist ou non. et si le drechoit  
contremont, maugre sien.

Et quant il senti chou,  
20 si vaut crier: mais il ne peut onques  
mot dire de la bouche.  
Si se meruilla mult ke che peut estre:  
et mult en fu esbahis.

Et quant il fu dreches:

24

hyse hondes & Feet he gan drawen him to  
and Felte vnbounde that he was tho,  
and that Alle his Chenes to-forn him lye;  
thanne thanked he god ful Solempine.

Whanne he was Comen to the presown dore  
That ful blak and dirk it was to fore,  
there Cam Owt tho A schyneng lyht  
as thowh it were of A lyghtenyng so briht;  
thanne loked he Aboven his hed,  
And him thowghte he sawgh In pat sted,  
Owt of the hevene there Aperid An hy  
A fair whit hond, hym thowhte Trewly,  
Which that him bar, as him thowhte,  
and Owt of that preson there him browhte  
Sowfe; the arm, Red as feer it was,  
as thike tyme him thowhte In that plas,  
Wiche hond him took by his her;  
and Owt of that presown bar him there;  
and the sleve lokede as be semblauns  
As Red as fir with-Owten variaunce;  
but nonthing Ellis ne Myhte he Se  
but Onlyche the hond there Sekerle,  
Sowf be the Arm, thowghte, I-voluped was  
the semblaunce of a body In that plas;  
but the body Openly ne was not sein  
As I sey 3ow In Certain;  
and In this manere sawh Nasciens tho  
hond and body to-Gederis bothe two.

And whanne that Aboven the Erthe he was there,  
that the Erthe he fealte in non Manere,  
Wondirly Abashed he was Certainlye,  
that what to done he Ne wiste trewlye.  
and thus the hand On lofte it bar him thar  
that he ne wiste whedir ward ne whar,

si senti ses mains toutes desloies, et  
ses pies.

Et quant il marcha le premier pas : si senti  
ke ses caines gisoient toutes deuant lui a terre.

28 Lors fu mult lies et mult a aise.

Et quant il fu au chief de la chartre  
qui tant estoit noire et tenebrouse:  
si vit une clarte naistre ausi tout com  
s' ele fust issue del mur.

32

Et il esgarda en haut,  
si vit deseure lui ausi comme vne nue  
vermeille. et hors de chele nue si pa-  
roit la mains ki le tenoit, et si estoit  
toute blanche comme noif. Et la  
manche du brach paroit iusc' au  
couste,

36

et si estoit ausi uermelle comme fus  
embrases.

40 Ensi paroit la mains tout apertement  
qui par les chaueus le tenoit.

Et la manche tant com vous aues oi.

44

Mais en auant ne pooit il nule riens  
veoir:  
del cors dont la mains mouuoit.

48

ne mais ke la samblanche seulement  
qui estoit enuolepee en la nue,  
tout autresi com la samblanche seulement d'  
un cors enseueli pert enuolepee el suaire.  
Et si n' est pas li cors veus aperte-  
ment, pour chou ke il estoit couuers.

52

Tout en tel maniere veoit nasciens  
le cors, et la main qui le tenoit le leua  
en haut,  
et il sentoit ke li pie li eslongoient de  
terre,

56

et il auoit si grant paour de chele  
meruelle:  
ke il n' osoit nul samblant faire de  
chose ke il oist ne sentist.  
Ensi le portoit la mains tout contre-  
mont. Et il le veoit tout apertement.

Wheche that greved him Nothing,  
Nethir hire ne there In non thing ;  
Nethir be the beryng Of his her,  
It Greved him right nowher.

and whanne In the Eir he was so hye  
that Onne the to þe preson he myhte sen trwlye, 64  
pane lad him forth this hond In hye—  
lik as this storie doth vs to vndirstond fullye—  
tyl he Cam to-fore Calafér,  
In his bed as he lay Sleeping ther.

and whanne to the dore that he gan gon,  
A3ens him it Opened there Anon—  
bothe dore posterne, and Ek the gate,—  
and Owt this hond lad him there-Ate ;  
and Euere to fore the hond wente,  
& he it folwede with good Entente  
til the Maister Gate that he was past,  
Whiche gate gan to Chirken In hast,  
as though A man hadde ben there  
That Owt hadde stalked for drede & Fere.  
Whanne Nasciens was thens A stoncs cast,  
A3en he lokede Anon In hast ;  
anon him thowghte there In his Mynde  
that Al On fyre It was him behinde.

and whanne the peple Of the plase  
Aspiden that it On Fire wase,  
Gret Noise they maden, and doelful Cry,  
Wherwith Calafér Awook Sekerly,  
and Open he fond bothe dore & Gate  
As Nasciens was gon Owt there-Ate.  
anon thanne to the presown dore he wente,  
that Al Open there was veramente ;  
Wondirly abasched thanne was he tho  
that vndir hevene he Niste what to do.

Ne si ne li greuoit  
60 ne tant ne quant  
che ke la mains le tenoit par les caueus.

Et quant il fu bien en haut,  
iuse' au chief d' une vaute ki estoit couuer-  
ture de la chartre, si vit encontre lui ouurir  
.i. huis de fier qui estoit en la vaute par quoi  
ou aualoit en la chartre cheus ke on i metoit.

Et quant il eut chel huis passe : si le mena  
68 toutes voies la mains. Et il s' en ala tres  
pardeuant le lit ou calafier gisoit.  
Et quant il venoit as huis et as portes  
de la maison,  
si les veoit ouurir contre lui.

Et la nue passoit tous iours auant :  
et il apres.  
Et si tost com il fu hors de la maistre  
porte :  
76 Si oi crakier  
ausi com .i. home.

Et tantost com il orent la porte eslon-  
gie le giet d' une pierre menue,  
80 si esgarda nasciens arriere :  
et vit  
ke ele estoit toute esprise de [fu], et si  
ardoit. Li fus fu grans. Il fist grant noise.  
Chil de la maison

84 s' en aperchurent  
si commenchièrent a crier mult dure-  
ment.  
Quant calafier oi le cri, si sali ius de  
son lit.

Etsitost comme il vit les huis ouuers par  
88 ou nasciens s' en estoit issus :  
Si courut tantost a l' uis de fier.

Et quant il le vit deferme et ouuert,  
si fu si esbahis  
92 ke il ne sauoit sous chiel ke faire ne  
que dire.

On Of his Seriawntes he Cleped Anon  
 and bad him Into þe presown to Gon;  
 and whanne þe presown he was with-Inne,  
 Of Nasciens ne sawh he neþer more ne Mynne; 96  
 and whanne Calafere herde tellen Of this,  
 Owt Of his wit he was with-Owten Mis,  
 and so gret Sorwe he gan to Make  
 that Neuere Man gan so On take.

thanne was browght to him An hors there,  
 and Into the Sadel sprang Calafere,  
 With a scharpe Swerd On honde;  
 and Al his Meyne that there gonne stonde,  
 hem he Charged Aftir to hye,  
 Euery Man be his weys sekerlye;  
 So that a path there fond he Anon,  
 And In-to that path gan he to gon,  
 & Evere was the hond Schineng to-fore,—  
 a Wondirful liht As him thouhte thore;—  
 the nyht, Pesible and fair it was,  
 Ne A softere Nyht neuere there Nas.

his hors he prekid wondirly faste,  
 & loked forth to forn hem atte laste,  
 and saugh where that Nasciens wente,  
 for him he knew ful wel veramente,  
 as he him Often to forne hadde sein,  
 him thouhte it was he In Certain.

and whanne Nasciens Say him come thanne,  
 Anon wax Nasciens A ful sory Manne;  
 but Evere the hond him held ful faste,  
 And him Ouer spradde there In haste,  
 that Openly thougth tho Nascien  
 the body to the hond Sawh he then;  
 and so faste him thowhte it took him ther  
 that Neuere Erthly tonge Cowde telle Er;

Lors fist tantost. j. sergant  
 entrer en la chartre.  
 Et il quist par tout la chartre:  
 Si dist ke nascien ne trouoit il point.  
 Et quant chil l'oi:  
 par .i. peu ke il n'issi hors de son sens.  
 Si commencha si grant duel a faire  
 100 ke iamais nul hom grignour duel ne fera.

Lors sali en .i. sien cheual,  
 et prist vne glaue:  
 104 Si commanda ke tout li sergant  
 alaissent apres,  
 chascuns sa voie.  
 Et il s'en entra. en .i. sentier qui  
 108 aloit adrechant au grant chemin.  
 Et la [nue?] luisoit biele et mult clere:

et la nuis estoit aukes pasieble  
 et soues.  
 112 Et quant il ot erre par le chemin bien  
 demi lieue, si tost com li cheuaus pooit  
 aler,  
 Si esgarda deuant lui,  
 et vit nascien,  
 116 si le counut mult bien,  
 comme chis qui m'auoit veu. Et il  
 hurta des esperons apres.

Et nasciens; quant il le vit venir.  
 120 Si ot mult grant paour.  
 et la mains le tenoit toutes uoies.  
 Et lors s'espandi la nue toute sour lui,  
 si ke il vit tout apertement  
 124 le cors dont la mains estoit.  
 Si li ert auis ke il estoit si durement  
 grans:  
 ke nule lange n'en peust la verite des-  
 courir.

For it Was Of so Merueillous Clarte tho, so ful of brihgtenesse, & hot Schineng therto,	128	Et si estoit de si merueilleuse clarte plains:
that In the hattest day Of the 3er pe sonne not so briht is as the body was ther, Not be An hundred part Of Clernessee ; this putte Nasciens In Moche sekernessee.	132	ke lisolaus, quant il est en sagrignour calour el tans d' este : n'a pas centisme part de clarte ke li cors auoit.
but Natheles ful wondirfulli sore Adrad he was that he fyl In Swowneng In that plas, So that nethir he ne saw ne felte non thing, So sore was this Nasciens In Swowneng.	136	Et pour la grant meruelle ke il en ot, fu il si esbahis: ke il en perdi tot son sens ke il ne seut v il estoit. Et fu en tel maniere venus de pamison ke il ne vcoit nule rien ne ne sentoit. Et quant calafier vint au lieu ou il l' auoit veu.
thanne prekid ful faste this Calafere, and loked Abowtes bothe here and there, and In plase where pat he say Nasciens ; But tho was not he In his presens;	140	Si esgarda auant et arriere
and Ewere Abowtes he loked faste, and Nothing he ne Say til at the laste, that Alle the weye & al the plas there As him thowhte that Nasciens was,	144	et ne vit nule riens viuant fors la nue qui tout le chemin s' en aloit autresi com vne vndee de fu ki est enpains par forche de uent.
him thowhte it was On flawmeng fer,— As him thouhte that tymes Calafier ;— And the Arm that was voluped In Cloth so Red, him thowhte it brenneng fer In that sted,	148	Mais che ke il le ueoit uermelle et enflamnee, l' espoenta si durement
that so wondirly Sore Abasched he was, that for Alle the world he ne dorste In that plas Not Ones Owt of his Sadil Alyhte, but down I swowneng he fyl anon Ryht.	152	ke il ne remansist as archons de l' asiele pour tout le monde.
For Of this Merveille so Sore Abascht he was, That ded I swowneng lay he In that plas. thus lay Calafier long In Swownenge, and homward his hors ful faste Rennenge	156	Anchois chai ius a la terre, si vint la nue pardesus son cors. Et chil qui dedens la nue estoit, mist sa main sour sa destre fache, et sour la senestre mist son pie. Et si vit calafier en pamison, et ses cheuaus s' en fu toumes fuiant, si tost com il peut plus aler, al' ostel tout droit dout il estoit venus.
From the place that he Cam fro, A gret pas homward gan he to go. And whanne that the peple of the howshold this hors thus Comenge Gonne beholde,	160	Et chil de la maison qui le virent reuenir

And here lord was left behinde ; this was gret wondir In here Mynde, and Siker wenden here lord hadde ben ded, be Comeng Of the hors In that Sted. and whanne it Was On the Morwe lyht of day, Eche man Of his Meyne wente his way For to seken hem with here powere, 3if Ony Of hem myhte him fynden there ; but they ne Cowde weten In non Manere What weye that took this Calafere.			sans lor signour : en furent mult esbahi : et mult orent grant paour de lui. Mult furent grant duel la maisnie calafier. car il quidoient uraiement ke il fust mors pour le cheual ke il auoient veu reuenir sans lui. Et quant vint a l'endemain ke il fu aiourne, si murent pour lui querre.
but it happed, As they sowhten bope to & fro, that somme of hem there gonne to go Into the weye there that he lay ; Whiche was to hem A gret Afray, Whanne they syen here Lord pere ded, To Alle here syghtes In that sted, There they gonnen him vp dressen Anon, but foot On to stonde hadde he neuere On ; thow A man scholde hau smeten Of his hed, he ne myhte meven non lyme In that sted.	164	168	Mais il ne sauoient chertainete nule : en quel voie il estoit entres pour sieur nasien. Tant le quisent, et a mont et a ual, ke il le trouuerent en mi le chemin, ou il gisoit enchoire  ausi com il fust mors :
and than behelden they In his face, And On the Riht side pere was a space, As it were the forme Of An hond that him hadde towched, I vndirstond, And On the lefte side hem pouhte they sye the forme Of A foot wel Sekerly, that Ioyned to the hond it was, Wondirfully Red In that plas As Owt Of the Forneys Comen flawmes of fire ; So thowht hem the Markes of Calafere ; but Only the Mark that Of the foot was, As blak As pich was In that plas : and his Nose, as ys it was Cold, Al thus his Meine On him gonnen behold.	172	176	Et il le prisent, et si le drechierent contremont. Mais il estoit teus conrees ke il ne soustenoit sour ses deus pies qui li deust la teste cauper.  Et il esgarderent, si virent en sa destre fache : le saing de le main qui lui auoit touchie. Et en la senestre uirent le saing del pie.
	180	188	Si estoit li sains de la main ausi vermaus com est li fiers : quant li feures le trait hors de le fournaise.  Et li sains del pie estoit
	192		tout ausi noirs com est pois. Et si estoit li noirs ausi frois com est glache : et li vermaus ert ausi caus comme fus :

For whanne he was Comen to his Ostel,  
and Adawed he was Eche del,  
he cowde wel tellen Of Al thing,  
Where-Offen he hadde gret Merveillyng.

Car il meismes le conta quant il fu a  
l'ostel.

196

and whanne they him fownde In this Manere,  
they gonne him dresse hom forto bere,  
but In gret drede they weren Echon  
that membre ne Meven Myhte he non—  
Nether Eye to Opene, ne mowth to speke ;  
lo ! thus god On him Nasciens gan wreke ;—  
but Sekir they wende he hadde ben ded,  
For Of him ne Cowden they non Oper Red.  
And thus they boren him In this Manere  
hom to his plase with drede & fere,  
that neuere spak word be Al the weye,  
neþer Eye ne Opened Certeinlye,  
Ne Nethir foot ne hond myhte to him drawe,  
this was to hem A wonderful Sawe.

Et quant chil qui l'orent troue  
le drechierent, et il le leuerent contre  
mont,  
si le virent ensi conree: si en orent  
mult grant paour.  
Car il n'auroit nul pooir  
de dire mot, ne des iex ouurir:

204

si quidoient tout pour uoir ke il fust  
mors.

and whanne to his hows with him they Come,  
Wif, Child, & his Meyne Al & some,  
Abowtes him gannen to drawen wel faste,  
and Alle Of him weren sore Agaste,  
that ded In the plase he hadde I-be,  
Ne non Othir thing Of him ne Cowde they se ;  
So that In A bed they dyden him leye  
Al so Eselye As they Cowde Certainlye,  
and alle gret Mone Abowtes him they made,  
For there nas non that Oper cowde glade.

En tel maniere l'enporterent

208

iusc' a sa maison

ke onques .i. mot de sa bouche ne parla :

n' onques les icx n' ouuri.

n' onques pie ne main a lui ne traist.

212

Et quant il furent a la maison :

And whanne it was abowtes the Noun,  
Wondirly to Cryen he gan pere Anon ;  
and his wif to him Ran ful faste  
as a womman that hadde gret haste,  
and wondirly Sore Afrayed 3he was  
Of his noise sche herde In that plas.

si le couchierent en .i. lit.

220

Et sa feme et si enfant: et s' autre  
maisnie: faisoient mult grant duel  
entour lui.

Et quant vint a eure de nonne:

224

Si ieta .i. mult haut cri.

et sa feme courut chele part toute effree :

228

Si senti ke il puoit si tres durement  
ke par .i. peu ke ele ne se pasma de la  
grant angoisse ke ele en eut.

And whanne he of his swowneng Awook, he Opened his Eyen, & gan vppe to look ; and abowtes him thanne he loked pure faste, and water bad bringen At the laste, Forto qwenchen that fer so stronge that In his fase hadde brend so longe. thanne Ronnen forth his Seriawntes Anon, And Aftir water they gonne to gon, And Casten it On bothe Sides Of his face To quenchyn þe fyr in þat place. thanne it semede to hem Euerichon that thiike side was brent In to þe bon, And the bon As whit it lay Lik as doth Chalk In þe Clay ;*		et il ouuri les iex, si esgarda tout entour lui, 232 et si dist 'ke on li aportast del iaue a estaindre le fu dont il ardoit.
And the flesch that was þere Abowte, It semed ful Rosted with Owten dowte.	236	Et quant il li orent li aue ietee sour le vis d' une part et d' autre :
And thanne the lefte Side they gonne beholde wheche þat was bothe blak & Colde Of wheche he myhte suffren non towcheng For non good Of Erthly thing ; and whanne þe water On that side they gonne to caste, A wondirful Cry he made atte laste, & with that he fyl In Swowneng So that Of lif of him hadde non man supposing, but that fully ded he hadde I-be Euere with-Owten Ony Recouere.	240	Si uirent ke la destre fache estoit toute desnuee de char, si ke li os de la ioee paroît tous blans.
and whanne Of swowneng he Cam Agayn, his Eyen Opened he thanne Certain, and seide, & pleykede him wel More, and seide that deth negheden him wel sore.	244	Et la chars estoit tout entour ausi roge comme fus. et il esgarderent ke la senestre fache, si le virent ausi toute plaine devers, et si puoit tant: ke a paines le pooit nus souffrir.
	248	Et tantost com il orent li aue ietee sus :
	252	si recommencha de rechief a crier, et se pasma si durement ke nus ne le ueoit qui ne quidaist que il fust mors sans recourir.
	256	Et quant il fu reuenus de pamison, si ouuri les iex : et si recommencha mult durement a plaindre. et dist 'ke il sentoît la mort mult pro- chaine.'

\* *i.e.* Boulder-drift clay, such, for example, as is well seen near Ely, where, by a great down-throw fault, the chalk having been brought to the surface, subsequent denudation cut away the great cliff so formed, and a new deposit, in which the pieces of chalk are scattered about like suet in a badly made plum pudding, filled the hollow.—H. S.



thanne gan he to wrathen Anon,  
 And seide, "schal I deyen thus son  
 that thus am fallen In Maledye,  
 and neuere In better poynt I was trewlye  
 to hau lyved be 3eres and be day,  
 and now I trowe I passe my way ;"  
 thanne Cursed he the tyme that he was bore  
 that In Swich manere Scholde deyen thore.

thanne whanne he was Awaked wondirly wel,  
 after Nasciens Enqwered he Every del ;  
 thanne they Of his howshold Snelle  
 Of him non tydings ne Cowden they telle,  
 Nethir tokene ne Signe In non degre,  
 and thus him they tolde thanne Certainle.  
 and whanne that he herde this tyding,  
 Anon he fil A3en there tho In swowneng.

and whanne Of his swowning Awook he pere,  
 he Comaunded Anon pat In Alle Manere  
 Anon Nasciens sone to-foren him bringe,  
 and he scholde tellen him newe tydinge.  
 and whanne to forn him this Child gan gon,  
 Thanne seide this Calafere to him Anon,  
 'That On him he wolde Avenged be  
 For his fader from him wente In that degre,  
 and for his deseisse he Suffred therfore  
 On hym Avenged he wolde ben thore.'

thanne Comanded Sire Calafere  
 that Child Anon forto Slen there ;  
 thanne fil down Calaferes wif Anon,  
 and preydé him this thing not forto don ;  
 "and 3if Algates 3e welen him Sle,  
 In presoun stille so let him be,  
 and Rathere hym Enfamyne there,  
 thanne him to slen In this Manere."

Lorsse commencha mult durement a courechier:

260 et a dire 'ke mult auoit grant duel  
 de chou ke il moroit en tel maniere,  
 et en tel mal estoit cheus en tout le  
 millor point: ke il onques eust eu a  
 nul iour.'

264 Et del grant duel ke il en auoit: en  
 maudissoit il chelui qu' il auoit fait  
 naistre: quant il si tost en tel point  
 deuoit mourir.

268 Apres,  
 demanda nouieles de nascien.  
 Mais chil de la maison respondirent  
 'ke il n' en sauoient a dire  
 nules enseignes.'

272 Et quant il ot oi chou:  
 si se repasma autre fois.  
 Et tantost com il fu reuenus de pa-  
 mison.  
 276 Si commanda ke  
 on li amenast le fil nascien deuant lui.

Et quant il fu amenes deuant lui.  
 280 Si dist  
 'ke a chesti uengeroit il son duel  
 et son mautalent,  
 et de son pere qui fuis s' en estoit,  
 et de la mort qui il auoit recheue  
 284 par lui cachier.'

Lors commanda  
 ke il fust maintenant ochis:  
 et sa feme li chai as pies.  
 288 et si li pria 'ke il ne le fesist pas ensi.  
 Mais s'il le uoloit faire morir.  
 si le fesist tant iuner ke il morust de  
 faim en la prison, ou d' autre mesaise.'

292

And he that was ful Of Corruptioun  
as Ony tigre, Other wilde lyown,  
Owther Ony Other Savage beste  
that hau non Resoun, neþer lest ne meste, ' 296  
'but algates On him Avenged wolde he be  
thowh that him self there scholde [him] Sle.'

thanne Cleped he his Seriawntes Anon þere,  
And Comaunded þat In to þe towr they scholde  
him bere 300

In his bed, Al so sik as that he was  
he wolde be born In to that hye plas ;  
and he Comanded Aftir him to bringe  
Nascien's Sone with-Owten tarienge. 304  
and they fulfilden his Comandement ;  
him they vppe boren verament,  
and Aftyr him Celidoyne, Nasciens sone,  
For hym they maden ful gret Mone. 308

and whanne this Celydoine was vppe I-browht,  
Calafer this Terant for-gat it nowht  
there that Child forto spille,  
Wit venamous herte & Evel wille. 312  
thanne Anon his seriawntes he gan to Calle,  
And Comanded the Child to throwen ouer the  
walle,

that with his Eyen he myhte it sen,  
For sekir non Othirwise ne scholde it ben. 316

Wherfore deol & Sorwe they maden Echon  
For that dede that they scholden don,  
but they ne dorst not Offenden his Comaundement,  
but Anon it fulfilde there present. 320

they token vppe this Child Anon,  
And leften him Above Alle þe werk Of ston ;  
and whanne Calafér him Sawh so hye,  
down him to Caste he bad hem hye ; 324

Et chil ki plus auoit felounie en son  
cuer  
ke tigre, ne lions,  
ne autres bestes saluages,

respondi. ' ke il ne uoloit mie que il  
uesquist outre lui. anchois uoloit ke  
il meismes le veist a ses iex morir.'  
Lors apiela ses sergans deuant lui.  
et si lor commanda ke il prisissent  
son cors, et si le portaissent,

si malade com il estoit,  
as batailles de la tour en haut.

Chil firent son commandement.  
Et quant il li orent porte,  
si commanda ke chelidoines, li flex  
nascien, fust aportes apres.

Quant li enfes fu a mont.

si apiela calafier ses sergans.

et lor commanda ke il le ietaissent,

uoient ses iex, des batailles del mur  
de la tour a terre aual.

Car il meismes en uoloit ueoir faire la iustice,  
et dont ne li chaloit de quele eure il se morust.  
Chil qui il le commanda, furent mult  
angoisseus  
pour la mort del enfant.  
Mais il n'oserent refuser le commande-  
ment a lor signour.

Lors le prisent,  
et si le leuerent en haut par desus les  
crestiaus.

Et quant calafier le vit en haut,

si commanda ke il le ietaissent a ual.

Anon his biddeng fulfil they there,  
 and threwn him down In here Manere.  
 thanne this tyraunt gan vp to Rise  
 To sen this Child taken his I-wise,—  
 So ful he was Of Crwelte  
 As Evere Ony tyraunt myht be ;—  
 And whanne þe Child was Middis his fallynge,  
 Alle Aftir him lokod with-Owten tarienge, 232  
 and wende that to þe Erthe he schold haue gon,  
 and his lemes to-borsten Everichon ;  
 but Anon As that they lokeden Owte,  
 they sien ix. hondes that child Comen Abowte, 336  
 that lik As Snow they weren so whit—  
 Whiche to soimme Of hem was gret delyt ;—  
 and this Child they henten Anon  
 In this Maner tho Everichon, 340  
 two hondes to the Ryht Arm they wente,  
 and tweyne to þe left Arm veramente,  
 tweyne to þe left leg, & tweyne to þe Ryhte,  
 and On to hed Openly In her syhte ;  
 And In this Manere these Nyne hondis  
 browhte Celidoyne Owt Of Califeris bondis  
 With-Owten Ony Of the Erthe towching ;  
 this was to Calafer gret Merveillyng ;  
 and Evere he lay and beheld ful faste  
 tyl that the Child was fer from him paste ;  
 and whanne this beheld Sire Calafere,  
 that this Child was boren so fer,  
 For sorwe he fil In swowneng Anon.

thanne Owt Of that towr Gan þere gon,  
 of wondirful dirknesse gret plente,  
 that non Of hem Mihte Oper there se ;  
 and aftir this dirknesse there spak A voyse,  
 that Alle they herden A wondirful Noisse,

Et chil le laisserent tantost cheoir a ual.  
 Et li tirans se fu fais drechier :

328 car il le voloit veoir,  
 tant estoit de grant cruaute.

Et quant li enfes vint iuse' au milieu  
 de la tour.  
 si esgarderent chil d' amont :  
 car il quidierent que il fust ia cheus  
 a terre,  
 et ke il fust tous depechies.

Mais si tost com il l' orent regarde :  
 si uirent ke .ix. mains le tenoient.

340 les .ij. par vne des mains,  
 et les deus par l' autre.  
 et les .iiij. enuiron le cors,  
 344 et la nueuisme letenoit par le menton.  
 En cheste maniere  
 l' enportoient les .ix. mains  
 sans touchier a terre: tant ke eles  
 l' orent porte grant pieche loins.  
 348

Et quant calafier l'en vit  
 352 porter en tel maniere.  
 Si en ot tel duel en son cuer ke il  
 chei a terre pasmes.  
 Et maintenant descendi sour la tour  
 vne si grans oscurtes  
 356 ke a grant paine pooit li vns d' aus  
 veir l' autre.  
 Et apres chele oscurtei parla vne vois,  
 qui dist si haut ke il l' oient tout.

that to him whiche was Goddis Enemy,  
veniawnce to him scholde Neyhen ful ny.

and Anon As this word was seide there,  
Ful wondirfol Noise & In dredful Manere  
It Gan to thondren & lyhtene ful faste,  
that semed Al the Eyr scholde to-berste,  
and that it were ful domesday;  
thus weren they Alle In gret Afray,  
So that Alle the Meyne that weren there  
Forsoken here lord Calafere  
that stille lay swowneng In that tour;  
hym they forsoken with mochel dolour.

And Anon As from him they weren I-went,  
A Fyr from hevene Cam there present,  
and Of that towr hit smot the left partie  
down Into the Middes ful Sekerlye,  
In whiche partie that lay Sire Calafere.  
So veniably was he Slayn there,  
that Er to the Erthe he Cam A-down,  
the pecis of his body fledden In-virown,  
and non of his Other Meyne  
hadden non harm In non degre,  
Sawf Only for drede In her syht  
that In here hertes they weren Afryht,  
for Cristened thei weren Everichon,  
and Chosen his plesaunse to don,  
and to the Trinite they hadden hem take,  
And forsaken Alle the develis so blake.

behold what God wile for his man do,  
him kepen from Evel for Evere Mo.

And thus, now As 3e hau herd here told,  
paste this Calafere, that was So bold,  
From worldly lif to Evere-lastyng payne,—  
As this storie thus doth vs to seyne.

360 “Qui chin'est anemis au urai crucefi,  
si s'enfuie bien tost.  
Car la veianche deses anemis aproche.”  
Et si tost com ele eut che dit:

364 Si commencha a tonner et a espartir  
si tres durement.  
ke il sambloit ke toutes choses deus-  
sent fenir.

368 Lors tournerent tout li sergant cala-  
fier en fuie hors de la tour.  
si laisserent lor signour  
tout pasme.

372 Et si tost com il s'en furent fui:  
si descendi li fus du chiel,  
et feri en la senestre partie de la tour  
si tres durement ke il en abati l' une  
moitie des cretiaus en haut iusc' al  
moien estage.  
En chele partie qui chai, gisoit calafier,  
376 si fu mors si uieument:

ke il fu tous depechies en menues  
pieches anchois ke il fust uenus iusc'a  
terre.  
Ne onques toutes les autres gens  
380 n'eurent mie de mal,  
fors seulement le paour ke notres sires  
les i auoit mis pour veuement:\*

384 comme chiaus ke il auoient esleus a  
son seruiche. Car il auoient tout la  
lay recheue: et estoient baptisie  
el non de la sainte trinite.

388 Ensi sauua li urais crucefis chiaus qui a sa  
creanche estoient atourne. et liure a mort  
chelui qui encontre son glorieus non estoit  
reueles. Car ch'est chil encontre qui toutes  
les poissanches sont morteus.  
Ensi com uous aues oi: et entendu:  
trespassa calafier

de vie temporel a mort perdurable.

392 [\* ? venement.]

<p>“and thus sone thorw al* the Contre this word gan Springe Certainle, how that Nasciens Owt of preson was gon— Where-Offen weren glad ful Manion,— And Of his Sone Also there, how that he Aschaped, &amp; in what Manere.</p>	<p>[*MS. vs.]     396</p>	<p>Et la nouiele de sa mort fu tost espan- due par la contree.  et de nascien qui escapes estoit:  et de son fil qui en tel maniere en auoit este portes. Et la roine sarraquite, quant ele en seut la uerite, si en fu mult lie, et mult s'en recon- forta. Car ele creoit chertainement ke la uirtus ihesu crist les auoit desloïies: et ke par lui estoient il en quelconques lieu que il fuissent.</p>
<p>And whanne Saracynte herde Of this tydyng, Ful Ioyful sche was In Alle thing, And beleved it ful Certainlye that it was thorwh goddis Mercye, and thorwh him they weren vnbownde Where so Ewere they weren that ilke stownde; Wel wiste sche be Crist it Was I-don Alle these poyntes thanne Everichon.</p>	<p>     400    404</p>	<p>Et li baron del roiaume, par qui con- seil nasciens auoit este pris:  quant il seurent la verite de sa deli- ranche,  et de la mort calafier.</p>
<p>thanne Alle the Barowns that Of þe Rem were, To Sarras to qwene Saracynte Comen there, Whanne they wisten the trewthe Of deliuraunce That Nasciens was happed Swich A chaunce, and Of the veniaunce Of Calafere That God Sodeinly On him took there; thanne thus they dowed hem Everychon lest God veniaunce hem Wolde senden vppon For here fals Wil and Concentyng Of Nasciens &amp; his sones presoneng.</p>	<p> 408     412     416</p>	<p>Si en furent en mult grant doutanche ke pour la venganche ke diex auoit prise de lui: ke pour la proueche ke il sauoient en nascien. si vausissent bien tout: li plus hardi: ke il ne l'eussent onques pense. Lors vinrent a la roine tout,</p>
<p>thanne Comen Alle to the qweene Anon, and Criden hire Mercy Everichon that hire Brothir On-prisoned so was be here Consentyn In that plas; And seyden ‘pat it was Only Al &amp; som, Only be Calafemis ymaginacioun; Wherfor. God hath veniaunce on him take Openly, As we knowen, for Nasciens sake.’ and for they Syen that God Of his Myht hadde schewed swich miracle to Alle Mennes siht,</p>	<p>     420     424</p>	<p>si li crierent merchi de che ke il auoient consenti l’ovtrage de son frere  ke on li auoit fait par l’amonestement calafier, et diex en auoit prise si haute ven- ganche com il auoit deserui.</p>
<p>Et pour chou que il auoient bien veu ke diex en auoit fait uraie demoustranche: et ke nasciens coupes ni auoit:</p>	<p></p>	<p></p>

there-fore Mercy they gonne to Crye  
 To qweene Saracynte ful lowlye,  
 "Now, goode lady, 3oure brother don seken 3e  
 In what Contre that So Ewere he be,  
 And we scholen putten vs In his Mercy—  
 bothe Owre bodes, & Owre Good pleylnly,—  
 With vs to done At his plesaunce,  
 To what presown, or to what Noisaunce."

and whanne gwene Saracinte herde hem thus  
 seye,

Wel gladed hire herte was Certainlye.  
 Anon sent sche Messangeris fyve,  
 And Charged hem Alle vppon here lyve,  
 And took hem I-nowh of gold & Fee,  
 & Charged hem to Serchen In Eche Contre,  
 Al so longe As Good & hors wolde Endure  
 To sechen hire Brothir sche made hem Ensure;  
 And for non man Schold hau hem In  
 Suspescioun,  
 letteres Enseled with Good Entencioun—  
 Enseled vndir hire Owne Sel—  
 the bettere men hem to knowen & leven wel;  
 And In that lettre dide sche don wryte  
 As wel as that sche Cowde Endyte,  
 Of hire lordis Avicion Certefyenge  
 pat he hadde the Niht to-foren his goynge.

thus the Messengeris here leve took  
 that Iorne to done, & it not forsook;  
 Forto fulfillen hire Comaundement,  
 Alle forth they wenten with good entent.

Now Mosten we leven A while this storye,  
 And to Anothir Storye We Mosten hye  
 Whiche that Certefieth Of Nasciens Wif,  
 That leveth In Wo, bothe Sorwe & stryf.

pour chou l'en uenoient il crier merchi.

428 "Dame," disent il, "enuoies querre  
 votre frere,  
 et si le faites tant cherquier ke il soit  
 trouues.

432 Et nous nous meterons en sa merchi:  
 et nos cors et nos terres,

pour faire tout chose ke lui plaira, et  
 ke boin li ert."

Quant la roine sarraquite les oi ensi  
 parler.

436 si en ot mult grant ioie.  
 et prist maintenant de ses messages  
 iusc'a .v.,

440 et si lor bailla mult grant auoir, et mult  
 riches cheuaucheurs,  
 et si lor commanda, si chier com il auoient  
 lors cors: ke il ne finaissent d'aler querant  
 nascien par tout tant com li auoirs et li cheual  
 porroient durer.

Et pour chou ke il ne mescreust rien  
 de che ke il li feroient entendant:

444 lor bailla ses letres  
 seelees de son seelet,

448 auoec che i fist ele metre les enseignes  
 de che ke ele li auoit dit l'angoisse et  
 le tourment

ke ses sires li rois auoit souffert  
 la nuit toute nuit deuant chou ke il  
 fust pierdus.  
 452 Ensi lor encarcha la roine son message.  
 et chil murent ensi com ele lor ot com-  
 mande tant que il achieuerent de lor  
 queste: ensi com li contes dira cha  
 auant.

456 Mais a tant se taist ore de la roine et  
 des .v. messages:  
 et si parole d'une autre queste  
 dont il traia auant a chief ke de  
 chesti.

## CHAPTER XXVI.

Of Nasciens's wife, Flegentyne. How beautiful and good she was, and how she loved her husband (p. 331-2). She is dispossessed of her lands, and takes refuge with an old trusty knight, Carsopines, to whom she has been kind (p. 332-3). He puts his goods and life at her disposal (p. 333); but she sorrows for her lord and her son. Queen Sarracynte asks her to come to her, that they may comfort one another (p. 334); but she refuses, so Sarracynte goes to fetch her (p. 334). When they meet, their grief bursts out afresh (p. 334-5); but Sarracynte recovers first, and entreats Flegentyne to return with her (p. 335). Flegentyne again refuses, saying she must stop with her old knight (p. 335). She still sorrows (p. 336), till she hears that her lord, Nasciens, and her son, had escaped out of prison (p. 337). She dreams that a voice says they are in the West (p. 337); and asks a provost of the church what her dream means (p. 338); then she asks the old knight, and he advises that they set out, with his son Helycaors as their yeoman, to seek Nasciens and his son (339-340). Flegentyne agrees; the knight gets money, &c. (p. 341); and the three start (p. 342), with four horses, towards Sarras, journeying westwards (p. 343); they come to the river Arcuse, lodge near the Castle of Emelianz, and enter Calamyne (p. 344).\*

THUS this Storie forthere gynneth procede,  
 that whanne Nasciens to preson gon they  
   lede  
 and his sone there-Inne with him I-do,  
 Whiche was to him bothe peyne & wo,  
 And al his lond I-sesid it was tho;  
 and his wif Owt put Of Euery plas also,  
 that an hy born womman was, & of good  
   lyvenge,  
 and therto here fadir was a kynge.  
   this lady was So ful Of bewte,  
 For a fairere womman Myhte non man se,

Chi endroit dist li contes,  
 ke quant nasciens fu mis en la prison  
 calafier  
 et ke ses fieus fu enprisounes ensam-  
 ble o lui:  
 4 et toute sa terre saisie:  
 sa feme qui estoit iouene dame,  
 et si haute feme comme chele qui  
 estoit fille au roi des mesdiens, fu mise  
 8 hors de la terre.  
 La dame estoit de si tres grant biaute  
 plaine:

\* In the Additional MS. 10292, this chapter—or rather, the illustration at the head of it—is headed “ Ensi que .j. cheualier amaine j enfant a la duchoise le femme nascien;” and Helycaors is represented as a small boy.

for thus Of hire telleth the Storye,  
 that more bewte hadde sche Sekerlye  
 thanne Alle the wommen Erthly born  
 that Evere Ony Man Sawh leveng beforne ;  
 And to thes bewtes sche hadde bownte,  
 Corneys and gentil In Alle Maner degre ;  
 lowlich to Every Creature,  
 and large to God, I the Ensure ;  
 and Azens hire lord & Soverein  
 debonewre & ful trewe Certein,  
 and Chast Evere In his Absence,  
 bothe humble & Mek In his presence ;  
 therto sche him louede aboven al erthly thyng ;  
 Non wondir thowh this lady made Morneng ;  
 For so gret sorwe & morneng sche Made  
 that non Man ne Myhte hire herte glade.

thus was the Condisciown Of this lady fre  
 as 3e hau herde Rehersed here be me ;  
 and this ladyes Name was Flegentyne,  
 A ful worthy lady and A benyngne.  
 Wetes wel whanne sche hadde knowenge þo  
 that hire lord was In presown I-do,  
 Ful gret sorwe sche took to herte,  
 And Manie peynes sche hadde & smerte.

and In the moste Sorwe that sche was Inne,  
 This false Calafier ne wolde not blynne,  
 but putten hire Owt Of alle hire londis  
 and be-Refte Clene Ow of hire hondis.

thanne was this lady At Orbery tho,  
 In ful mochel deseisse sche was do ;  
 and thedir here Iorne tho sche Mad,  
 Weneng hire lord Owt Of prison hau had,  
 but Euere Calafieris Conseyll was presente,  
 and for nothing thereto wolde assente,

12 ke tot chil qui le veoient, le tenoient  
 a souveraine de toutes biautes les  
 biautes qui en cors ne en vis peus-  
 sent estre trouues.

Et auoec les biautes ke ele auoit en li :

16 estoit ele si bien entechie

ke ele estoit larghe vers dieu et de-  
 boinaire au siecle.

Et priuee uers son signour

20 et loiaus

et chaste.

Et si l'amoit de si tres grant amour.

24 ke nule riens ne peust sen cuer metre  
 en aaise ne en ioie, se ele ne seust  
 auant le cuer de son signour a aise.

De tele maniere estoit la dame com  
 vous aues oi :

28

et si estoit apielee par non ' flegetine.'

Quant la dame seut

32 ke ses sires estoit en prison :

sachies ke ele en eut asses duel et  
 annui,

et en sa grignour dolour ke ele de-  
 menoit

36

le vinrent li baron del roiaume des-  
 saisir de toute sa terre.

Et ele estoit a orberike a chel iour :  
 qui estoit li maistres sieges de la du-  
 chee. Et ele dessaisi mult volentiers :

40

pour chou ke son signour eu quida  
 rauoir de la prison.

Mais li consaus calafier

44 ne laissa ke il n'en issist:



As this Storie here After doth telle

Al to-gederes how it be-felle.

and whanne þis goode lady say it was so,  
Than husbonde Child & lond was a-go,  
thanne was sche In passinge Mornyng  
Whanne sche herde tellen Al this tydyng ;  
Thanne wiste sche neuere what forto do,  
but to An hygh good levere sche drowh here

vnto,

An old vauasour, A ful gentil knyht  
that Inne shee trosted with Alle hire Myht,  
For norre he was to hire sone so dere,  
that him tauht bothe norture & Manere,  
and sche hadde him Encresed Also,  
From poverte In to worschepe I-do,  
And him ȝoven to-forn that Owre  
Manie Iowelis of gret honoure ;  
Wherfore In him gan sche hire Affye  
Aboven Alle Other tho Sekerlyc.

thanne flegentyne to thys vauasour wente,  
A sorweful womman, and ful dolente

and whanne this vauasour gan hire Aspie  
that it was his lady Certeinlye,  
Anon with herte body & thowht  
he thanked God þat thedir hire browht,  
And Resceyued hire ful worthily  
As his lady & sovereign ful debonerly,  
With herte Body & Al his good tho  
At hire Comandement to ben I-do.  
but Evere this lady hadde In herte  
hire lorde, hire sone, that dide here smerte,  
Wheche sche lovede Ouer Alle thing,  
So that to hire myhte Comen non Comfort-  
eng

ensi com li contes a deuisee cha arriere.

48 Et quant ele vit ke a tant estoit  
montee la chose ke de son signour ne  
de sa terre n' aroit ele mie :  
si fu asses plus dolente.

Lors vint la dame, si s' en ala chies.

52

j. sien vauasour, viel home,

plain de grant loiaute,

et chil auoit este tous iours maistres  
a son fil.

56

et la dame l' auoit tous iours mult ame :

si li auoit asses doune par maintes  
fies, et a lui et a sa feme,

60

si li fu auis ke en chestui troueroit  
ele grignour amour et plus de foi, pour  
chou que ele l' auoit mis en grant  
rikeche de grant pouerte.

Chies chelui vauasour s' en ala la  
duchesse flegetine,

64

mult dolente et mult esgaree.

et chil [a] qui ele auoit les grans  
dons donnees et faites les haustes hou-  
nours,

68

le rechut a mult grant hounour. Et  
mult grant ioie le fist se che peust  
estre ke il eust ioie : entre gent qui  
tant auoient anui et corous. Mult fu  
li uauasours lies de la venue sa dame,  
et ioious, en tant comme ses cuers en  
pooit grignour samblant moustrer.

72

Mais ele ni eut gaires demoure : quant on  
reuint prendre son fil pour metre en la prison  
auoc son pere. Et lors fu la dame de si tres  
grant angoisse plaine : ke tout estoit noiens  
quant ele auoit sentu de dolour a son cuer :  
a uers che ke ele sentoit ore : Ele fist vn duel  
de si tres grant maniere que nus qui li veist  
ne quidast mie ke ele en peust en nule ma-  
niere viue escaper. Car il n' estoit nule riens  
viuans, ne hom ne feme, par qui ele peust  
prendre solas ne confort de sa pesanche.

76

Thanne the qweene Sarracynte, hire soster dere,  
 To flegentyne sente In this Manere  
 and preide here 'for Alle Gentelnesse,  
 For sosterhed & for Alle kendenesse,  
 and In slakyng Of hire peyne & wo,  
 that sche wolde Comen hire vnto,  
 that Ech of hem Other myhte Comforte,  
 and Ech In here Angwisch to Other Resorte.'  
 thanne Flegentyne thanked here of hire mes-  
 sage  
 as womman that was of high parage,  
 'and hire preide pat sche scholde not with hire  
 mysplese,  
 For to here it ne were nethir Comfort ne Ese ;  
 Sethen pat with hire lord sche hadde Ioye &  
 honour.  
 It is worthi be hire selves to suffre peyne &  
 dolour ;  
 For I ne Am not to good therto,  
 For my lord to suffren boþe sorwe & wo ;'  
 and In this Manere sche sente to Say  
 To qweene Saracynte this ilke day.  
 and whanne the qweene herde of this tydyngge,  
 that Flegentyne wold Comen for non thinge,  
 Sche wente hire Self In hire persone  
 that lady to bringen Owt of hire Mone,  
 So that this Sarracynte wente forto seke  
 this duchesse Flegentyne that was so meke.  
 and whanne to-Gederis Metten these ladyes  
 trewe  
 thanne gan Alle here sorwes Renewe ;  
 to Grownde bothe In Swowneng fille  
 that non Of hem Myhte speken Other vn-  
 tille ;

80 La roine sarraqinte sa serourge, qui  
 mult l'auoit chiere, pour l'amour de  
 son frere et pour le grant bien ke ele  
 sauoit en li : oi dire cheste nouele de  
 la dolour ke ele menoit, et par iour et  
 par nuit.

Si li manda 'ke ele s'en venist avoekes  
 li, si donroit l'une confort a l'autre.'

84 Mais flegetine n'i vaut onques aler.

anchois dist

88 'ke ele ne queroit nule compaignie  
 a son duel:  
 ains en uoloit toute seule, en auoit eu  
 le bien.'

92

Et quant la roine vit  
 96 ke ele n' i voloit venir pour message  
 ke ele i enuoiaist :  
 si l'ala quere ele meisme.

100

Et si tost com eles se peurent entre-  
 trouver :

si fu toute la dolours renoueele.

104

For so gret sorewe they Maden bothe  
that to þe peple Abowtes it was ful lothe,  
For Grettere Sorwe Sawgh neuere Manne  
that be-twene the two ladyes was thanne ;  
Ful mochel was the Cry & the weping,  
that be-twene hem two was, & þe Morneng ;  
And longe it was Er they myhten Speke,  
Oþer Ony word Eiper myhte Owt-Breke.

3it Atte laste this qweene Sarracynte  
Of hire Morneng Som what gan to stynte,  
And As a wis womman and a Redy  
To this dwchesse sche spak ful gently,  
And hire sche peyned In Alle thing  
To Restreynen hire from weping,  
And spak ful goodly to this dwchesse  
hire to bringen Owt Of hire distresse ;  
and In the Ende sche preide hire So  
that sche wolde with hire Go,  
“ And swich Comfort I wolde 3ow make,  
For my dere brothir 3oure lordis sake  
that we ben so mochel bownden to ;  
3if ony Comfort to 3ow Cowde I do.”

but this duchesse, this lady fre,  
Nolde therto Assente In non degre,  
and Excused here ful ladyly,  
“ that In non Othir felischepe trewly  
thanne In that vauasour, that Olde knyht,  
sche nolde not Comen be day ne be nyht ;  
and Ek to hire were it worschepe non  
From that vauasour forto goon,  
For my Compenye he Nele forsake,  
Ne I ne may his, Anothir to take ;  
For In his Compenye have I be  
Sethen myn Exil was put to Me,

108 Ne nus hom ne vit onques si grant  
dolour faire a deus femes :  
ke chis ne fust graindres ke la roine  
et la ducesse faisoient.

112 Mult dura li cris etli plours de lor duel  
et de lor angoisse.

Mais la roine,

qui mult estoit boine dame et sage :  
116 apiela premierement la ducesse a  
comfort :  
et mult se pena  
de li apaier.

120 Et quant ele li ot asses paroles dites,  
et pluseurs choses moustrees :

si pria en la fin  
ke ele s' en alast auoekes li.

124

Mais la ducesse  
128 ne vaut onques metre a oeure : parole  
ke ele li desist,  
anchois li dist.

“ Dame, ie sui uenue en la compaignie  
a l' ome del home : en qui iou ai tous  
iours grignour loiaute trouuee. Che  
132 est vns miens vauasours.

Et bien sachiez ke ses cuers seroit  
mult a malaise se ie guerpissoie en  
chest point sa compaignie.

136 Ne ie ne le guerpilai mie, dame :  
Car puis ke il m' a acompaignie  
el commencement de mon essil.

and In his Compenie I wele Abide		
Tyl to my ducherie Azen I Come som tyde.	140	Je leaurai bien acompaignier quant diex me donra venir en restror- ement de ma ioie et de ma hauteche.
For, goode lady, moche lasse deseisse Suffre I		Et mains de paine et de dolour soufferrai ie chi
here		
thanne In 3owre Compenye 3if I were,		ke ie ne feroie se ie estoie auoec vous.
For nether Of vs Other Myhte se		Car l' une de nous deus ne verroit ia l' autre de chele eure : ke tantost ne fust notre douleurs renouuelee."
But Owre sorwe Azen renewed scholde be,	144	
Ne nethir Of vs Of Oure lordis to speke,		
the Sorwe wolde maken Owre hertes breke ;		
to heren Ony thing Of here deseisse,		
In Alle thinges it scholde vs Misplese ;	148	
and therefore Myn Owne lady & Soster so dere,		
haueth me Excused In this Manere."		
Ful Mochel hevynesse & sorwe made this		Mult mist la roine grant paine ; com- ment ele en peust mener sa serourge.
qweenne		
Whanne that sche Sawh it wold not bene,	152	
and that the vauasour sche nolde forsake,		Mais ele ne vaut onques guerpir le vauasour
Ful mochel sorewe sche gan to Make,		
and that sche nolde for non preyere		pour nule priere ke on l'e seust faire.
With hire forth gon In non Manere.	156	
And whanne non Other wise thanne it Myhte		
it go,		
homwardes azen thanne torned sche tho ;		Ensi tournasent la roine
and to hire Self sche Made gret Mone		mult dolente et mult courechie.
that pe duchesse non Otherwise wolde done.	160	
And Every day thus ferde this qweene,		Et chele remest,
that sorwen & Weping made bedene ;		qui de son grant duel demener point ne recrut,
and thus ferde sche ful Manye A day		anchois enforchierent chascun iour si plour et ses douleurs.
that Man ne womman hire Comforten		
may ;	164	
And Euere beleft this duchesse stille		Cheste vie mena la dame grant pieche :
With the vausour, As it was hire wille,		
And Evere hire Sorwe was lich newe,		
So good sche was, & Of love so trewe,	168	

that Neuere man ne non womman  
 In that digre myhte Comforten hire than,—  
 til that it fyl vppon A day  
 that tydynges to hire Comen verray  
 that Nasciens hire lord So fre  
 Owt of prisoun was skaped Certainle.

and whanne Of this tydinges herde sche telle,  
 Somme Comfort In hire herte befe'le,  
 and better Semblaunce sche gan to Make,  
 that hire lord Owt of preson was take ;  
 And also that hire Sone so dere  
 Was Asckaped In that Manere.

So it be-fyl that the seventh Nyht  
 After that Nasciens owt of presown was dyht,  
 And as In hire bed that Niht sche lay,—  
 and hadde not slept ful mani A day  
 What For gret Mone & for Weping,—  
 at the last sche fyl In A slombering,  
 So what for weping & werynesse  
 hire herte hadde longe ben In distresse ;

And as sche lay In hire Slombering  
 Sche thowghte sche hadde A Mervillous Metyng,  
 Sche thouhte sche Say In hire Avisiown  
 Nasciens hire lord, bothe hol & sown,  
 standing to fore hire bed there,  
 that to hire Seide In this Manere,  
 “ Swete soster, sixt thow not Me  
 that thus here stonde to fore the ?  
 Into a fer Contre I am I-browht  
 thorw him that vs alle hath bowht,  
 Into a place fer be weste,  
 there that goode lord liketh beste ;  
 wheche plase & wheche Contre  
 he hath me Ordeyned In forto be,

ke onques hons ne feme  
 ne le peut atraire a confort.  
 Et tant que vint au iour

que nasciens ses sires  
 fu escapes de la prison, et ses flex.  
 Et quant ele en ot oies vraies noueles :  
 si s'en commencha i. peu a conforter :  
 et fist plus biel samblant ke ele ne  
 soloit.

Et tant que vint a la sietisme nuit  
 apres che ke nasciens fu escapes de  
 prison.  
 Ichele nuit auint ke ele se gisoit en  
 son lit,  
 si soumelloit comme qui de grant tans  
 n'auoit dormi.

Si commenchoit dont a reposer.

Ensi com ele soumilloit  
 si li auint vne auisions,

ke nasciens venoit deuant li,  
 et si li disoit  
 “ biele seur, sues moi :

Car ie m'en uois .

en la precieuse terre d'occident

ke diex a pourueue a croistre et a  
 hounerer

and there my seed forth forto bringe,  
hym to worschepe & honourenge.”

and On the Morwen whanne sche Awook,  
Gret merveil Of this Avisioun sche Took;  
and In as moche As sche hadde non ful  
knoweng,

Of that Avisions Signefieng,  
the firste werk sche dide tho,  
To holi chirche sche gan to go,  
there forto heren Goddis Servise  
As Everi day it was hire Gyse.  
And whanne Alle the Servise was I-do,  
Anon to A provost sche gan to Go,  
And told him Of hire A visiown  
how pat it was, Al & sown,  
And preide that provost, for Charite,  
For hire to preyen to the Trenite  
that he wolde senden hire som Tokeneng  
Of that Avisiouns Signefieng.

And thus sone sche torned Ageyn  
To vauasours hows In Certain,  
that hire Comforteth As he Can,  
For to hire he was A ful trewe man.  
thanne this ladi this vauasour In Cownseil Gan  
to Calle,

and him tolde how that hire it gan be-falle  
In hire Avisiown this Othir Niht;  
Al him sche tolde Evene Owtriht.  
thanne Answered this vauasour to hire Ageyn,  
“that theke Avisiown in Certain—  
be the helpe of God and the holy Roode—  
Scholde here torne to weischepe & goode;  
Neuertheles, lady, vndirstonde 3e Me,  
that I wele ben Redy in Eche degre

de ma semenche et de la uotre.”

204

Et quant ele s'esuilla au matin,  
si li membra de son songe. Et mult  
se meruilla ke che pooit estre ne sen-  
efier. Et se il i sambloit auoir aucune  
chose de ueritei.

208

A tant par matin  
ala tout premierement a sainte eglise  
orer. Et sainte eglise estoit enchoire au iour  
de dont mult terre et mult nouiele: et com-  
me chele qui estoit en chel pais nouuiele et  
commenchoit.

212

Et si tost come ele ot escoute le seruiche:  
si regehi au prouuoire  
sa vision,

216

et li pria, pour sainte carite,  
ke li proiaist notre signour ihesu crist  
ke il l'en dounast prochain auoient,

220

A tant s'en tourna la dame  
a l'ostel au uauasour.  
qui en toutes les manieres ke il pooit  
et sauoit, se penoit de li conforter et  
soulagier.  
Et la dame l'apiela d'une part a conseil,

224

et si li regehi toute la verite  
de sa vision: si comme ele li estoit  
auenue.

228

Et li vauasours li dist,  
“dame, cheste visions,  
se dieu plaist:

232

ne senefie se bien non  
Et nepourquant ke en aues vous en  
talent a faire:  
Quel chose ke vous en uoellies em-

- to fulfillen 3oure Comaundement  
In alle degrees, And 3oure Entent.” 236  
and whanne the lady herde of his benyngnete  
In Alle thinges that so profred he—  
For Ioye In herte sche gan to wepe  
that of hire he took so gret kepe ; 240  
thanne Answerid sche, “ with herte & wille  
And myn preceptis thow wilt fulfille,  
the behoveth with me forto go  
Into what plase that I preie 3ow to.” 244  
thanne Answerid this vauasour Ageyn  
to that worschepful duchesse Certain,  
“ 3e ne Connen not Seyn, ne Comaunden me,  
that I nel fulfille In eche degre 248  
Evere As 3owre Owne pore Bedeman,”—  
And thus to hire the vauasour Seide than—  
“ And what Compenye that sche wele have,  
I schal 3ow gete to bringen 3ow Save.” 252  
thanne Answered the lady tho  
“ that Compenye wele I no mo  
but Only 3oure Owne Sengle persone,  
We tweyne to gederis to gon Alone ; 256  
For I wolde kepen it So prevyle  
That non lyveng man wiste but I & 3e.”  
Thanne Answerid this vauasowr  
“ lady, I desire 3owre Grete honour ; 260  
I wele 3ow telle now my Cownsaile  
3if Owht to 3owre wit it May Avaylle,  
Myn Eldest Sone with vs schal go  
3if 3e thinken best that it be so, 264  
and stonden vs In 3omannes Service  
In what degre that 3e welen him devise.  
And wete 3e wel, that In Certeyne  
he wolde Suffren As moche peyne 268
- prendre: vees moi chi tout aparellie  
a faire toutes les choses ke vous m’  
oseres commander.”  
Quant la dame l’oi si durement pour  
offrir de la volente toute faire:  
Si commencha mult durement a  
plourer.  
et dist  
‘ ke il conuenoit que il s’en alast auoec  
li: la u ele auoit en talent a aler.’  
“ Dame,” dist li vauasours, “ ie ne sai  
ke vous voles faire. mais toutes les  
eures ke vous uatures mouuoir, com-  
mandes le.  
Car notres oirres est tous apparellies,  
et de cheuaucheur et de compaignie  
et d’auoir.”  
“ Par foi,” dist la dame:  
“ compaignie ni voel iou auoir nule  
ke seulement la uotre.  
Car ie m’en vaurai si cheleement aler:  
ke ia nule riens viuans n’en sache mot,  
ke iou et vous.”  
“ Dame,” dist il, “ uotre commande-  
ment.  
Mais se il vous plaisoit: et il vous  
soit auis: ke ie bien die:  
nous enmenrons auoec nous mon fil  
le grignour.  
Car ie ne vi onques nul vallet  
qui grignour paine peust souffrir ke il  
fait.

As Ony man here myhte Endure  
 3ow to plese, I 3ow Ensure ;  
 but, lady, take 3e this speche in non swich  
 degre

In Ony thing that I scholde wraththen the,  
 but that I wele ben Redy bothe Nyht & day  
 To don thing that 3ow plesen May,

And for 3ow to suffren peynes & Owtrage

As Ony man May don Of My Age.

But, worschepful lady, vndirstonde 3e me,  
 that it Fallet nouht for 3owre degre,

With-Owten A servaunt forto gone

Into Ony plase, 3e & I Alone.

and 3if with-Owten Servaunt þat we go,

And Ony mysaventure Come 3ow to,

Goode lady, how scholde I 3owe be-welde

that Am Old man & smeten Into Elde ?

and whanne we Comen Into Ony straunge

Contre,

and Ony mys-Aventure befalle to Me,

thanne my Sone May don vs bothe Ese,

lady, bothen 3ow & Me to plese.

and how so it stonde In Ony Other degre,

3oure Man & Servaunt I wil ben sekerle.

And my sone schal ben Owre Servaunt,

lady, 3if 3oure herte Mowe þerto grawnt ;

and I as non knyht ne wil not be,

but as 3oure Servaunt In Eche degre ;

For what desesse that I Suffre may

for 3ow I wele don Every day.

Now that 3e hau herd myn Entent,

Of 3ow now wolde I weten present

how that 3e thinken be this Cownsaille,

3if it Ony thing to 3ow may Availle ;

Si nous ara mult grant mestier, se  
 vostre volentes est ke il i uiegne.

Et bien sachiez,

ke pour chou n' el di iou mie ke ie ne  
 soie pres et volentieus

de souffrir toutes les paines

ke nus cors d' ome qui de mon eage  
 fust, porroit souffrir.

Mais nule dame de uotre hauteche  
 ne doit aler si escarsement

ke ele soit atendans au seruiche d' un  
 seul home.

Car, se nous en alons entre mi et vous,  
 sans plus.

et il mesauenoit de moi: vous series  
 toute esgaree comme chele qui en es-  
 trange terre seroit sans conaissanche.

Et se mes flex vient auoec nous:

pour chou ne ferai iou mie comme  
 chiualers  
 anchois voel estre comme sergans.

Car nule paine ke ie vous souffrisse:

ne me porroit estre anieuse ne car-  
 chable.

Or en dites votre volente. Et quant  
 vous vaures mouuoir. Se la com-  
 paignie vous plaira tele com ie di: de  
 che me dites uotre plaisir. Car l'ocoison  
 de ches voiage ne vous ose iou pas



for, lady, ful fain weten I wolde  
 3if that to this Cownseil 3e wolden holde."

thanne Consented that lady ful wel  
 To this knyhtes Cownsail Everidel.

Thanne bespak this this lady Anon,  
 "Sire knyht, I wold that we weren gon ;  
 For In Ioye schal I neuerie ben Sekerlye  
 tyl that my lord I se with bodily Eye.  
 therfore this viage now wele I go  
 3if God his wille with me wile do ;  
 but I ne wolde for non worldly good  
 that Non Creature it vndirstood,  
 but Onliche thi self, thi sone, and I,  
 Of this purposeng now trewely."  
 "lady," Seide this vauasour thanne,  
 "that ther nys leveng non Erthly Manne  
 that more gladly this viage wil vndirtake  
 thanne I wele, for my lordis Sake ;  
 and this Cownseil to 3ow I wolde hau seid  
 to-fore,

but that Of on thing me dredde ful sore,  
 that me 3e wolde not haven In Compene, ye,  
 And this I dredde ful Sekerlye."

thanne preide Anon this lady so fre,  
 'that Anon Redy he wolde be,  
 And him Silver & Gold to Ordeyne,  
 And what sche myhte sche wolde hire  
 peyne,

For bothen pore & Naked was sche Mad ;  
 that Of Al hire good but litel sche had.'  
 Neuertheles this Olde gentyl knyht  
 To his power dide Al his Miht,  
 and purveied him Of Gold & Of tresowr,  
 and of Mani A Iewel of gret valowr ;

enquerre: et si est chou vne chose:  
 ke ie mult uolentiers seusee."

304 Lors li dist la dame; 'ke puis ke il le  
 looit, ele voloit bien ke ses flex i alast;  
 et l'ocoison, dist ele, de la uoie, bien  
 uoel ke vous le sachies. Il est voirs  
 ke ma volentes est itele ke ie ne serai  
 308 iamaiz aise deuant che ke ie verrai  
 mon signour.  
 Et ch'est li uoiaiges ou ie voel aler.

Mais ie ne voel  
 312 ke nule riens viuans le sache: pour  
 chou ke teus gens vauoient auoec moi  
 venir de qui ie n' ameroie mie la com-  
 paignie."

"Dame," dist li vauasours,  
 316 "ch' est la voie del monde:  
 ou ie plus uolentiers irai.

Et bien saches, si tost ke ie soi ke il  
 estoit escapes: le vous eusse iou done  
 en conseil:  
 320 Se pour chou non,  
 ke ie doutoie ke vous ne me vau-  
 sissies mie avoec vous mener.

Mais puis ke vous ensi l'aues empris.  
 Il n'i a ke del mouuoir le matin sans  
 324 plus de demouranche." A tant de-  
 parti lor consaus.

328 Et li uauasours

apparilla or et argent  
 332

For At that tyme more hadde he  
 Thanne Nasciens and flegentyne Certainle.  
 Of this the vauasowr dide Moche thing  
 be Encheson Of hire sones Norscheng.

And On the Morwe whanne it gan dawe,  
 this goode lady was ful fawe,  
 anon to Chirche sche gan to Gon,  
 As hire Olde Custom was to don ;  
 And whiles that sche At Chirche was,  
 this vauasour to his wif tolde the Cas,—  
 how that his lady wolde go  
 to visite qweene sarracynte tho,—  
 So that here Sadelys he did Owt take,  
 and here hors Redy forto make ;  
 and as sone as sche from Chirche gan gon,  
 to here hors they wenten Anon,  
 bothe the lady and the vauasour,  
 And Ek his sone In that stowr—  
 hos Name was Clepyd helycaors,  
 A semly persone Of Membris & Cors ;—  
 and his Fadir Carsopines hyhte ;  
 An Awnciel Man, and A vaillaunt knyhte.

thus this lady took leve tho  
 At the vauasours wif, & forth gan go ;  
 So dide hire howsbonde & hire sone In  
 fere,  
 and wenten forth with Meri Chere ;  
 But this vauasour wolde not In non wise  
 to his wif discoueren his Servise,  
 and that he Scholde non ferthere Go  
 but to Sarras to the qweene tho,  
 For Flegentyne hire wolde Se  
 What Maner of Comfort with hire myht  
 be ;

dont il auoit asses.

336 Car nasciens et la douchoise l'auoient  
 mult enrichi  
 pour l'amour de lor fil ke il nourrissoit.  
 Et quant vint a l'endemain,  
 la duchesse leua mult matin,  
 et ala a sainte eglise

340 ensi com ele auoit a coustume pour  
 ouurir.

Et li vauasours ot dit a sa feme :  
 ke la dame voloit aler  
 344 veoir la roine sa serourge :  
 si ot ia fait metre s' asiele :

et tout apparillie comme pour mouuoir.  
 Et si tost comme la dame repaire del  
 eglise,  
 348 si monterent.

ele et li vauasours.  
 et ses fiex li aises,  
 qui estoit apieles helicoras, che dist li  
 contes.  
 352 Et ses peres auoit nom corsapias.

A tant prist la duchesse congie :  
 356 a la feme au vauasour.  
 et ses sires ausi. et ses fiex.

Mais ses sires ne li fist onques samblant :  
 360 ke il deust aler plus loing  
 ch' a la roine.

Car il ne le voloit metre en aperche-  
 uanche de nule chose,

For non Othirwise ne dorste he do,  
 For his lady Comaunded him so.  
 thus sone iiij hors weren browght forth there.  
 And Anon they thre weren horsid In fere,  
 and the fourthe hors the Somer bar,  
 the weche wherto was Ordeined there,  
 that was Charched with diuers Mone  
 With hem to have In Eche Contre.

And whanne Owt Of that taw they paste,  
 Streiht to Sarras they torned Atte laste;—  
 and thus dide the vauasour tho  
 For they scholden Sen hem toward sarras go;— 376  
 and that weye helden they ful Ryht  
 til they weren A Mile Owt of þe peples Siht.  
 thanne bespak this vauasowr tho,  
 and seide, “lady, how wele 3e now go  
 For to Seken My lord & 3oure,  
 Whiche that is Man Of honoure;  
 For I suppose In Min Mynde  
 3e ne weten in what Contre him to fynde;  
 and Sethen that 3e knowen non Certeinte  
 In what Contre that he Scholde be,  
 So Mosten we Seken be Aventure  
 In what Contre to fynden him Sure.”

“For sothe,” quod the lady Ageyn,  
 “I n’ wot neuere Into what Contre Certein  
 Sikerly him forto fynde—  
 My worthy lord So Good & kynde;—  
 but In As Moche As that he tolde Me  
 ‘that westward Algates Scholde he be,’  
 thus thowhte me In Myn Avisiown  
 that he Seide Al & Som;  
 Wherefore westward, I telle it the,  
 My herte falleth Most he Scholde be.”

pour chou ke sa dame li auoit deffendu  
 Ensi s’en tournerent tout troi.  
 si enmenerent .iiij. cheuaus  
 dont li troi furent a lor cheuaucheur  
 et li quars fu vns soumies

qui tous estoit cargies de deniers  
 mounees, et d’or et d’argent en plate,  
 et de vaisselemente mult riche et mult  
 bieie.  
 Et quant il furent hors de la uile.  
 Si tournerent le droit chemin a aler  
 a la chite de sarras.  
 Et che fist li vauasours  
 pour che qui on quidast que il alais-  
 sent a la roine tout droit.  
 Chelui chemin tinrent  
 tant ke il orent esre plus d’une lieue,  
 et lors apiela li vauasours sa dame,  
 et si li dist. “Dame, or dites quel part  
 vous loes que nous querons mon signour.

Car ie ne quit pas  
 ke vous sachiez chertainement en quel  
 terre il est.  
 Et pour chou ke nous ne sauons nule  
 chertainete:

nous conuenra il aler a aventure la u  
 nous irons.”

“par foi,” dist la dame:  
 “il est uoirs. ke ie n’en sai  
 nule verite.

Mais pour chou ke mes sires me disoit  
 en ma vision:  
 ‘ke il s’en voloit aler en la terre d’oc-  
 cident:’

pour chou me trait plus li cuers la  
 ke en nule autre terre. Je loe ke nous  
 alons chele part la plus droite voie.”

thanne torded they Aweye On þe Ryht  
hond,

And thus sone a water there they fond;  
Anon ful sone that water they paste  
That toward Orbery Ran In gret haste,  
Which water 'Arecuse' was Cleped tho  
that to Orbery wardis wente tho.

So longe they Reden til it was Eve,  
For the sonne hire lyht began to leve,  
thanne was sche At hire owne londis Ende,  
thike gentil lady so good & hende.  
And there here-In they token Anon,  
In a Rial plase of lym & of ston  
that next the Castel of Emelianz stood,  
that marched next to þe dwchie On þat  
flood.

And On the Morewe ful Erly sche Ros,  
And In hire weye forth sche gos  
For that Aparceyved sche ne wolde not be;  
for sche was there at Swich poverte,  
and sche dide it be good Resoun,  
For Al that Contre there In-virown  
they weren Saradynes Everichon,  
and hatede alle Cristene be On & On,  
and Ek hem Of Orberi & Of Sarras  
these Saradines hatede In Every plas.  
thanne past they forth owt of that contre  
tho,

And Into Calamyne they gonne to go.

Now Of this dwchesse here leveth this  
storie;

And to the Messageres we Mosten hye  
that Sire Nasciens Sowghten Every where,  
In Eche Contre, bothe fer & Nere;

Lors tournerent j. chemin a destre,

et passerent vne aigue  
qui couroit a orberike  
qui estoit apielee 'arecuse.'

Et quant il orent l'aigue passe, si es-  
rerent mult isnelement tant ke il vin-  
rent a la uesperer:  
en la fin de la terre nascien.

Si prisent ostel de mult haut eure.  
et vinrent a vn chastel  
qui marchisoit a la duchee qui estoit  
apieles emelians.

A l'endemain leuerent mult matin.

Car la dame ne voloit pas estre  
aperchue en la vile,  
pour chou ke ele aloit si pourement.  
et si i auoit enchore autre raison.

Car chil de chel chastiel, et de tout le  
pais enuiron,  
estoient sarrasin:

si haoient  
chiaux de sarras et d'orberike

pour chou qu'il s'estoient crestiene.  
Et quant il orent chel chastiel es-  
longie l'errure. de. v. lieues:

Si entrerent es vaus de calamine en vne  
terre qui mult est plentieuuse de nart et de  
cynamome et de basme. Tant esrerent ke il  
vinrent au tierch iour a vne chite mult riche  
qui auoit non 'lussane.' Si estoit maistres  
sieges del roiaume le roi de meocide.

Mais or se taist a tant li contes de la ducesse  
flegetine et de se compaignie.  
et si tourne sour les messages dont ie vous auoie  
commenchie a conter,  
qui estoient meu de par la roine sar-  
raquite pour querre son frere nascien.

but ful longe it is, I vndirstonde,  
 Er that these Messengeres Sire Nasciens  
     fonde;—

And how Nasciens fond his 3onge sone  
 that with him in presown was done,  
 wherfore of Al Erthly thing  
 For his wif & him was his Morneng.

Et ne-pourquant anchois ke il die  
 des messages. contera il coument nas-  
 ciens vint el lieu ou li message le  
 trouerent,

et comment il trouerent celidone son  
 fil.  
 432 ke il auoit laissiet en la maison calafier.  
 , dont ses cuers estoit plus a malaise ke  
 de nule riens viuant.

The Additional MS. 10,292 (fol. 29, col. 3,) ends this chapter with ‘et al matin se mistrent a la uoie, et errerent tant qu’il orent passe les uaus de galamine, et uindrent a vne cite qui ot a non luisance, et estoit li maistres sieges del roialme de meotide. Mais ore se taist li contes a parler de la duchoise, et vous dira de nascien, et du lieu la ou il fu portes.’ *The next Chapter is headed* ‘Ensi que nasciens dormoit en l’ille torniant, et songa qu’il auoit asses des oiseaus entour lui.’

## CHAPTER XXVII.

Of NASCIENS on the "*Yl Torneawnt*." How the hand bore Nasciens to a Turning Island, the name and nature of which it is the duty of the History to expound (p. 347). [The exposition accordingly in the French MS. only. At the beginning of all things, when God separated the four elements, he set the heavens above the earth and sea as a covering, as they were contrary to one another, the heavens being hot and light, and earth cold and heavy (p. 348). And because the foul earth touched heaven and dirtied it, God divided them, making the heavens clear and warm, and the earth cold and heavy. The dross of the elements, the rust of the earth, and the sediment of the sea, could not mix with earth and water, nor with the heavens, for they were foul and the heavens pure; and the flame from heaven could not return to it, as being corrupted. (So little from the air was in the mass, that it need not be noticed.) Therefore, as the mass could not go to any *one* of its element-sources, fire or heaven, earth or water, it stopped in two, earth and water. For God willed it should be in the sea, and because one part was from heaven it swam lightly, and floated into the Western Sea, between Ovagrive [MS. *ou a griue*] and Tiger's Harbour, where was great store of Adamant or Loadstone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is obliged to. So, when this mass of shakings came to the place of the Adamant, it stopt (p. 348). And its heavenly heat made the whole mass light, and the mass remained in the sea, and was called an island (p. 349). But no herb or tree or beast or bird was on it. Also the isle turned every time that the firmament or heaven turned; and this is why it was called *Yl Torneawnt*. (p. 349).] How, when Nasciens awoke from his swoon, he was much abashed, but still stedfast in his belief, like Job (p. 349). How he bore all his troubles as patiently as Job, and thanked God (p. 350). How the Turning Isle was barren and very hot (p. 350), and Nasciens was weary and bruised, and so lay down to sleep, making the sign of the cross (p. 351). He sees in a vision white birds (p. 352), and two come to him, and tell him to fly (p. 352). He perceives that he has wings (p. 352). The birds come again and ask him for his heart to eat. He gives it them, and they rejoice (p. 353), and speak to him (p. 354). On awaking he feels the isle trembling, and hears a marvellous battle in the sea (p. 354); the Adamant and the Firmament trying which will turn the isle, and the Firmament winning (p. 355). One end of the isle turns down and the other up, though it was eighty miles round and fifty-seven long (p. 355-6); which is no lie, for this Holy Story was written by Christ with his own hand (p. 356-7); and He never wrote anything else but the Law for Moses (p. 357), and the Judgment on the Adulterous Woman (p. 357); which latter is explained (p. 357-8). Then "what clerk is there so hardye that dar sein openlye that God sethen his uprysing made ony writinge sauf this blessid storge of Saint Graal?" (p. 359). If any allege the contrary, "they lyen ful pleyn" (p. 359).

Now this Storye ginneth forth to telle  
Of Nasciens how that tho befelle,  
that how the hond him hadde I-bore  
thens As Calafier was forlore.

thanne the hond Sire Nasciens Bar  
Into A ful straunge Contre thar ;  
Whiche Contre was A Merveillous plas,  
For An yl In the west Se it was,  
that xiiij Iornes it was of lengthe  
thens As Nasciens was In þe presown of strengthe.

Ore dist li contes chi endroit, ke quant la  
nue en eut porte nascien iusc'a la v calafier  
l'eut aconsieui ; ensi com uous l'aues oi deuiser  
cha arriere el conte. Et que calafier fu cheus  
pasmes pour la paour de la nue vermelle : et  
ke li cors qui dedens la nue estoit eut calafier  
signie es .ij. ioies del seing mortel :

4

Après che enporta la nue nascien  
en .i. mult estrange lieu.  
Chil lieus estoit

8

en .i. isle en la mer d'occident :  
qui estoit bien .xiiij. iournees loins  
del lieu ou nasciens auoit este en prison.

that yl was Of sweche a fame  
 For 'yl Torneawnt' was the name;  
 For be Ryht Resown it is So,  
 for Oper whiles it Torneth bothe to & fro;  
 but In As moche as that the Cause why  
 Of his Torneng nis not knowen verayly—  
 Of Alle tho pat there of don speken, Other Rede,  
 they ne knowen it not In word ne In dede,—  
 therfore Resoun & scelele it were  
 that this Storye Rehersed [it] here;  
 for Of Eche thing that is Of dowte  
 he it Rehersed Er he passe Owte,  
 and bringeth it to Clere vndirstondyng  
 to Every Mannes wit, bothe Old & zong,  
 As 3e Scholen here In tyme Comeng  
 how this storie declareth Every thing,

12 Si est apielee des paisans: isle tournoians. Chele isle si est apielee tournoians. par droite raison.  
 Car il est verites ke ele tournoie.  
 Mais pour che ke la maniere de son tournoient n'est pas bien counute  
 16 de tous chiaus et de toutes cheles qui parler en ont oi,  
 pour chou est il raisons  
 20 ke chis contes en demonstranche la verite.  
 Car dont seroit chou vns enlachemens de paroles: se li de chascune doutanche dont il parleroit ne moustroit aperte conaissanche, autresi com font vne maniere de gent qui dient maintes paroles, et les vauroient affermer auoir, et si n'en puent traire ni auant nul tesmoignage fors ke tant seulement ke dire 'l'ont oi as autres gens.' Mais de cheste mauuaise maniere s'escuse bien chis contes.  
 24 Car il n'en trait onques auant nule paroles ou il puisse doutanche apercheuoir, ke il ne le fache de tout en tout apertement counoistre, et pour chou est il a droit apieles. l'estoire des estoires.

Orre repaire la parole, et raconte la droit maniere del isle ou nasciens fu portes: ke li paisant, si com ie vous ai dit apielent 'l'isle tournoiant.' Il est verites prouuee ke au commencement de toutes choses, quant li establissieres del monde deuisa et departi .iiij. elemens: qui deuant estoient tout en .j. monchelement, et en vne masse: et il ot le chiel, qui li escripture clame le fu, deseure des autres trois: qui de toutes clartes est plains, et de toutes netetes: il l'establi el plus haut lieu. Car il en fist couverture a tous les autres, et closture. Et pour chou ke li chieus, et li airs, et la terre, et li aue, auoient este en vne masse. Ja fust chou ke li vns fust contraires a l'autre, si ne pooit mie estre ke li vns ne fust enuolepes de l'autre, et enloes des diuerses manieres qui en chascun lieu estoient. Car il chieus estoit par nature caus, et legiers. et la terre estoit par nature froide et pesans. Et par che puet chascuns counoistre, ke en aucune maniere se sentoit li chieus de la froidour de la terre, et de li aue autresi. Et chil doi s'entresentoient en aucune guise de la grant calour del chiel. Ensi poes entendre les contrarites des vns et des autres qui s'entrenuisoient, et ne se pooient souffrir. Et de che que la terre qui pensans est, et froide, et amassemens d'ordure, touchoit au chiel qui est legiers et caus et fontaine de toutes netetes: de che auint qui il en quelli ordure. Si comme amassement de terriene ferrume et de la rieule\* de li aue autresi. Et quant li souuerains peres qui est fontaine de toute sapiense eut l'un departi de l'autre, et desioint, si mist le chiel en sa droite

The history of the *Yl Torneawnt*.

At the beginning of all things, when God separated the 4 elements, he set the heavens

above the earth and sea as a covering

as they were contrary to one another,

the heavens being hot and light, and the earth cold and heavy.

And because the foul earth touched heaven

and dirtied it, (being a mass of rust of earth and scum of sea) God divided them, making the heaven

\* "It is obvious that *rieule* here must mean either 'scum' or 'sediment.' I have no doubt that it is the latter, from *regulus*, Fr. *regule*, the chemical term for 'metals separated from other substances by fusion.'—Worcester. 'The pure metal which in the melting of ores falls to the bottom of the crucible.'—Webster. *Trevoux* gives *rieule* as the Fr. form of the proper name *Regulus*." HENSLIGH WEDGWOOD.

clear and warm

and the earth cold and heavy.

Having purged the heavens of their dross, the rust of the earth and the sediment of the sea could not mix with earth and water, nor with the heavens, for they were foul

and the heavens pure ;

and the flame from heaven could not return to it, as being corrupted.

(So little from the air was in the mass, that it need not be noticed.)

Therefore, as this mass, shaken out of the four elements, could not go to any one of its element-sources, fire or heaven, earth or water ;

it stopped in two, earth and water. For God willed

it should be in the sea, and because one part was from heaven it swam lightly, and floated into the Western Sea, between Otagriva [MS. *ou a grive*] and Tigers' Harbour, where was great store of Adamant or Loadstone, which loves iron above all things, and will not leave it when it once gets hold of it unless it is obliged to. So, when this mass of shakings came to the place of the Adamant it stopt.

hounour, et amena en sa droite honour : et amena en sa droite pure netee. Car il le fist cler, et luisant, et legier, de toutes calours plain. Et la terre laissa froide, et pesant, et en fust amasement de toutes choses pesans. Et quant il eut le chiel netie et monde de la terriene ferrume, et de la rieuale de li aue: et il ot escousse la terre, et leue de l'arsin du chiel. Chele ferrume terriene et chele rieuale euage: ne peurent mie naturellement conioindre a la terre, et a li eue, dont eles estoient issues. Ne chele celestiene ardure, et chil rieuemens qui de la terre et de li aue furent escous, ne peussent mie honestement repairier a si haute chose, et a si nete, com est li chieus. Car il auoient aucune take comcuelie de la terre et de li aue, qui sont amasement de toutes ordures. Et li chieus, che aues vous bien oi: est de toutes netetes plains. Et pour chou, par droite raison, ne deuoit nus d'aus repairier: la dont il estoit issus. Ne la terriene ferrume a la terre ne la rieuale euage a li aue: par chou ke aucune legierete, et aucune calour, auoient concheue del chiel. Et pour chou ke l'arsins del chiel ne peut au chiel repairier: comme chele qui estoit entechie des vilenies de la terre et de li aue, pour chou couuint que ches .iiij. choses repairaissent a une masse. Et pour chou ke aucune ne desist ausi estoit li airs amoncheles com chil troi pour quoi n'en paroles dont chis enoutes. Il est uoirs proues ke auoc ches trois escoussures ot aucune chose de l'air, et a che s'acorde bien li contes. Mais il dist, ke si petit en i eut: ke ia pour chel mestier n'en deust estre parole tenue. Ensi com vous aues oi, repairent les .iiij. parties a vne masse: qui des .iiij. elemens furent escousses. Et pour chou ke chele masse ne puet naturellement repairier a nul de ches .iiij. elemens, par le raison ke li contes en a deuisee, si conuint ke ele fust en contenchon. Et si fu ele sans faille. Car, tant com il i auoit de fu, che est del chiel, fu ele legiere, et entendi a monter en haut. Et tant com il i auoit de la terre, apesanti. Et de tant com ele se senti de li aue: si fu moiste et crollans. Et paupuisa. Mais de l'air i eut si petit: ke ele n'en quelli nule forche. Et pour chou ke toute la pensantume des .iiij. elemens est en la terre: et en li aue: et ke chil doi recuellent toutes les pensantes coses, par che remest ele a ches deus, en tel maniere com vous ores. Il fu verites prouuee ke par la uolente et par le plaisir de chelui a qui toutes choses sont obeissans: chei chele masse en la mer. Et pour chou ke ele traioit en vne partie a legierete, selonc che ke ele se sentoit du chiel, qui est tres legiers: pour chou noa ele legierement, ne n' eut pooir d'aler au fons. En cheste maniere noa ele grant pieche par la mer ke onques en nule partie ne peut prendre arestement. Tant ke ele vint en la mer d'occident: entre l'isle ouagriuue et le port as tigres. En vne partie de chele mer qui est entre chel isle et chel port, a grant plente d'aimant el fons a ual. Et vous aues oi cha arriere, ke li contes dist ke tant com il ot de terre en la masse. Si estoit terrine ferrume. Et chele pierre qui a a non aymans: si est de tel nature: ke ele aime fier sour toute riens. Et uolentiers le trait a li. El se li fiers li est prochains, et ele i puet sa forche ioudre: il n'en est mie legiers a departir: anchois tire le forche de la pierre tant le fier a li, ke ele le fait a li touchier: Se grignour plente n' i a del fier ke de la pierre: ou autre ostacle par quoi la forche de l'aymant soit vaincue. Quant la masse dont ie vous ai parle vint flotant iusc' au lieu ou l'aymans estoit: si s'arestut. Car la forche del



aymant le retint: pour chou ke ele estoit ferrouse, ensi com uous aues oi: Mais onques la  
 forche del aymant ne seut tant tirer ke ele le peust a li faire ioindre. Non mie pour chou  
 ke il i eust grignour plente de fier ke d' aiment. Mais tant com il i auoit de la celestiene  
 calour, le tenoit plus legiere; et si le faisoit par sa forche tendre en haut. En cheste  
 maniere remest chele masse en chel lieu de mer. Et fu apielee puis par les paisans: isle,  
 pour chou ke toutes les masses de terre qui perent en mer et es autres iaues par ou ke che  
 soit: sont apielees par chest non. Et pour chou ke ele se senti en grant partie de la nature del  
 chiel: pour che auint il ke onques point ni crut d' erbe, ne arbres, ne beste, n' i porroit durer,  
 ne oisiaus. Et auoec cheste maniere a ele enchore vne autre, ke ele tient en chele nature  
 ke ele a du chiel, ke toutes les fiex ke li firmamens tourne: et l' isle tourne ausi tout com  
 li firmamens: che est li chieus. En tel maniere tournie l' isle com vous aues oi: Or nous  
 a li contes deuise la raison pour quoi li paisant l' apielent l' isle tournoiant.

And its heavenly heat  
made

the whole mass light,

and the mass remained  
in the sea,  
and was called an  
island.

But no herb or tree or  
beast or bird was on it.  
Also the isle turned  
every time  
that the firmament,  
or heaven turned,  
And this is why it was  
called *Yl Torneawnt*.

Into this yl Sire Nasciens the hond bar,  
 & him In Swowneng be-left thar,  
 As man that hadde lost bothe wit & Memorie  
 For þe wondirful sightes that he to fore sye;  
 For he ne wiste Certainlye  
 Where he was, ne in what partye.

Anon the hond then departid thanne,  
 And Nasciens there lay as a ded Manne;  
 And whanne Of his Swowneng pere Awook,  
 he lift vp his Eyen and Abowtes gan to look;  
 it Nas non nede him to Refreyne  
 Whethir he were Abascht Certeine,  
 but Evere his herte stedfast was  
 In his Creauce, swich was his gras.  
 For Al the drede he hadde Suffred be-fore,  
 3it God him wolde Asayen wel more;  
 For him weren Comeng Many tormensse,  
 3it wolde he neuere to his God Offensse,  
 Nether for Loye neþer for ille,  
 but Euere In his Creawnce belefte Stille,  
 And Evere In his torment stedfast was  
 As was Iob In Every plas,  
 that In his lif hadde So moche Richesse  
 So Moche welthe & worthynesse,

En chele isle fu nasciens portes par la  
 nue.  
 28 Et la le mist la nue ius, tout pasme  
 comme chelui qui si auoit pierdu le  
 sens par les meruelles ke il auoit veues:  
 ke il ne sauoit

32 se il estoit, ou se il n' estoit mie.  
 Et quant la nue l' ot mis ius. Si s' en  
 parti.  
 Et nasciens iut a terre mult longe-  
 ment ausi comme s' il fust mors.  
 Et quant il reuint de pamison en son  
 36 sens et son ensient, et il ouuri les iex,  
 che ne fait a demander  
 si il fu durement esbahis.

Et se il ne fust de si enterin cuer vers  
 son sauueour,  
 40

qui en maintes maniere l' auoit es-  
 proue, et en maintes manieres le uoloit  
 enchore esprouuer, il ne fust pas remes  
 en sa creanche. Car toutes les mes-  
 cheanches li estoient auenues puis ke il  
 44 le rechut: et toutes les ioies eslongier.  
 Ne onkes pour ioie qui li eslongast,  
 ne pour meschanche qui li creust:  
 ne se desuoia de sa creanche tant  
 seulement ke il peust estre menes  
 iusc' a uolente de repentir.

48 Mais tout ausi com iob  
 qui tantes bieles rikeches auoit eues  
 en sa vie,

and 3it suffred he with herte & Minde,  
 As A Man that was to God ful kynde,  
 poverte, Misseise, and Ek distresse,  
 Angwich, temptacions, & Siknesse,  
 And in poverte vppon a dong hil lay ;  
 3it herde pere neuere Man Into this day  
 that neuere with his Mowth he seide Amys,  
 Ne Grochched Azens his Creatour I-wis.  
 And lik In the same Manere tho  
 Suffrede Nasciens bothe Angwisch & wo ;  
 With goode wille & debonowre herte  
 Suffrede he many Angwisches smerte,  
 and neuere to his God made he grochchange,  
 Nethir for tormentis ne non Othir thinge.  
 And thus to him Self he gan to Speke,  
 And to him self his herte gan breke,  
 And seide, "lord I thanket to the  
 Of alle the deseisse thow sendest Me,  
 For moche more, worthy I am to have,  
 My Sowle 3if I scholde Ony wise save."

And whanne to this yl he was I-browht,  
 he loked Abowtes him, & say Ryht nowht  
 but the Eir, the yl, and the See ;  
 In ful gret Merveyl thanne was he ;  
 for how that thedir he was I-gon,  
 In what Manere ne wiste he non ;  
 And Abowtes him he loked pure faste,  
 & Al that was barein & ful waste,  
 and so stronge passeng hete there  
 that he ne myht it Endure In non Manere.  
 thanne wiste he neuere In what partye  
 Of that yl how he myht this hete drie ;  
 but Euere hadde In Remembraunce  
 Of his thedir Comeng, & Of that Chaunce,

52 souffri de boin gre et en boine volente  
 et de boine pascienche  
 toutes ses mescheanches iuse' a si uil  
 giste et a si laide,  
 com de femier :  
 56 ke onques sa bouche n' en parla .j.  
 seul vilain mot  
 encontre son creatour.  
 Tout autresi  
 60 souffri naisciens  
 deboinairement  
 ses grans paines et ses grans mes-  
 cheanches, tout il li auint,  
 asses en boin gre, sans courechier,  
 64 ne a dieu ne a autrui :  
 fors ke a soi seulement,  
 et disoit  
 68 ' ke che auoit il bien deserui.'  
 Et quant il se fu trouues en l' isle  
 72 tournoiant en tel maniere com vous  
 aues oi: et il ne vit entour lui  
 ke chiel et iaue seulement,  
 il fu mult esperdus.  
 Car il ne seut comment il i estoit venus.  
 76 Il vit l' isle tout entour lui  
 laide et gaste  
 et plaine de si grant calour :  
 80 ke mult estoit felenesse et greueuse  
 a son souffrir. Il se vit seul et esgare.  
 Il ne seut en quel partie de la mer  
 il pooit estre.  
 Il ne li menbra  
 84 comment il estoit escapes.

and of Celidoine his 3ongest sone  
 pat with him In preson was done,  
 Which that was mochel In his Mynde,  
 That Gentyl Child, that was so kynde.  
 For-brosed weren his honden & Armes to,  
 his legges, his feet, wrowhten him moche wo,  
 his Reynes Oken, his Ribbes they gnowe,  
 So that Of tormentis he hadde I-nowe ;  
 To the Erthe Anon he leide him thanne,  
 As A ful wery and A-brosed Manne  
 that a passing lust hadde forto Slepe,  
 hof that to his Angwisch took kepe.

thanne down he him leide, As it is told,  
 In A partie Of the yl that was most Cold ;  
 For ful hot somer it was with-Owten let,  
 the Nynthe day Of þe kalendes of Juignet.  
 thanne his Ryht hond he left vppe there,  
 and Made the signe of the Crois In good Manere  
 In the Name Of the trenite,  
 On God & persones thre,  
 That it scholde ben his protectour  
 In alle degrees azens the fals deceyvour,  
 Whiche is the devel In Alle wise  
 Man to deseyven In dyvers Gyse ;  
 that to goddis beleve hath Ony lust,  
 him forto tempten he desireth most.

thanne thus this Nasciens to slepen be-gan  
 as for Angwichs & a wery Man,  
 that to Slepen he hadde gret lust,  
 and there him down lay As he durst ;  
 and the Mone Schon bothe fair & Cler  
 vppon Nasciens that Alone lay there,  
 that so ful wel & longe slept he tho  
 as A man that gret Nede hadde therto.

Il ne sot ke celidoines ses fiex faisoit.

et ch' estoit la riens terriene de quoi  
 il estoit en grignour soupechon.

88

Il fu las et desbrisies. les mains li  
 doloient,  
 et li pie,  
 et les rains, et li coste.

92

Il se coucha a terre  
 comme chil ke de dormir et de  
 soumillier auoit merueilleus talent.

96

Et quant il se fu couchies  
 en vne des parties de l' isle qui plus  
 li sambloit estre froide.  
 Car ch' estoit en este  
 au nueuisme iour des kalendes en  
 iungnet. Si en estoit plus caude l' isle.  
 Lors leua sa destre main en haut: et  
 fist sour lui le signe de la sainte crois:

100

104

ke ele li fust escus et deffendemens  
 encontre le pardurable deceueour.

Ch'est encontre le dyable

108

qui ne bee ke seulement a deceuoir  
 cheus et cheles  
 qui de l'amour et de la creanche dame  
 dieu sont espris et entalente.

A tant s'endormi nasciens

112

de lassete et de trauail,

et la lune luisoit mult clere, car il  
 estoit nuis.

116

Et il s'endormi mult longement et  
 mult bien,  
 com chil qui mult grant mestier en  
 auoit.

Thus slept Nasciens Al that Nyht  
 Til on the Morwen it was day lyht,  
 Where that In Avisioun him thowhte he sye  
 Merveillous thinges ful Sekerlye:—

him thowhte he sawh gret plente  
 White briddes Abowtes him to be.  
 And whanne that these briddes he gan be-  
 holde,

In his herte he Merveilled Manifolde,  
 for somme Of hem flowen wondir hye,  
 and somme wondir lowe Certainlye,  
 and the tothir partye Of hem tho  
 From the Erthe ne myhte not go,  
 ne flen nowher from the grounde;—  
 Where offen he Merveilled that stownde.  
 thanne Comen there tweyne of þe grettest of  
 Alle,

and down to the Erthe Gonne they falle;  
 At his two feet they descendyd Adown there,  
 And Into the Eyr they him gonnen bere.

thanne whanne he was In the Eir An hy,  
 they seiden, “Nasciens, fle forth boldly.”

thanne Nasciens him self be-gan to beholde;  
 tho hadde he wenges that lyghtly wolde folde  
 and Aplyen to his flyht thanne therto,  
 him thowhte he was ful Ioly tho;

Al whit him thowhte his wenges were,  
 and that lightliche he myht fleen there.

thanne thus Sone him thowhte Anon  
 that these grete briddes weren Agon;  
 tho that Maden him forto fle so liht  
 from him weren past Owt Of his siht.

thanne to Nasciens Azen thei gonne Restore,  
 And to him these briddes Seiden thore,

Ensi dormi nasciens  
 120 iusques vers la iournee.  
 Et lors li vint vne auisions,

ke il li estoit auis ke il venoit en  
 124 vnes grans plaines:  
 si i auoit mult grant plente de blans  
 oisiaus.  
 Et il li estoit auis, quant il les es-  
 gardoit,

ke il voloient mult haut,  
 128 de teus i auoit qui uoloient mult bas-  
 setement.  
 Et vne partie d' aus  
 ne pooit voler,  
 anchois se tenoit a terre.

132 Lors venoit li plus grans d' aus tous,  
 et li plus biaux,

si le prenoit a ses deus pies.

136 Et si l'enportoit la sus en l' air mult  
 haut,  
 et dont  
 si li disoit ‘vole.’

Et nasciens si regardoit tout mainte-  
 140 nant, si ueoit ke il auoit .ij. eles mult  
 grans et mult legieres,

et si estoient toutes blanches.  
 et il en uoloit ausi deliurement com il  
 144 marchast de son pie.

148 Apres venoit li grans oisiaus deuant  
 lui, chil ke l'auoit apris a uoler.  
 et si li disoit,

And boden him ‘zeven hem Som Mete,  
 Swiche good As he Cowde Gete.’  
 thanne Answerid this Nasciens Azen tho,  
 “What Mete Welen ze that I gete zou to,  
 And I Wele fulfillen it to my power  
 What So Evere it be, Oper fer other nere.”  
 thanne Answerid the briddis Ageyn  
 “that neuere fulfilled scholen we ben Cer-  
 tein,  
 Ne Neuere Replet with non Mete  
 that thow myht zeven vs forto Ete,  
 but thine Owne herte Only  
 vs on to Fede now Certainly.”  
 Anon he drowgh Owt his Owne herte,  
 and the brid it 3af, and nold it not Aster-  
 te.  
 Anon the Brid Resceyved it Ioyfully,  
 & therwith flew ful fer An hy  
 With ful gret Joye & melodye ; \*  
 And thus he Seide In his langage  
 As A brid for his kynde singeth In a kage,  
 “Now Am I fulfild,” seide this brid,  
 “Of this herte As it is be-tyd ;  
 For now I have browht this thing with me  
 That non Wiht knoweth Certainle,  
 For it is but A litel thing  
 that the grete lyown hath Offe knoweng,  
 Wheche alle Erthly bestes With Membre &  
 body  
 Vndir him ther kepeth he Certainly ;  
 and Whanne he hath Ouercomen hem Everi-  
 chon,  
 —thus thowght Nasciens that he gan don—

152 ‘qu’il li dounast a mangier, car il  
 moroit trop durement de faim.’  
 Et nasciens li respondi :  
 “ke veus tu ke ie te doinse a mangier.  
 Ie te donrai chou ke tu demanderas :  
 et ke ia porrai auoir.”  
 156 Et li oisiaus li disoit.  
 “Chertes ie ne sarai iamais saous :  
 160 se tu ne me dones ton cuer.  
 Et il prenoit son cuer,  
 164 si li bailloit.  
 Et li oisiaus l’enportoit, mult grant  
 ioie faisant,  
 168 et si li disoit en son langage.  
 “Or sui iou tous saus,  
 172 puis ke i’enport chou que ie voloie.  
 et che ke nus ne counoist.  
 Ch’est la petite sourisete  
 de qui li grans lions escapera  
 qui uaincera par forche de cors et de  
 176 membres toutes les terrienes bestes  
 Et quant il les ara vencues et mises  
 desous lui par hauteche de ualour

\* This line in the MS. has the pen drawn over it.

And Alle vndir his feet put hem tho,  
 3it him thowhte he ne hadde not do,  
 but In to the hevene he wolde than fle  
 With that he hadde thanne Sekerle;  
 thanne him thowhte that his flyht took he,  
 and that Aboven Alle Mownteynes gan to fle,  
 Ek the wawes of the Se, and the depnesse,  
 And the hevene, Entred with-Owten distresse.”

And thus him thowhte thanne Nascien  
 That to him the Brid Seide Certain.  
 Thus sone his Avisiown gan to Enden tho,  
 And Al Anon wakenge he Abreide Also.

Thanne wonderfully In his wakyng  
 he Felte the yl Anon Tremblyng  
 Aftyr the tour of the firmament,  
 thus him thowhte that tyme present.  
 thanne Merveilled Nasciens full wondirfully  
 Of Meving Of þe yl ful trewely,  
 and Ek Abascht Sore he was  
 Of that Merveil In that plas.

thanne gan he to liften vppe his hed,  
 and loked Abowtes In that sted;  
 And As he gan loken bothe two and fro,  
 A wondirful bataille than herde he tho;  
 As him Semed, In the botme Of the Se  
 That ilke Batayle scholde be;  
 So wondirful & so gret it was,  
 that him thowhte the yl In that plas  
 Scholde hau Sonken In to the netheres pyt  
 that Evere was Ordeyned, Oper Mad 3it;  
 For so Angwischous was that stour,  
 So ful of tempest And Of doloure,  
 that for the grettest herted Erthly Man  
 In his herte scholde had drede than;

180 Et il ara toutes les terrienes proueches  
 sourbatues:  
 si ne quidera auoir rien fait  
 S'il ne uoit autresi chou ke on fera  
 el chiel.

184 Lors li venront unes eles: si aprendra  
 a uoler en sa vielliche. Et uolera par  
 deseure la hauteche de toutes les mon-  
 taignes: et tresperchera l'espessee  
 des nues: et enterra el chiel par l'en-  
 tree de la maistre porte ”

188 Ensi estoit auis nascien:  
 ke li blans oisiaus li disoit.  
 A tant feni ses songes, et s'auisions.  
 Si s'esuilla,

192 et en son esuillier ke il feist  
 si senti l'isle mouuoir, et tournoier,  
 selonc le cours del firmament.

196 Lors se meruilla mult durement.  
 ke che peut estre,  
 et mult en fu esbahis

200 si drecha la teste en haut,  
 et commencha a regarder tout enuiron  
 lui.  
 Ensi com il regardoit et cha et la:  
 si oi vne bataille et vne meslee

204 el fons de la mer,

si grant et si merueilleuse  
 ke il estoit auis ke toute l'isle  
 208 deust fondre et descendre en abisme.

Car l'angoisse i estoit  
 si dolereuse:  
 212 ke nus hom morteus ne le peust veoir  
 qui grans paours n'en deust prendre.

For they nas non partie Of that yl tho  
that It ne qwakede and schok Also  
As dide Ony lef vppon A tre  
that with the wynd Mevede sekerle.  
be the depthe of the see and strenkthe it was,  
And be strengthe of þe Ademawnt In pat  
plas ;

For be Comanding Of the firmament  
that yl thanne turnede it verament,  
Of wheche One partye he was witholde,  
it vnknowenge to alle men vndyr molde ;  
but the Ademawnt hadde but litel degre  
A3ens the Eyr, ful Sekerle ;  
For the Ademaunt hath no More strengthe  
A3ens the Eyr, In brede ne lengthe,  
Thanne A lytel praty fownteyne  
A3ens Al the grete See In Certeyne.  
So that be strengthe of þe Ademaunt Certainle  
Restreynng of Mevyng of the yl ne Miht  
not be ;

but of the firmament it hadde Alle his Myht,  
The Mevyng Of the yl, I sey 3ow Ryht.

Now So gret was this Melle  
betwene the Ademaunt & þe Eir sekerle,  
that the yl Into the Se gan lawnce,  
Whiche thowhte hym thanne A wondir Chaunse,  
So that the water Encresid so hye  
In the heyghthe of the yl Sekerlye,  
So that him thowhte he hadde grettere Cold  
than hete before tymes, be Manifold.

and whanne the yl thus Remeved was  
Ferre Into the See be this Cas,  
Ful litel and litel it with-drowgh tho  
Tyl the strengthe of the Ademant was Ago,

Car en toute l'isle de l'un chief iusc'a  
l'autre :

n'auoit lieu qui ne tramblast ausi  
216 durement comme feulle detramble  
par la forche del uent.

Et ch'estoit par la bataille  
et par la meslee qui estoit el fons de la  
mer par la forche del ayment encontre  
la terre, qui ferrouse estoit.  
220 Et il couuenoit par estouoir que l'isle  
tornoiaist : al commandement del firma-  
ment,  
de qui ele auoit la nature retenue en  
vne partie.

E l'aymans par qui forche la terre  
ferrouse estoit tenue seree, ne uoloit  
souffrir ke ele se meust de sa serre.  
Mais si petite estoit la forche del ayment  
enuers la forche qui de par le firma-  
ment i estoit :  
228 comme est vne petite fontaine  
encontre toute la mer.

Et par la forche del ayment, che poes  
vous bien sauoir :  
ne pooit il mie auoir grant contretenue.

Car li firmamens auoit trop grignour poissanche.  
232 Et pour chou estoit li tournoiemens del l'isle  
maigre la forche de l'aymant. et maigre la  
pensantume de la terre. et maigre l'en lache-  
ment del li aue.  
Par chou estoit la meslee si grans  
entre la terre et l'aymant.

236 Si estoit tele eure ke l'isle aualoit a  
ual en la mer :

tant ke li aue venoit en haut  
iusc'as hauteches des riuies :

240 selonc che ke il i auoit de froidure  
grignour habundanche.  
Et selonc chou qui la forche de la  
calour i abundoit : si couuenoit ke  
l'isle se rehauchast

244 et eslongast del ayment petit et petit.

And til he was In his Owne stede Ageyn  
bothe of heyghthe & brede In Certain.

Whanne Nasciens Felt & Sy al this thing,  
Ful Mochel he hadde ther-off Merveillyng;  
But he ne Cowde Aperceyven why  
that the yl So mevede tho trewly.

thanne Anon Nasciens vp-dressed him tho,  
And the yl Azen gan tremblen Also;  
Anon he beheld A-bowtes wel faste,  
& þe ton hed of the yl down bowed Atte laste,  
and the toper hed gan to Rysen pere An hy;  
thus thowhte him to his sihte Certainly.  
and ȝit this yl not ful litel it was,  
For with-Inne it Self it hadde A gret spas,  
For fourescore Miles it was Abowte,  
and Sevene & fyfty in length with-Owten dowte;  
but Rathere More that yl was there  
thanne lasse In Ony other Manere;  
For it is the Gyse Of this Storye  
In non Manere Of wyse forto lye.

Ful plein this Storye putteth In Mynde  
that Al the Certeinte of Sank Ryal is hard to  
fynde

for ony Man that Evere of womman was born,  
As I haue ȝow Often Rehersed befor;  
For that holy storye that to therthe Anexed  
was,

as Scheweth the Mowth Of trowþe In this plas,  
Which is Jesus Crist, Goddis sone  
that for vs on the Roode was done,—  
For In him Neuere falsnesse was fownde,  
Ne neuere non Errour In non stownde.  
For ther Neuere was Creature so hardy  
that dorste with-sein this holy story,

Si ke il estoit tele eure ke ele estoit  
de toute sour li aue.

248 Quant nasciens oi cheste tenchon.

Si en fu mult espoentes.

Mais il ne pooit aperchevoir, tant  
seust pourpenser,  
par quel raison che pooit auenir.

252 Lors se drecha tous:  
et senti l'isle trambler desous lui.

Et esgarloit a le fie

que li vns des chies baissoit.

356 Et li autres leuoit en haut.

Et nepourquant si n'estoit pas l'isle  
petite.

anchois auoit, che tesmoigne la uerite  
que le trait auant:

260 douze chens et quatre vins estas de lonc. et de  
le en auoit neuf chens et douze. Li estas si  
est vne espase de terre qui tient la sessime  
partie d'une lieue. Car li sese estat: font  
vne plaine lieue et entiere. Ensi poes aconter  
ke en chele isle auoit de lonc. iiij. vins lieues  
tout reondement. Et si auoit de la iuso' a .l.  
et vij. lieues ensi reondement ke il n'en faloit  
riens. Mais se plus i auoit pour chou ne ment  
mie li contes. Car il ne garandist ses paroles  
de nul plus. Mais de tous mains.

264 Car che tesmoigne li contes si com  
vous orres deuiser cha auant:  
ke toutes les auentures del graal ne  
seront ia seues

268 par home mortel. asses en conuient  
trespasser.

Mais en la sainte estoire qui fu enuoie  
en terre

par la bouche de la uerite,

272 che est de ihesu crist:

En cheli ne trouuera on ia vn mot de  
fauseté.

276 Car chil seroit de trop foursene hardement  
plains:  
qui oseroit a iouster mechoingne en si haute  
chose com est la sainte estoire.



Whiche Crist him self with his Owne hond  
It wrot vs forto don to vndirstond.

And therfore to more worschepe it scholde  
be take

thanne for Ony Othir Mannes Sake,  
For we ne Radden neuere In non storye  
that Crist him Self wrot Sekerly  
to forn his passiown In Ony stede  
but In two, As we don Rede,—  
Whanne to Moises he wrot the lawe,  
and him it be-took be pe Olde dawē.

the Secund was whanne pe Jewes certainly  
a womman hadden take In Avowtry,  
For to proven On hire his dom Anon,  
With hire to-fore Jesus Gonne they gon  
him forto tempten In this wise,

to him they hire browhte to haven I-wise.  
thanne Crist to the Erthe Enclyned presente,  
and wrot In the Erthe Er he furtherē wente  
With his fynger Evenē Ryht there,  
As Recordeth the Story thus here ;  
For Crist that tyme ful wel it wiste,  
al here Entent, and Al here liste,—

Only to Asayen what he wolde do,  
the Iewes this womman browht him vnto.  
thanne Crist to hem tho seide Ageyn,  
“be holdeth now here what this doth seyn,

Whiche that is Giltles Of 3ow Alle,  
the Ferste ston on hire let falle.”

and In this Manere Crist told hem here  
Sawe

Forto fulfillen here Olde lawe  
that Moises hem tawhte be tho dayes,—  
As this holy Storye to vs here Seyes,—

qui li urais cruchefis escrist de la soie  
propre main.

Et pour chou doit estre tenue en grig-  
nour honneur.

280

Car nous ne trouons escrit en nule  
deuine escripture  
ke onques ihesu cris li urais flex dieu  
escresist letres de sa parole et de se  
propre main :  
fors ke seulement en .ij. lieus.

284

Li premiers escrits ke il fesist : si fu la haut  
orisons : qui l' escripture clame l' orison nostre  
signour. Ch' est la patre noster. Cheli escrist  
il de son pauch en la pierre. quant il enseigna  
a ses disciples comment il deuoient orer.

288

Li autres escrits que il fist : si fu quant  
li gui li amenerent la feme qui estoit  
prise en auoutire  
pour esprouuer comment il le iugeroit :

292

Et il commencha

a escrire en la pourre deuant lui. Et  
quant il l' orent mult longement se-  
mons ke il lor desist qu' il en iugeroit  
a faire,

296

si drecha sa teste, si les regarda comme  
chil qui bien sauoit : ke il ne le fai-  
soient se pour lui assaier non.  
Et puis lor dist.

300

“Chil de nous tous qui est sans pechie :  
voi se ieter sour li la premiere pierre.”

304

Et che dist il

pour chou que li iuif auoient en lor  
establisement,  
si com moyses meismes l' auoit establi :  
qui la loy lor aporta,

308

3if that a womman do Ony Avowtrye,  
 And with Ony Other man ligge Onlye  
 thanne be hire Owne husbonde,—  
 thus was the lawe In that londe,—  
 that Anon I-stoned scholde sche be,  
 Alle swiche that weren taken In Avowtre.

perfore Crist wiste thanne ful wel  
 Alle here thowhtes Every del,  
 That to him Comen they For tempteng  
 and Elles Seker for non Other thing,  
 Therefore Schewed Crist him In that degre  
 Alle here Owne Siynnes there Openle,  
 And Ek Schewed hem there In that Scripture  
 Alle the lignage Of man, I the Ensure,—  
 how that of so gret fowlnesse & vilete  
 that Man was of Mad there gonnen they se,  
 For tho wordis hadden this Mevyng  
 holiche as heire to Owre vndirstondynge.  
 For thus be-began this Scripture to Seye  
 Al Openly there to the Jewes Eye,  
 “har, Erthe, why Art thou so hardye & so fre  
 The Erthe to Acvsen In Ony degre.”  
 this is so mochel here forto seyne,  
 ‘O thou Man that of filthe art Mad Certeine,  
 As of so foul dong & Slym of Clay,  
 that darst Owther be nyht Oper day ;  
 Why darst thou ben of sweche mevyng—  
 Whanne thi self hast forfeited in Alle thinge—  
 For to susteyne & to holde these dedis ille  
 Wheche In alle degrees thou dost fulfille?’

lo, in these two places ful sekerlye  
 We fynden that the sone of Marye—  
 To forn that he wente to his passion  
 and that he vppon the Crois was don—

que si tost com la feme marie seroit  
 reprise d' auoutere:  
 ch' est de iesir a autre home  
 312 ch' a son signour:

ke ele fust lapidee sans raenchon. Ch'  
 est a dire, ke ele fust tuee de pierres.

316 Et pour chou que ihesu cris qui toutes  
 choses counoist, counut bien

ke il ne le disoient se pour lui entre-  
 prendre non, se il peussent,

320 pour chou lor respondi il cheste pa-  
 role, et si recoumencha tantost a  
 escrire en la pourre de son pauch.  
 Et si escrisoit vne parole pour re-  
 proeche de la grant vieute et de la  
 324 grant ordure dont tous li humains lig-  
 nages est fourmes.

328 Car en cheste parole auoit ces mos.

‘He; terre, pour quoi i es tu si hardie  
 ke tu accuses, ou oses accuser, la  
 terre:’

332 Che fu a dire,  
 ‘Di ua, hom, qui es de si vil chose  
 com de boe,

336 comment ies si outrequidies ke tu  
 oses autrui fourfait amenteuoir:  
 et les toies mauaistes cueures et choiles  
 dont tu ies si entechies et si maumis:’

340 En ches deus lieux ke vous aues oi  
 chi amenteuoir:  
 trouuons nous lisant ke ihesus cris li  
 urais flex dieu  
 escrist deuant che keil souffrist la mort  
 en la glorieuse crois.

thus Wrot Al this storie doth Rede,  
and now her In non Other stede.

but what Clerk is there So hardye,  
that dar sein, Other proven Openlye,  
That God Sethen his vp-Rysinge  
In Ony plase Made Ony wrytynge  
Sauf Only this blessid Storye  
Of Seint Graal ful Sekerlye,  
Whiche that is Clepid 'the Sank Ryal'  
Of kyng, lord, bachelor, bope gret & small;—  
ho dar Sein the Contrarie Of this ?  
Non Erthly man forsothe I-wis :  
Nethir be non devyn Awtorite  
the Contrarie proven In non degre.  
And 3if he Conne Aleggen Any Oper wyse  
In Ony degre As for his Repryse,  
For A leseng it moste be taken Certeine  
Of Alle Swich that it don Sosteyne.

thanne thus May I ful boldly Seyn,—  
that Operwise beleven, they lyen ful pleyn,  
but that God with his Owne hond  
this Storye doth vs forto vndirstonde  
Sethen that he lefte the dedlich flesch here  
and In hevenly Maieste was Clothed with-  
owten pere.

344 Mais comment ke il exploitast endementiers que il estoit enuolepees de la mortel char :

ia ne troueres si hardi clerc

qui die

348 ke il onques fesist escripture puis la resurrection

ne mais ke seulement la haut escripture  
del s'. graal

352

Et que vauroit dire que il puis la resurrection eust autre escripture faite de sa propre main :

356 il n' en porroit auant traire nule deuine auctorite.

360 Et pour chou seroit il tenus a menteur.

Donques di iou bien que chil seroit de trop fol hardement espris : qui menchoigne oseroit a croistre a si tres haut chose comme est cheste estoire, que li urais flex dieu escrist de la soie main propre  
364 puis ke il l'ot ius mis le mortel cors  
et reuestue la celestienne maieste.

## CHAPTER XXVIII.

Still of Nasciens on the *Yl Torneawnt*. He prays to God for comfort (p. 361). The day dawns, and he sees on the sea a little thing like a swan (p. 362); it proves to be a ship, which comes to the island (p. 363); he walks to it as fast as, in his disabled state, he can (p. 363); and is going on board of it, but sees words warning him not to enter unless he is full of faith (p. 364). He hesitates, but prays to God, makes the sign of the cross, and enters the ship (p. 365-6). He looks about every where, and in the hold sees a white cloth, which he lifts up (p. 367), and finds a bed, with a crown of gold at its head, and a sword at his feet (p. 367); a wonderful sword, with two beast's scales in its handle, 1. of the Serpent *Papagast*, a bone of which will always keep a man warm (p. 368); 2. of the Fish *Tortenaus* (p. 368), whose bones are so strong, that if a man holds them, he forgets every thing but the bone, till he lays it down again (p. 368). The handle and scales are covered with a red cloth, and on it is declared that no one shall draw the sword but the one worthiest of all men (p. 369). The letters on the sword-blade say it is only to be drawn by the boldest of men; any other will be killed by it (p. 370). Nasciens then looks at the scabbard, which is rose-red, with gold and azure letters on it (p. 370-1); and out of it issue a thousand filthy branches (p. 371). The letters say that he who bears the sword, and is girt with the branches, shall ever be safe (p. 371-2). Nasciens turns the sword; the bed quakes (p. 372); the other side of the sword [?] is blood-red, with coal-black letters, saying that he who praises it most here will blame it most in his need (p. 373). Nasciens cannot make out what the scabbard is made of (p. 373), nor does the Story here tell us (p. 374); but 'al this schal ben declared sauns delay' when the right time and place come (p. 375). Now for another mystery:—How, from the bed where the sword and sheath were, three spindles came, joined together (p. 375); of which one was white as snow, the second blood-red, and the third emerald-green (p. 375). And because these things must be explained, therefore the Story proceeds to expound them (p. 375), beginning with Eve and Adam in Paradise, and going on with the Fall, the death of Abel, the building of this ship by carpenters for Solomon and his wife, who look on, and then put the sword, &c. on board of it. (*See chapters 29 and 30*).

Now bothe Resown & Ryht it is  
 A3en to the Storye to tornen with-Owten Mis,  
 And to this yl to tornen Anon Agein  
 That so brood & so longe Is In Certain,

Or est drois que l'estoire soit ramenee a la  
 droite uoie dont li contes s'est auques departis  
 pour parler de ches choses que il a amentais  
 qui se fierent entre les paroles del estoire : et  
 si n'en sont mie.

Mais la droite voie repaire a l'isle,  
 dont li contes a deuise et le lonc et le  
 lee.

And 3it it to vs Scheweth Apressly,  
the declarenge Of this holy Storye,  
That Nasciens was In the laste Ende,  
that Gentyll dwk so good & kende.  
Towardis the west partye of the see  
This ful trewe dwk thanne was he;  
but 3it the see not So nygh he was  
that be-twene hem was a ful gret spas,  
the Mowntawnce Of Sevene Miles bedene,  
and An half Mile, with-Owten wene.  
Whanne Nasciens the day Gan to dawwe,  
thanne Of that Sihte he was ful fawe,  
And that he myghte haven Ony know-  
enge;  
Of what partie of the see he was, with-Owten  
varienge;  
And for As Mochel as the day is more Com-  
fortable  
thanne is the Nyht, with-Owten Ony fable;  
For Evere hadde he In ful hopinge  
Be the day to hauen had som Comfortyng.  
and with this, Nasciens In-to the Est he knelid  
adown,  
and there Anon to God Made his Orisown,  
Preyeng to Jesus that was Maryes sone,  
(As Other God than him ne knew he none)  
‘that he Wolde of his gret Mercy,—  
—lik As he was On Only god verraylye,  
And that non Other god neuere Nas but he  
Most Myhtful god In Maieste,  
In whiche On Only god beleved he,  
thre persones, but on God in vnite,—  
that Swich Counsel he wolde him sende,  
helthe to his Sowle his lif to Amende.’

Et si dist apres che

ke nasciens estoit el daerrain chief de  
chele isle

deuers occident.

Et nepourquant il n'estoit mie si tres  
durement pres du riuage  
qu'il ni eust bien d'errure,  
si vins estas qui bien montant siet  
lieues  
et demie.

Et quant il vit au matin aiourner,

si fu mult lies.

Car il desiroit mult a sauoir

en quel endroit de mer il pooit estre.

Et pour chou ke plus confortables est  
li iours

que li nuis.  
Car toutes voies auoit il en esperanche  
plus que par iour porroit il aucune  
auenture trouer par qui solas li uen-  
roit en compaignie.  
A tant se mist nasciens a genous, et  
tourna son uis contre oriant:

et proia notre signour  
ihesu crist

‘ke par soie misericorde,

ausi uraiement com il creoit que il  
seus estoit diex,  
et ke autres diex n'estoit en qui on  
deust croire:

que il li enuoiaist prochain conseil  
par quoi il fust conseillies a l'ounour  
du cors et au sauuentent del ame.’

And whanne thus his preyere he hadde I-do,  
The Signe Of the holy Cros On him made  
he tho,

and Also he Made it In his face,  
the strengere to be thorwh goddis grace.

and whanne he hadde thus I-do,  
to the nexte party of þe Se wente he tho;  
& whanne he hadde gon the spas of half a  
Myle,

Into the See he gan loken with-Inne A  
while;

A lytel thing him thowhte he say Comen  
there,

No More thanne A swan As thowh it were,  
That streyht to the yl it gan Aplye—  
As this Storye vs scheweth ful sekerlye;—  
to the same Ende that he Inne was,  
thedir it Appliede, As happed be Cas.

and whanne he Saw it So faste Comenge,  
Evene the grettere it wax, to his semenge;  
but thanne mihte he not ful wel go,  
For so forbrosed his feet weren tho  
with the Chenes Of his presownenge,  
that to Walken hadde he non likyng:  
and Anothir Skele there was also,  
that he nas neuere Mochel wont forto go.  
3it wente he forth with ful gret peyne,  
And Aftir that thing he loked A-geyne  
Wheche that he beheld In the Morwenyns,  
that to-ward the yl Cam floterig;

Et quant il ot finee sa proiere,  
si se drecha, et fist le signe de la  
sainte crois

36

deuant son uis.

Si s'entourna chele part tout droit ou  
il vit la mer plus prochaine.

40

Et quant il ot erre l'errure de demi  
lieue,

si esgarda mult loing en mer:

et vit venir vne chose,

qui ne li sambloit mie estre plus  
grande d'un chisne.

44

et si uenoit en l'isle tout droit

a chel lieu ou il estoit.

48

Et quant il le uit,

si engroissa s'aleure si com il peut.  
Mais che n' estoit mie de mult.

52

Car li piet li doloient tant  
des buies ke il auoit portees en la  
prison:  
ke mauuagement pooit aler.

Et auoec tout chou i auoit il encore  
vne raison pour quoi il ne pooit mie  
aler deliurement: ch'estoit che qu'il  
ne l'auoit pas en coustume.

56

\*Tant erra qu'il vit apertement chele  
chose

que il auoit des le matin veue

60

en la mer.

\* The Additional MS. 10,292 (fol. 31), begins the chapter here, with this heading, "Ensi que nasciens fu en .j. nef v li .iiij. fuisiaus et .j. couronne d' or furent." Lors erra tant qu'il uit tout apertement la cose qu'il auoit des le matin veue en la mer, si sot uraïement que ce estoit vne neif mout riche et mout bele, si en fu mout lies.

and thanne parceyved he Sone In haste  
That A fair Schippe it was Atte laste,  
the wheche was [so] wondirly fair & Riche  
That In Al this world him thowhte non swiche.

And whanne this Schippe he gan be-holde,  
In his herte he Ioyede ful Manyfolde,  
And peyned him faste thanne forto go  
To wardis the See, As he myhte tho ;  
So that With gret payne & Angwisch Also  
Atte laste to this Schippe Cam he to.  
And whanne thedir he was Comen ful Ryht,  
Ful wery he was, and hadde non Myht.  
Thanne sawh he that bothe his feet In fere  
Alle for hete for-sckorchid were,  
and Ek for-Rent they weren Also  
For the lytel weye that he hadde go ;  
So that Er thike vij miles hadde he gon,  
It was Of the day the tyde Of Noon ;  
thanne was he bothe feynt, wery, & fastynge  
and Al distrowbled for his Travailynge.

Anon thanne loked he A lytel beside  
Vppon the Ryht half of him In that tyde,  
thanne Sawh he A Schip A-Ryde  
Evene fast by him Also blyve ;  
thanne thowhte him it was the same thing  
that Al day hadde he Sein to his Supposing ;  
So to-wardis that Schippe he torned Anon  
Also faste As that he Cowde Gon.

the Schippe So Riche & So fair it was,  
And Merveillede how that It Cam In to pat  
plas.

And whanne he be-gan thus it longe to be-  
holde,

In his herte he Merveilled Many folde ;

Si aperchut et seut uraiement  
ke chou estoit vne nes,  
mult biele et mult riche.

Et quant il vit ke ch'estoit nes,  
si fu mult lies.

Si se paresforcha mult durement de  
tost aler.

et tant fist

ke il vint au riuage: a quelke paine.

Et tantost com il fu la venus :

Si trouua ke il auoit les pies fendus et  
creues de la calour del isle

et del trauail de la uoie.

Et pooit ia bien estre nonne de iour.

Si estoit las, et vains, et geuns.

Lors garda vn peu loins de lui  
de uers destre:  
si coisi vne nef ariuee,

et bien li fu auis que ch'estoit chele  
que il auoit toute iour veue.

Car il tourna chele part, si ala iusque  
deuant la nef.

Si le vit si biele et si riche,

ke a grant meruelle li venoit dont si  
biele nef pooit estre uenue.

Et quant il l'eut grant pieche regardee.

Si se meruilla mult,

And Mochel More Merveil thanne hadde he,  
 For Nethir Man ne womman ne cowde he se  
 that Schip with-Inne to warde Oper Gye,—  
 thus telleth this Storie ful Openlye.

thanne gan he him drawen Neer & Neere  
 Til that to the Schippe he was Come there,  
 and In hau Entred ful fayn wold he  
 3if Ony Man there-Inne mihte he Se,  
 and forto proven the trewthe there  
 Of that Bewte In Alle Manere,  
 3if with-Inne it were As fayre Owt Ryht  
 As with-Owten it was there to his syht.

Anon As In-to the Schip Entren Wold he,  
 In that for-schip he Sawh ful Sekerle  
 lettres Of Gold, I vndirstonde,  
 that As Writeng it was of Caldee londe,  
 that As pitous word they gonne to Speke.  
 thanne Nasciens Ner to the Schip gan  
 Reke ;

For that Word there so dowtable was  
 To Ony man that Entren wolde Into þat plas.  
 Lo, these wordis seide the Scripture  
 as I the schal Schewe, I the Ensure,  
 “thow that wilt with-Inne ne Entren here,  
 loke thou be stedfast In alle manere,  
 And that thou ful of feyth algates be ;  
 For with-Innes me nis thing non but feith  
 sekerle ;

therfore I Rede, devise the ful wel  
 that thow be Clene Everydel,  
 and stedfast In feith & In Creaunce,  
 Oper elles the be-happeth Som Meschaunce.  
 For stedfast feith, Creaunce it is ;  
 and Anon As thow thy Creaunce dost mis

et asses plus ke deuant n'auoit fait.

Car il n' i vit onques, ne oi, ne home  
 ne feme. Et il se pensa ke che  
 seroit trop grant mauuaistes: se il  
 plus n' en veoit.

Lors se traist plus pres vn peu,

et vaut dedens entrer,

pour sauoir se il troueroit nului.

et pour ueoir

se ele estoit autresi bieles dedens  
 comme dehors.

Ensi com il vaut entrer dedens.

Si esgarda el chief de la nef droit el  
 front deuant, si connut  
 letres d'or  
 en caldieu escrites

Et si disoient vne mult espoentable  
 parole,

et mult douteuse

a tous chiaux qui dedens vausissent  
 entrer.  
 Chele parole si estoit tele.

“Di ua tu qui vieus dedens moi entrer :  
 qui ke tu soies,  
 bien te garde ke tu soies plains de foi.

Car ie sui teus chose qu'il ni a en moi  
 se foi non.

Pour chou te garde bien anchois

ke tu n'en soies entechies.

Car fois est creanche.

Et si tost que tu guenchiras a creanche,



In Ony partie Or In Ony degre,  
I the forsaken Schal ful Sekerle,  
that Of me Sostenaunce schalt þou non have,  
Neþer non helpe, thowh thou Crye and

Crave,

128

but I schal the faillen In thyn most nede,  
and leten the fallen with-Owten drede,  
So that thou schalt I-lost thanne be  
For fawt of beleve, And thow it fle.”

132

thanne with-stood this Nasciens In that stede,  
and these lettres of gold he gan forto Rede ;  
and whanne he hadde longe him bethowht  
how that Schippe thedir was I-browht,  
Into the Schippe he wolde hau gon,  
but that word him Stonës Anon  
that was so dowtful & Charchable,  
For they Weren Wordis Of non fable.  
and whanne In this thowht he hadde longe  
I-be,

136

Other wyse he gan tho him be-se,  
and him bethowhte In Other Manere  
How that he Scholde Gouverne him there.

144

Thanne In this manere thus gan he Seyn,  
“ O goode lord God, of Alle thinges Sovereign,  
the wordis Of this Schippe Seith here  
that but feith nys there-Inne in non manere ;  
and 3if these lettres now trewe here be,  
thanne wot I wel ful certeinle  
that this Schippe be 3ow hedir Is I-sent ;  
this knowe I wel thanne verament.  
And 3if only it be Comen from 3ow,  
thanne In My Creaunce knowe I now  
that non Evel thing there-Inne May be,  
Ne Contrariowsness In non degre

152

156

ne tant ne quant,  
ie te guenchirai en tel maniere  
que tu n'aras de moi ne soustenement  
ne aie.

Anchois te faura de tout en tout: en  
quelconques lieu ke tu seras aconseus  
en mescreanche de combien ke che  
soit.

Lors s' arestut nasciens,  
si commencha mult durement a penser  
a che que les letres disoient.  
Et quant il ot vne mult grant pieche  
pense,

si dist a soi meisme, que en la nef  
vauroit il entrer:  
mais la parole li faisoit douter,  
qui trop estoit carchable.

Et quant il eut che pense et dit a soi  
meisme:

si repensa vn autre chose,

et si redist.

“ Biaux sire diex,

ches letres dient:

ke en cheste nef n'a se foi non.

Et se les letres sont ueritables.

dont sage bien sans doute

ke la nef est de par vous venue chi.

Et se ele de par vous est venue:

dont ne m'en puet nus maus venir.

Se nule riens qui contraire soit



thanne to þe bowk of þe schippe gan he gon,  
and there atte laste he fond Anon;  
he beheld Where heng A Cloth of Whit,  
it was ful plesaunt to his delyt;  
and lik A Cowrtyn him thowhte it was,  
that was hanged In that plas.

thanne Anon lefte he vp this Courtyng In haste,  
there-vndir, a faire bed he fond atte laste, 15  
the Wheche the fairest & þe Richest bed it  
was

that euere to fore he Saw In Ony plas,  
and at the hed of the Same bed  
was A Crowne of gold In that sted ;  
and at the beddis feet Sekerliche  
A swerd there was, bothe faire & Riche,  
Wheche vppon the bed it lay Ouerthwert ;  
Al this Sire Nasciens, it Sawh Apert—  
Whiche that Owt of þe Skawberk was drawe  
half A fote & an handful, thus seith this Sawe.  
this swerd was of diuers facioun Sekerlye,  
as here Witnesseth this holy Storye,  
For the pomel was of swich A ston  
That Colours it hadde Manyon,  
As Manye As on the Erthe myhte be  
To his Sihte there weren vpon, sikerle ;  
and Ech Of the Colours hadde a Clerte,  
and Ech Clerte A vertu, as pat storie scheweth  
• me

Where As this Storie doth declare  
Of Mani no thinges whanne he Cometh thare.  
thanne to the handy l Of this swerd,  
there nas non swich In Middillerd ;  
For tweyne Skales it hadde with-Inne the hond  
Of two diuers bestes, as I vndirstond ;

si s'en reuint arriere el cors de la nef.  
et uit  
.i. drap tout blanc

192  
estendu en samblanche de courtine  
par de-seure .i. grant lit.

196 Et quant il eut sour-leue : si esgarda  
de-sous,  
et vit le plus biel lit:  
dont il onques eust oi parler. Li lis  
estoit mult grans et riches asses.  
et au cauech de chel lit.

200 si auoit vne couroune d'or:  
Et as pies auoit  
vne espee qui mult estoit chere et  
biele,  
si estoit estendue del trauers del lit.

et si estoit bien traite hors  
demi pie et plaine paume  
Chele espee estoit de mult diuerse  
facion.

Car li poins estoit d'une pierre  
qui auoit en soi toutes les couleurs  
ke on porroit trouuer en terre.

212 De tantes manieres estoit la pierre.  
et si i auoit autre diuersetei, ke a  
chascune des coulours,  
i auoit vne vertu :

216 ke li contes deuïsera bien la u il  
parlera de la forche et de la vertu  
plus asses ke chi.  
Après dist li contes ke l'enheudeure  
de l'espee  
estoit de deus costes.  
Et ches deus costes estoient  
de diuerses bestes.

the ton skale was In Maner of A Serpent,  
 that In Caldiens lond was most present  
 thanne In Ony Oper lond Certein,—  
 there was his hawntyng I telle 3ow pleyn. 224  
 and 'papagast' was this Sepentis Name,  
 Whiche was a Serpent of A wondirful fame.

For this is the kynde of that Serpent,  
 What man that A bone of his hath verament, 228  
 him Nedith neuere non Other hete,  
 Nethir of sonne, ne of travaille, to don him  
 swete ;

but that Euere In Mesurable hete he schal be ;  
 this vertw hath his bon ful Sekerle, 232  
 Whereoffen the ton skale of the handele  
 it is,

As I haue 3ow told with-Owten Mys, [MS. *Nys.*]

The tothir Skale is Of A fysch of the Se,  
 That In Ewfrate most wont is forto be, 236  
 And In Othir water Is it non,  
 but only In Ewfrate Al Alon.

Tortenavs is the Name Of this fysch,  
 As we it Mown Sownen In Englysch. 240  
 And his bones of these strengthe ben  
 As Me declaren here schole 3e sen ;  
 For As long As Ony man it hath On  
 honde

I do 3ow ful wel forto vndirstonde— 244  
 that nethir of ioie ne of sorwe schal he have  
 In Mende,

but onlich Of that bon, swich is the kende,  
 and whanne Owt his hond it is I-don,  
 To his kende Memorie Cometh he Anon  
 As Owhte forto ben In A kendly man.  
 Lo, swich A vertu this bon hath than !

La premiere estoit d'une maniere de  
 serpent  
 qui conuerse en calidoine plus  
 k'en autres terres.

Si est apielee 'papaguste.'

De cheli serpent est teus la forche  
 ke se vns hom tient vne de ses costes,  
 ou aucun de ses autres os: il n'a garde  
 de sentir nule trop grant calour.  
 Ne pour forche de calour de soleil:  
 ne pour escaufement de grant trauail.

Anchois est toutes eures en mesurable  
 calour tant com il le tient. 232  
 De tel maniere et de tel forche est la  
 premiere coste.

Et l'autre est d'un poisson qui n'est  
 mie mult grans:  
 et si conuerse el flun d'euftrate,  
 et non pas en autre iaue.

Chist poissons: a non cortnaus \*  
 240 [\* Ortenax, MS. Add. 10,292, fol. 31, col. 3.]  
 Et ses costes si sont de tel forche

ke se vns hom en prent vne, ia tant  
 com il le tenra

ne li souuenra de ioie ne de duel ke il  
 ait eu:

ke seulement de chele chose pour quoi  
 il l'ara prise.  
 Et tout maintenant ke il l'ara ius mise:  
 248 Si repensera ausi  
 com il est coustume et maniere de na-  
 tural home.

behold what vertw Is In these bones tweyne  
Where offen the handele is Mad In Certeine !

Wheche handele & sckales I-keuered it was  
With A Riche Red Cloth In that plas,  
I-set wel ful of lettres Of Gold,  
As he myhte there pleylnly behold  
Wheche that Spoken In this degre  
ful Openly, As he myhte wel Se ;  
“ I am Merveillous to beholde On A rowe,  
And ȝit moche more Merveillous I Am to  
knowe ;

For me Schal neuere man taken On honde  
As I do the Forto vndirstonde,—  
be his hand neuere So large & gret,  
Me schal he not drawen, I the behet ;  
Ne non Man that is Erthly levenge,  
but Onlich On Man with-Ovten varienge.  
And he Schal ben the most worthiest,  
the Most Able, & the Most best,  
that Euere was him before,  
And schal passen Alle þat is bore  
Of prowessse and of konnenge  
Of alle tho that to-forn him weren levenge,  
Oper Eveuere Scholen ben In tyme Comenge,  
Swich Schal his strengthe ben & his kon-  
nenge.”

and thus the lettres of the handelyng spak  
To this Sire Nasciens with-Owten lak.

and whanne Sire Nasciens beheld al this,  
Ful Sore he was Astoned with-Owten Mis.  
and Merveilled ful Mochel In his thowht  
In what Manere these lettres weren wrowht ;  
And what they weren forto Mene  
In his herte he Merveilled be-dene.

Tel forche, et tel vertu ont les deus  
costes  
dont l' enheudeure del espee estoit.  
Et si estoient couvertes par deseure  
d'un vermel drap mult riche,  
tout plain de letres d'or,

252  
256  
qui disoient.

“ Je sui meruelle a ueoir.  
et graindre meruelle a counoistre.

260  
Car onques nus ne me peut empungier,  
tant eust grande la main.

264  
Ne ia mains ne m' enpoignera :  
ke vns tous seus.

268  
Et chil passera de son mestier :  
272 tous chiaus qui deuant lui aront este.  
et qui apres lui venront.”

Et si disoient les letres del enheudeure.  
276

Et si tost com nasciens les ot leues  
comme chil qui bien lisoit caldiu,  
si se meruilla mult  
280 ke che pooit estre.

thanne beheld he the blad of þe swerd  
that so drawen lay, As to-fore 3e hau herd ;  
And there-vpon loked he wonder faste,  
And Rede lettre he Aspide pat Onne atte  
laste,

Wheche weren As Red as Any Blood ;—  
thus him thowhte þere As he stood.

thanne took he this swerd A lytel Ner,  
And gan to Reden tho lettres In this Maner ;  
thanne Rad he how this Resown Mente  
As I schal 3ow declaren here presente :  
It seide that “ Neuere man Scholde ben hardy  
Me Owt forto drawen ful Sekerly,  
but better thanne Another he Mowe fyhte,  
and more hardiere, & more Of mihte ;  
And hos Otherwise drawe it In ony sted,  
he schal ben the ferst that schal be ded.”

and this proved wel Schal ben,  
As aftir In this Storie here scholen 3e sen.  
and whanne Nasciens these lettres hadde Red,  
he Merveilled him Mochel In that Sted  
Most Of Ony Othir thinge  
that he Sawh sethen the begynneng.  
And It was on of þe thinges most In his  
talent

that Swerd owt to drawen verament,  
and Owt of the Sckavberk it forto se  
to knowen what Meneng It Myhte be ;  
For the lettres that it seide with-Owte  
3af Nasciens Most Talent with-Owten dowte.

thanne Nasciens beheld the Sckawberk tho  
that for Merveille he Niste what to do ;  
And for Al that he Cowde be-holde,  
Benethen, Oper Aboven, In Ony folde,

Après esgarda l' alumiele de l' espee.

284 que il vit traire hors del fuerre tant  
com vous aues oi :

Si i reuit autres letres

288 qui estoient ausi vermelles comme  
sans.

Lors se traist vn peu auant,

si les commencha a lire.

Si vit ke

292 eles disoient ‘que ia ne fust nussi hardis  
que il le traisist :

Se il n'en deuoit mieus ferir ke autres,

296 et plus hardiement.

Et qui le traitoit autrement, bien seust.  
che seroit chil ki premierement en  
morroit.’

Et si estoit ia bien esproue.

300 Quant nasciens eut ches letres leues :

Si se meruilla

ases plus ke de nule autre chose.

304 Car ch'estoit vne chose dont il auoit  
trop grant talent

ke de l' espee traire hors del fuerre,  
et de ueoir quele ele estoit.

308 Car les meruelles ke les letres disoient  
de dehors  
l'en faisoient plus entalente.

Lors commencha nasciens a regarder  
le fuerre.

312 Mais il ne seut onques tant regarder  
ne a mont ne a ual

and 3it Nethir In herte, Mynde, ne thowht,  
he ne Cowde not weten where-offen it was  
wrowht

but wel he wiste it was Al so Red,  
and As Ony Red Rose In that sted ;  
Where-aboven weren lettres of gold  
As he gan there to be-hold,—

Euere On Of Gold, Anothir Of Asure,—  
thus weren they set, I the Ensure.

And A thowsend braunches on this schawberk  
were

(Whiche was so Riche, As I Rehersed 3ow  
Ere,)

that issweden Owt from that Onle,  
that Most Merveillous thing it was to se ;  
For Of so fowl Mater they were,  
and therto So powre In pat plase there  
And as of spittynges and Caytyvetes,  
Of febilnesses, of filthes, in many degrees,  
that bothe be Semblaunt & Countenaunce  
It was to hym gret dowtaunce :

For An Our the swerd it myhte not Sosteine,  
So feble it was, him thowhte Certeine.

And the lettres that On schawberke were,  
In this Maner Senden they there,—  
“ hos that Me vppon him doth bere  
Ful Sewr he Schal ben Euery where ;  
And mere hardy therto schal he be  
thanne Ony Oper man In his degre.  
3if he bere me In that Manere  
as the lettres Of pe swerd Rehersed Ere.  
For what man that Abowtes him bereth Me,  
he ne schal neuere ben schamed In non  
degre

ke il onques peust deuiser en son cuer :  
ne dire de sa bouche de quoi il pooit  
estre.

Mais tant en sot il bien, ke il estoit  
ausi vermaus  
com est vne fuelle de rose.  
Et si auoit deseure asses letres :

qui estoient d'or les vnes, et les autres  
d'asur.

Et si n' i auoit nules renges

ki auenissent a si riche fuerre com  
chil estoit.

Car eles estoient de si uil matere,

et de si poure :

comme d' estoupes cauenines, et si  
estoient si poures et menues, et si febles  
par samblant

ke il ne sanloit mie ke eles peussent  
l' espee soustenir vne eure  
sans rompre.

Et les letres qui el fuerre estoient :

disoient iteus paroles com nous orres.

“ Chil ki me portera sour lui  
doit estre plus preus ke nus autres, et  
plus seurs,

se il me porte

ensicom les lettres de l'espee le deuissent.

Car li cors a qui coste ie serai pendue

ne peut estre honis en plache,

as longe as with these brawnches he is gert  
 and that On his body I hange Ouerthwert.  
 but that neuere non be so hardy  
 that the Raunges that here ben to don Away ; 348  
 for him schal happen Manie Misaventure  
 And Manye Evel dedes, I the Ensure,  
 that he, ne non Man levenge,  
 Of him schal tellen non Amendynge ;  
 Ne behoten neuere schal be to Man  
 So hard as to him Schal be than  
 that now Is, ne that Neuere schal be,  
 but 3if In sauf Ostag he be Sekerle ;  
 And 3it him be-hoveth to ben Osteyed  
 In the Manere as here Is seide,  
 Wheche scholde ben be A wommannes hond,  
 bothe kynges dowhter & qweene, I vnder-  
 stonde.  
 this womman be pe Riht name schal clepen this  
 swerd,  
 and Me by my Name Openly & Apert ;  
 For neuere to-foren In-to that day  
 Non Creature be oure riht name Clepen ne  
 may :''  
 Ful longe this Nasciens this Skawberk gan  
 beholde,  
 and in his herte he Merveilled ful Manifolde.  
 & whanne thus In the Schip he hadde loked  
 Abowte  
 On Alle partyes with-Inne & with-Owte,  
 but neuere so softe ne Cowde he gon  
 that Al the bed be-gan to qwaken Anon ;  
 from the ton Ende to toper, In that plas,  
 In this Manere this bed So qwakyng it  
 was.

tant com il sera des renges chains a  
 quoi ie penderai.

Ne iamais ne soit si hardis :

348 ke il ches renges qui chi sont en ost.  
 Car il en seroit si grans maus fais : et  
 tantes grans mesauentures en auen-  
 roient,

352 ke il, ne autres hom morteus,  
 ne le porroit mie amender.

Ne il n'est otroie a nul home

qui ore soit, ne auenir soit :

356 ke il en soit osteres.

Anchois en doiuent estre ostes

par main de feme,

360 fille de roi et de roine. Et si i metera tel  
 escange pour ches : ke ele en fera vnes autres  
 de la chose qui sour li soit ke ele ara plus  
 chiere, et si le metra en lieu de ches.  
 Et chele feme apielera cheste espee  
 par son droit non,

et moi par le mien.

Ne ia deuant dont

364 ne sera qui par nos droit nons nous  
 sache apieler."

Mult esgarda nasciens le fuerre longe-  
 ment.

368 Et quant il l'eut asses esgarde d'une part, si  
 se pensa que cheste mauuaiste ne feroit il ia :  
 ke il ne veist de l'autre part, ques il estoit,  
 comment que il l'en deust auenir. Lors le  
 prist mult souef. et si le tourna de l'autre part.

Mais onques si souef ne le seut tour-  
 ner :  
 ke tous li lis ne tramblast de chief en  
 chief.



And whanne he tornede, & it be-held,  
 For discomfort he ne Myhte him weld ;  
 For to him it semede tho As Red As blood ;  
 and pervppon wondirful lettres there stood  
 that As Ony Cole so blak they were,  
 the Resoun that was I-weten there ;  
 Wheche lettres Seiden In that Stede,  
 As that tyme I Cowde hem Rede ;  
 " hos that Me preiseth most here,  
 Most Schal I him fynde In Oper Manere,  
 So that In gret Nede blamed schal he not be  
 In non wise, As I telle it the.  
 and to hym I scholde ben Most debonayre,  
 To him with most Anger I wele Repeire :  
 Which schal be-happe but Ony, Sekerly,  
 As I the telle here now Openly :  
 For with-Owten faille so moste it be  
 At that tyme Onys ful Sikerle."  
 Swiche wordis seide the lettrure there  
 that on þe swerd weren wreten In that manere. 392  
 and the Skavberk he be-held Agein :  
 than mervelled he gretly In Certain,  
 For that partye was non Othir I-liche,  
 but to his Sihte As blak As Ony pich ;  
 thanne Abasched he was ful Sore,  
 that he ne wiste what to sein no More,  
 For he ne Cowde demen of what kynde,  
 Ne nether to purposen In his Mynde ;  
 but As him thowhte there be Resoun,  
 Aftir A maner of tre was the facioun ;  
 and Oper while him thowhte þat it was  
 Of lether I-mad In that plas,  
 but he ne Cowde devise In non degre  
 Of what Maner Of Beste it Mhyte be ;

Et quant il eut tournee,

si vit que ele estoit ausi uermelle  
 comme sans de chele part.  
 376 et si i auoit letres  
 ausi noires comme est vns carbons.

Et ches letres si disoient.

380 " Chil ki plus me prisera :

plus i trouuera  
 que il deura blasmer au grant besoing.

384 Et a chelui a qui ie deuerioie estre plus  
 deboinaire,  
 a chelui serai plus felenesse.  
 Et che n' auenra c' une fois.

388 Car ensi le conuient estre sans falir."

Teus paroles disoient les lettres  
 qui de chele part de l' espee estoient.  
 Et il regarda le feurre,

si le vit de chele part

396 plus noir que nule pois par samblant,  
 Et il eut durement este esbahis quant  
 il eut premierement esgardee de l' autre  
 part, pour chou que il ne sauoit ne  
 penser ne dire, de quoi il pooit estre.  
 400 Enchore fu il plus esbahis asses.

Car il disoit a le fie, et uerites li sam-  
 bloit, ke il estoit d' aucune nature  
 et de maniere et de fust.

Et l' autre fois iugoit ke il estoit  
 404 de quir.

Mais il ne pooit connoistre ne noumer.  
 de quel beste il estoit.

Anothir tyme him thouhte Of yrne it was, Owthir of sum Oper Metal In that plas : Thus wolde he hau declared it be him selve, but 3it Cowde he not putten the Ex In þe helve.		Et une autre fois disoit ke il estoit de fier ou d' aucune maniere de metal. Et si le uoloit esprouer a soi meisme, par che que il n' auoit onques veue nule chose de son grant qui autrestant deust peser. Ensi estoit nasciens en tenchon
Thus doth Nasciens with gret Entencioun, but Ay he is In ful gret Trebulacioun For the Skawberk to haven Offe knowenge, but he ne Cowde for non manere thinge, Oper Whille to On thing In Certeinte, And Operwhille to Anothir ; but it wolde not be.	408      412	   pour le feurre vers soi meisme.      Si ke il en affermoit a le fie vne chose, et a le fie desdisoit ke a nule chertaine parole ne sauoit asener a quoi il se peust tenir.
thus nethir the swerd hondel, ne pomel, Ne Cowde he declaren Neuere A del ; Where-Offen the swerd I-forged was, And whens it Cam, & from what plas, Ne ho that the Swerd schold thedir bringe, he ne cowde not weten for non thinge ; Nether the strengthe of that schethe pere he ne Cowde declaren it In non Manere, Ne not devisen of what kynd it was he ne Cowde for non Maner of Cas, Neper of the grete Merveilles that ben co- menge	           416           420           424	   Ne li contes ne le deuise mie chi endroit. Car enchore n' est mie venus li lieux ne li tans ke il doie deuiser ne l' espee comment ele fu forgie, ne en quel lieu ne de quoi fu li fuerres, ne de quel lieu il fu aportes, et la u l' espee fu premierement dedens lui mist.  De la forche del fuerre, qui mult estoit grans, ne deuise mie chi endroit, ne de quel maniere l' espee estoit.
In divers Reawmes with-Owten varyenge ; And of the grete Breteyne Also, What Merveilles that schal Comen hire to ; Of Alle these thinges that to forn Rehersed be, this Storye 3it declareth not Sekerle. but whanne that tyme Cometh therto, That declareng of þe swerd we scholen gon to ; Thanne schal that swerd be knowen ful wel, And the propre Name there Offen Everidel, And the lettres that vppon the schethe be, thanne scholen they ben knowen Openle.	     428     432    436	     el roiaume de logres.  et en maint autre lieu de la grant bertaigne.  Toutes ches choses ne descueure mie li contes en cheste partie. Mais quant venra a l' essauchement de l' espee ke ele sera couneue :  et ke on l' apielera par son droit non. Ensi com les letres del fuerre li dient.

For whanne that Cometh bothe tyme & day,  
 Al this schal ben declared sauns delay— 440  
 the kynde of the Swerd, and schethe also,  
 And Alle the vertwes that longen therto,  
 thanne Openly I-schewed scholen they be,  
 Lik as this holy Storie telleth Certainle.\* 444

Now beleveth this Storye here  
 Of the Swerd and the schethe, In this Manere ;  
 and Speketh here of Anothir Entent  
 that Oppon the Bed was verament, 448  
 A spynde was there schoten forth Ryht  
 thorwh the bordis Of the bed, I the plyht ;  
 and Anothir Spynde Ouertwert was pere do,  
 that bothen to-Gederis metten they tho ; 452  
 and bothe Spindel is As long they were  
 As lengthe & brede of þe bed Everywhere.  
 And to the hed Of the two spyndelis certain  
 Anoper spynde was Ioyned I sey 3ow pleyn ; 456  
 Of these thre ful Mochel there is to schewe,  
 Of manie diuers poyntes vpon A Rewe.

but now this Storye telleth here,  
 that the ferste spynde was In Alle Manere, 460  
 was Also whit As ony snow snewenge ;  
 And the laste was as Red as blood bledenge ;  
 And the ouertwert that Aboven was,  
 lik to An Emerawde In that plas ;  
 As Grene As An Emeraude it was there  
 To his Syhte In Al Manere :  
 Of these thre Colowres Sekerlye  
 Weren these iij spindel is trewelye,  
 that with-owten Naturel peyntyns were,  
 but Offe here Owne kynde Alle there ;

Lors sera venus et li lieus et li tans  
 ke les manieres  
 et les uirtus del fuerre et de l'espee  
 serront demoustrees apiertement.

A tant se taist li contes en ches lieu,  
 et del espee et del fuerre,  
 et si parole d'une autre chose.  
 Car il dist ke en mi lieu del lit tout a droiteure  
 auoit fchie .j. fuisiel par deuant, qui tous  
 estoit drois. Chis lis, che deues sauoir, tout  
 auant estoit de fust, ne mie couche. Et chil  
 fuisiaus ke ie vous di, estoit fichiet parmi le  
 fust qui est del lunc del lit par deuant. Si ke  
 il estoit contremont tous drois,  
 et d'autre part derriere en chele partie qui  
 a non l'esponde en rauoit .i. autre fichiet qui  
 tous estoit drois autresi. et si estoit tres en droit  
 chelui deuant. De l'un de ches deus fuisiaus  
 iusch' a l'autre.  
 Si estoit tant d'espace  
 com li les del lit deuoit.

Et sour ches deus  
 si auoit .i. autre fuisiel mains quarre,  
 qui estoit keuillies et en l'un et en  
 l'autre. De ches .iij. aroit asses a con-  
 ter. qui toutes les manieres en droit.

Mais tant en dist li contes, ke li pre-  
 miers, chil ki deuant estoit tous drois.  
 Chil estoit ausi blans comme vne noif  
 negie.

Et chil derriere estoit ausi vermaus  
 com vne goutte de naturel sanc.  
 Et chil qui aloit par desus ches deus  
 d'en trauers. Si estoit ausi verdoians  
 comme vne esmeraude.

De ches .iij. coulours  
 estoient li troi fuisiel desus le lit.  
 Et si sachiez uraument ke ch'estoient  
 natureus coulours sains peinture.  
 Car eles n'i auoient este mises par main  
 de nul home mortel: ne de nule feme.

\* End of a chapter in the English MS.

For nether be Erthly man ne wommane thedyr ne weren they now browht thanne.	472	
And for As mochel as to the peple it is dowtaunce		Et pour chou ke en doutanche en ser- roient teus gens le porroient oir conter :
but declareng pere-onne be with-owten variaunce, And but there-offen they knewen more vndir- stondeng,		si s'en tenroient pour engingnies, si il n'en sauoient plus.
Elles wolden they holden it for A gabbyng,	476	
There-fore here turneth this Storye, and of Anothir thing Maketh Memorye that is ful swete forto here, bothe forto lestene & ek to lere ;	480	Pour chou se destourne li contes la droite uoie de sa matere : ke il en desceure la verite pour abatre la doutanche. Et che est vne chose qui ne fait mie a trespasser : anchois est mult delita- ble a escouter et a entendre.
And In tyme Comeng this Storye the thre spyndelis schal declaren Openlye, And Of the Schippe Al the knowlechinge, Alle this Scholen 3e knowen In tyme Comenge.	484	Car en la counissanche des .iiij. fui- siaus. prent toute la counissanche de la nef.

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Sir Thomas Maleor's account of Galahad's finding the Ship, and of the Mysteries and their history, is in Chapters 83-88, pp. 293-304, vol. ii. of the 1816 reprint of the 1634 edition of 'The History of the renowned Prince Arthur, King of Britain.'

- CHAPTER LXXXIII. *How Sir Galahad rode with a Damsel, and came into a Ship whereas Sir Bors and Sir Percivale were in.*
- CHAPTER LXXXIV. *How Sir Galahad entered into the Ship, and of a fair Bed that was therein, with other marvellous things [the Serpent and fish Ortenar], and of a Sword.*
- CHAPTER LXXXV. *Of the Marvels of the Sword, and of the Scabbard [and of Nacien on the Isle of Turnance, &c].*
- CHAPTER LXXXVI. *How King Pelles was smitten through both the Thighs, because he drew the Sword, and of marvellous Histories [namely, the Three Spindles ; Eve's planting the white tree, its change to green ; Abel's death ; Solomon and his wife].*
- CHAPTER LXXXVII. *How Solomon took David's Sword by the Counsel of his Wife, and of other marvellous matters [making the Bed, Ship, and Girdles for the Sword]*
- CHAPTER LXXXVIII. *Of the wonderful Tale of King Solomon and his Wife [and how Sir Percivale's sister put a new girdle of her own hair to the sword, and girded Sir Galahad with it ; and how they came on the morrow to a castle that men called Carteloise, that was in the marshes of Scotland].*

## CHAPTER XXIX.

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. . How Eve the first sinner was tempted by the Devil to eat of the forbidden Tree and pulled off a branch of it (p. 378), and got Adam to eat an apple too (p. 379). How they knew that they were naked, and were ashamed 'each of others members' (p. 379). God comes to them and pronounces their doom (p. 379-80), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 380). She thinks she will always keep the branch in sight, to remind her of her sin (p. 380); but, as she has no hutch to put it in, 'for at that tyme was no swich in makyng,' she plants it (p. 381), and by God's grace it takes root (p. 381), and signifies much gladness; for, as by woman Paradise was lost, so by woman (the blessed virgine Maree) it shall be restored to man (p. 381-2). How the branch grew into a great tree, which was wholly white, signifying Virginity (p. 382). Of the difference between maidenhood, purity of body, and virginity, purity of soul and body (p. 382-3). How Eve was a Virgin when she planted the branch of the Tree of Life, and till Adam lay with her at Christ's command (p. 383). They sit grieving under the Tree, and Eve says it is the cause of their grief, and may be called the Tree of Death (p. 383-4). A voice tells them to comfort one another, as life is much nearer them than death (p. 384). They do this, and call the tree The Tree of Life, and plant branches of it (p. 384). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 385). They are greatly ashamed (p. 385). So Christ pities them, ordains that men shall restore the Tenth Legion of Angels that were cast into Hell (p. 385-6), and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just (p. 386). The darkness disappears, and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 387); and the Tree of Life, which before was barren, bears flowers and fruit (p. 387): signifying Abel's good life (p. 387). How Abel gave tithes and his best things to God, but Cain gave his worst (p. 388). And when they sacrificed, the sweet smoke of Abel's offering went straight to heaven, but the stinking smoke of Cain's spread over the fields (p. 388); on which Cain resolves to kill Abel (p. 389). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 389). Cain follows him, thinking to kill him unperceived, but Abel sees him and welcomes him (p. 389-90). Cain runs at him with an 'op-courbed knyf,' smites him 'vndir the pappe,' and,—'vntrewe brother,'—kills him (p. 390); on a Friday, under the tree under which he was begotten (p. 390). How Abel's death signified Christ's, and Cain typified Judas (p. 390-1); 'for it is the condisciown of a cursed man to haten a good man what that he can' (p. 391). How Christ condemns Cain 'be kyng Davy in the Sawter book' (p. 391). God asks Cain where Abel is (p. 392). Cain covers the body up with leaves and says 'with him have I not for to done' (p. 392). God curses

Cain and the earth, but not the Tree of Life, which turned from green to red directly after Abel's death (p. 392-3); and grew very large, but bare no flower or fruit (p. 393). How the tree was held in great reverence by Eve's descendants (p. 393); and how they came to it in times of trouble, and called it the Tree of Counsel and of Comfort (p. 394). How it and its saplings continued beautiful till and after the Deluge, and were called 'Trees of Life' by all who saw them (p. 394-5).\*

THUS be Aventure As gan be-falle,  
that Eve the ferst womman of Alle,  
that the ferst Synne Evere wrowhte  
wherthorwh mankynde was browht to Nowhte  
be the Cownseyl Of the moste dedly Enemy,  
wheche was the devel, ful Sekerly,  
that Envie hadde to Mankynde Anon  
For he In paradis was So I-don.

Thanne bethowhte him the devel In haste  
how he myhte hem of paradis Owt Caste,  
that dide he Al hys fowl konnenge  
Adam & Eve Owt of paradis to bringe,  
And fondede to Eve there forto gon,  
To Maken here to Eten of that tre Anon  
which sche was forboden Ouerth ththing  
Only of that tre the Neygheng,  
Wheche sche was forboden of hire Creatoure  
that tre forto Neyghen In non Oure.  
to wheche tre the devel hire tempted faste  
tyl that Eve A branch kawhte Atte laste,  
and there-Offen An Apelle Anon sche took  
and there-Onne sche gan ful faste to look ;  
thanne there Offen sche bot anon,  
and faste to hir spowse ward sche gan to  
gon.

Il auint chose

que quant eue la pecheresse qui la  
premiere feme fu.

eut pris conseil au mortel anemi par-  
durable,  
ch' est au dyable:

qui des dont commencha a agaitier  
l'umain linaige pour decheuoir. Et  
il eut tant enortee ke il l'eut esprise  
de mortel pechie pour quoi il auoit  
este bouttes et trebuchies de la gloire  
del chiel, che fu de conuoitise,  
il li fist son talent desloial a chou  
mener  
ke il le fist cuellier le mortel fruit del  
arbre

qui li auoit este deffendus de la bouche  
a son creatour.

Et quant ele le cuelli, si dist le uraie  
estoire,  
ke ele cuelli et esracha de chel arbre  
meisme .j. ramissiel auoec le fruit.  
quant on le cuelle.

Et si tost comme ele l'eut aporte a son  
espous adan.

\* The Additional MS. 10,292, f. 31, b. 3, heads this chapter, "Ensi que eue et adam sunt pardevant l'arbre, et adam se prent par le geule."

and Conceilled him there-Offen to Ete,  
 & that for non thing he scholde it lete.  
 So Adam Ete that Appel Anon  
 To his grete peyne and Owre distroccioun.  
 Whanne Eve had him taken this appel, I vndir-  
 stonde,

3it lefte the braunch Stille In hire hond ;  
 but it was Aȝens hire knowenge  
 that the braunch In hire hond was Abydinge.

thanne whanne they hadden Eten of this tre  
 Wheche dedly froyt wel clepid May be,  
 For there thorwgh dedliȝh becam he tho  
 and alle than Euere Aftir from him gonnen  
 go ;—

thanne knew they wel that Naked they were ;  
 to-forn hem thowthe Spiritwel In Alle  
 Manere,

For they weren formed to Everelasting lif ;  
 but that fowle Synne browhte vs Alle In Strif.

And whanne hem Self they gonne beholde,  
 Aschamed they weren ful Many folde ;  
 For Al Naked knewen they þat they were,  
 And Aschamed Ech Of Oper Membres was  
 there ;

& with here hondis they kouerided hem tho ;  
 So dyde there Eve thanne Also,  
 And the braunch Euere stille In hire hond,  
 but that Cowde sche not tho vndirstond.

Thanne he whiche Alle thowhtes doth knowe  
 To hem Cam there In A throwe,  
 and knew here Synneng Everydel,  
 Wheche was to hem A sory Mel.  
 There ferst Adam he gan to Calle,  
 that him thowhte most Resoun of Alle

qui ele l'eut consillie, et enorte a  
 mangier :

adans le prist en tel maniere que il  
 l'esracha del ramissiel, et le manga :  
 a notre grant paine, et a la soie, et a  
 son grant destruïement, et au notre.  
 Et quant il l'eut esrachie del ramissiel,  
 ensi com vous aues oi :

Si auint vne chose ke li rainsiaus  
 remest en la main en sa feme.

Si com il auient asses souuent ke on  
 tient aucune chose en sa main, et si  
 n' i quide on riens tenir.

Et si tost com il orent andoi mangie  
 del fruit mortel :

qui bien doit estre apielles morteus.

Car par lui vint la mors a aus deus  
 premierement.

et puis a tous les oirs : Si cangierent toutes  
 lor qualites ke il auoient deuant eues. Et lors  
 si virent que il estoient carnel et nu, qui  
 deuant chou n'estoient se chose esperiteus.  
 non. ia soit chou ke i eussent cors. Et ne-  
 pourquant che n' aferme pas li contes ke il  
 ensi espreseement fuissent esperitel. Car  
 chose fourmee de si vil chose com est li mons :  
 ne puet mie estre d'esperitel netee. Mais il  
 estoient ausi com esperiteus choses quant a  
 chou ke il estoient fourme pour tous iours  
 viure, se che auenist que il se tenissent toutes  
 voies de pechie.

Et quant il s'entregarderent,

et il se virent nu,

et il counurent lor honteus membres,  
 li vns del autre : Si furent virgoingeus.

de tant se sentirent il ia de lor meffait.

Lors couuri chascuns d'aus deus les  
 plus laides parties qui sour lui estoient  
 de ses deus mains. Mais eue tint  
 toutes eures en sa main le rainsiel qui  
 li estoit remes del fruit ke adans auoit  
 mangie. Ne onques chel rainsiel ne  
 laissa, ne auant ne apres.

Et quant chil qui tous les penscs con-  
 noist, et les corages, seut ke il orent  
 ensi pechie. Il vint a aus,

et si apiela adan premierement.

Et il estoit bien raisons ke il en fust  
 plus occoisouneus que la feme.

that Ferst Challenged that he were,  
 thanne the womman In Ony Manere ;  
 For the womman is of so feble Complexioun  
 that of Mannes Rib was mad, As Axeth Resoun  
 and that Obeischawnt scholde be to Man ;  
 Wherefore Crist ferst clepid Adam than.

And whanne god hadde Reproved him of his  
 synne,

thanne to him he seide, & nolde not blynne,  
 " thy bred In Swetyng shalt thou Ete ;  
 thy liflode with travaille shalt thou gete ;  
 And for thi wif In feleschepe with the was tho,  
 With the, compenie to be, schal she go ;"  
 and Seide to hire, " that In Sorwe & gret drede  
 hire lif in Erthe Scholde sche lede,  
 And In gret peyne to beren hire pariture,—  
 Of this Eve thou schalt ben Seure."

thanne Owt of paradys weren they bothe Caste,  
 And be An Aungel owt dreven Atte laste,  
 Wheche is clepid paradys of delyt,  
 there-offen weren they sone bothe qwyte ;  
 And Evere, As pat I vndirstond,  
 held stille Eve þe braunch In hire hond,  
 and ne left it neuere for non thing ;  
 And 3it was it not be hire wetyng.

thanne Atte laste sche gan beholde  
 Vppon this Braunch ful Manifolde,  
 and Evere lich Grene it was,  
 As ferst sche it polde Owt of þe plas.  
 Anon wiste sche thanne certeinly  
 that they hadden Synned tho dedly,  
 and that it was cawse of here disheritaunce ;  
 Wherefore that braunch kept sche In remem-  
 braunce,

56

Quant la feme estoit de si pource com-  
 plection, et de si feble comme chele qui  
 estoit faite de la coste del home.  
 Si estoit drois ke ele fust obeissans al  
 home: non mie li hom a li.  
 60 Pour chou apiela diex adan premiere-  
 ment.

Et quant

il li eut dite la felenesse parole.

" Tu mangeras ton pain eu suour.

64

si ne v' aut mie que la feme en escapast  
 quite ke ele ne fust parcouniere et  
 compaignie del mesfait.  
 Si li dist " en tristreche

68

et en douleur enfanteras ta porteure.'

Apres les ieta ambedeus de paradis de  
 delit.

72

Et quant il furent hors de laiens,

76

si tint eue toutes eures le rainsiel en  
 sa main, ke ele auoit oublie.  
 que onques ne laissa, ne pour vne chose  
 ne pour vne autre.

Et lors le regarda,

80

si aperchut et vit le rainsiel  
 biel et verdoiant  
 comme chelui qui tantost auoit este  
 cuellis.  
 Si seut bien

84

ke chil arbres dont li rains auoit este:  
 estoit l'ocoisons de son desiretement  
 et de sa mesaise.  
 Lors dist que en ramembranche de la  
 grant pierre qui par chel arbre li estoit  
 auenue.



and that she wolde it putten In swich A plase  
Often tymes to sen it, In hire fase,  
there-offen forto haven ful Remembrynge  
that sche was Cause of here disherytyng.

thanne bethowhte sche hire on this Manere,  
that nothing had sche to putten it In there  
Nethir huchche ne non Oper thing,  
For that tyme was no siwch In Makying;  
So thanne this braunch took sche Anon Ryhte,  
And there In the Erthe Anon sche it pyhte.  
thanne seide sche 'pat often scholde sche it sen,  
For In hire face Ay scholde it ben.'

And whanne this Braunch In the Erthe don  
was,

Anon it wax, & Roted be goddis gras.  
This brawnch that Eve the-ferste Synnere  
Owt of paradys browht with here there,  
Signefied ful Mochel gladnesse  
In tyme Comeng, And Ek lyhtnesse;  
And 3it al this tyme was Eve  
A Clene Maide, As this storie doth preve,  
And thanne sche seide "dismaie 3ow nouht;  
for they out of Oure Eritage we ben browht,  
3it for Evere hau we it not lost,  
but therto A3en Restoren we most."

And 3if 3e welen Eqweren of this storie  
What the Cause was, & the Skele 'whye  
that Man the Braunche Owt of paradys not bar  
As wel as the womman dide tho thar,  
Sethen that man is Of heighere degre  
than is the Woman ful Sekerle;—  
To this answerith this Storie,  
and seith 'that to þe Man It belongeth not  
trewlye,

88 Garderoit ele le rainsiel tant com ele  
porroit. Et si l'ostoieroit en tel lieu  
ke ele le verroit souuent  
pour ramenbrer  
de sa grant mesaventure.

Lors se pensa

92 ke ele n'auoit  
ne huge ne autre estui en quoi ele le  
peust estoier. Car enchore au tans  
de dont n'estoit il nule teus chose.

96 si le prist,  
si le ficha dedens la terre si ke il se  
tint drois,  
et dist, 'que ensi le veroit ele asses  
souuent.

100 Li ramissiaus qui en la terre fu fichies  
par la volente au creatour a qui toutes  
choses sont obeissans, crut et reprist  
en la terre et enrachina

Chil ramissiaus ke la premiere peche-  
resse  
aporta hors de paradys:  
si fu plains de mult grant senefianche.  
Car ensi com ele l'aportoit en sa main:  
104 si senefia vne grant leech. tout ausi  
com s'ele parlast a ses oirs qui enchore  
estoient a uenir. Car enchore estoit  
ele puchiele.

Et com se ele lor desist. "Ne vous  
esmaies mie  
se nous sommes iete hors de notre  
yretage: car nous ne l'auons mie  
108 pierdu a tous iours.  
vees chi les enseignes ke encore j ren-  
tenrons nous aucune saison."  
Et qui uauroit demander au conte

112 par quel raison  
li hom ne porta che rainsiel hors de  
paradis  
inieus ke la feme.

Car plus est hom haute chose

116 ke feme n'est.

A che respont li contes,  
'ke li porters de che raim n'apartenoit  
de noient a home,

but Al only to the womman		se a le feme non
that Owt of paradis brought it than :	120	
It signefieth that þe womman Owt it browhte,		par la ou la feme le portoit : la sene-
that be womman the world was brouht to		fioit il,
nowhte ;		ke par feme estoit la uie pierdue.
and be A womman Restored schal it be ;		
whече signefiet be þe blessed virgine Maree.*'	124	et ke par feme seroit restoree
Lo Now torneth the Storye here ful pleyн		et che fu senefianche ke par la virgene marie
to groweng of this braunch Anon here ageyn ;		seroit recouures li glorieus iretages qui pier-
and how it Molteplyed So hugely		duс estoit.
that a gret tre it wax trewly,	128	Mais ore repaire li contes
and gan to brawnchen & schadwen ful fere ;		au rainsiel qui estoit repris et enra-
and this was with-Inne riht fewe 3ere.		chines en terre.
bothe braunches, leves, and bark, as I tell 3ow,		Si dist ke il crut et mouteplia mult
Was Also whit As ony snow ;	132	durement,
Whiche that signefyeth virgenite,		tant ke il fu grans arbres
that this vertu hath ful Sekerle ;		
a mannes body it kepeth Clene,		en succession de petit tans.
and the sowe whit al be-dene.	136	Et quant il fu grans, et les umbrables
For In as moche as that þe tre whit was,		si fu tous blans comme noif: et en la
It signefieth virginite in that plas ;	140	tige et es branches. et es fuelles et en
For virgine sche was whanne sche it sette,		l'escorche
thus Recordeth the Storye with-Owten		et ch' estoit senefianche de uirginite.
lette ;		Car virginites est vne virtus
for 3it At that tyme clene virgine sche was		par quoi li cors est tenus nes,
from Alle thowhtes of lecherie In that plas.		et l'ame blanche.
but Maydenhod and virginite		Et che qu'il estoit blans en toutes choses
Ne ben not bothe In on degre ;		senefia,
but gret defferense betwene hem Is,		que chele qui l'auoit plante estoit toute
as 3e scholen heren with-Owten Mis.		virge.
For Maydenhod In non degre	144	a chele eure que eue et adans furent
Nis not lik to virginite ;	148	mis hors de paradis estoient il enchore
		ambedoi net et virge
		de toutes vilounies de luxure.
		Et sachies ke entre puchelage et vir-
		ginite
		ne sont mie vne meisme chose,
		anchois i a mult grant differenche.
		Car puchelages ne se puet de trop
		apparillier a uirginite,

\* End of a chapter in the English MS. The French runs on.

and I schal 3ow telle the Resown why,  
 For Maydenhod is In this maner trewly,  
 that felte neuere man fleschly,  
 neþer In weye of lecherie lay hire by.  
 but virginite is An heighere thing,  
 And More vertwos to thin vndirstondyng :  
 For bothe Man & Womman that virgines be,  
 Ne thowhte neuere Amys In non degre  
 of Bodily lust to ony luxure ;  
 this is virginite bothe good & pure.

and thus was Eve In Clene virginite  
 Whanne Owt Of paradis Cast was sche ;  
 and 3it the same Our sche plaunted this braunch  
 Virginite with-Inne here was ful staunch.  
 but Aftir Crist Comanded to Adam Anon  
 that to his wif there scholde he gon,  
 and here to knowen there fleschly  
 As Man And Womman Scholde trewely ;  
 thanne loste sche Anon virginite  
 thorw desiring of lust, sekerle.  
 and whanne Adam & Eve thus hadden I-do,  
 and fleschly to-Gederis knewen they tho,  
 thenne Maden they bothe ful Mochel Mornenge  
 Vndir this tre, bothe lementacion & wepinge. 172

and whanne that Adam In his herte gan devise  
 his Exyleng Owt of paradise,  
 Ful hevy Chere Ech other gan to Make,  
 And Eche was Sory for Otheris Sake.  
 thanne Seide Eve to Adam tho,  
 “ Sire, ne merueille 3e not so gretly so,  
 For non wondir it nys In non Manere  
 thowh Owre trespas [we] Remembren here ;  
 For ther may non Abiden vndir this tre  
 thowh glad & Joyful that he be,

et si vous dirai pour quoi

Puchelages est vne virtus ki tout chil  
 et toutes cheles ont en aus,  
 qui onques n'orent compaignie  
 152 ne atouchement de carnelle luxure.  
 Mais virginites est trop plus haute  
 chose,  
 et plus vertueuse.  
 car ne le puet auoir, soit home soit  
 feme.  
 156 pour ke il ait eu talent,  
 n'en conuoitise de carnel assablement.

Et tel uirginite auoit enchore eue  
 160 a chele eure ke ele fu ietee de paradis,  
 hors des grans delis.  
 Et a chele eure ke ele planta le rainsiel  
 n'auoit ele pas enchore uirginite  
 perdue.  
 Mais apres commanda diex a adam  
 164 que il couneust se feme.  
 Che fu a dire, que il geust a li carnel-  
 ment,  
 ensi com drois et nature requiert ke  
 li homgise auoec s'espouse. et l'espouse  
 auoec son signour. Lors ot ele virgi-  
 168 nite perdue. Et counut des la en  
 auant carnel assablement.  
 Et tant ke il auint grant pieche apres  
 che ke adans l'eut conneue ensi com  
 uous l'aues oi:  
 ke entr'aus deus se seoient

desous chel arbre.  
 Et adans le commencha a regarder,  
 et a plaindre sa dolour  
 et son essil.  
 Et lors commenchieient mult dure-  
 176 ment a plourer,  
 li uns pour l'autre,  
 et lors li dist eue:

“ ke il n'estoit mie meruelle  
 180 se il auoient illuec ramenbree lor  
 penanche ke il arbres l'auoit en soi.  
 Ne nus ne porroit demourer desous,  
 tant fust lies,

but 3if In Moroneng he parte Away,  
 Sire, it were wondir, I 3ow Say ;  
 For the tre of deth this May wel be,  
 as Myn herte Remembreth now me,  
 whiche tre that we resten vndir  
 Vs Maketh so hevvy, it nis non wondire.”  
 Anon As sche hadde this word I-spoke,  
 Abowtes hem faste they gonne to loke ;  
 A vois than herden they with here Ere,  
 That In this Manere to hem Seide there :  
 “ Sey, 3e Caytives, why demen 3e so  
 Ech Otheris deth, as 3e now do ?  
 Ne deme 3e no swich degre  
 Of disperaunce, I warne 3ow Certainle ;  
 but Comforte 3ow In All wise  
 Ech oper, As 3e best Connen devise ;  
 For the lif Is to 3ow moche Nerre Justly  
 thanne Ony deth Certainly.”  
 Thus Spak the vois to hem riht tho ;  
 thanne mochel Comfort they token hem to.  
 than Aftirward Clepid they that tre  
 the tre of lyf, ful Sikerle ;  
 For the goode Comforte pat pere-ondir hadden  
 they there,  
 the tre of lif they clepid it Every where.  
 and for the Ioye they hadden of this tre,  
 Many brawnces they plauntid pere-offen Seker-  
 lye ;  
 and As sone As it was Set In the grownde,  
 bothe it took & Roted with-Inne A stownde ;  
 and In Alle degre it kepte the Colowr,  
 As it was the wyl Of Oure Savyowr.  
 and often tymes it be-happed So,  
 that vndir theke tre gonne they go

qui n'en partist dolens:  
 Et a boin droit,” che dist, “ estoient do-  
 lent tout chil qui desous demouroient.  
 Car ch'estoit li arbres de la mort.”  
 Et si tost com ele ot cheste parole dite.  
 Si parla vne vois,  
 et si lor dist a aembedeus.  
 “ Caitif ambedoi, pour quoi iugies  
 vous, et destines ensi  
 la mort, li vns a l'autre:  
 Ne destines plus mauuaiseement  
 par desesperanche.  
 Mais confortes vous,  
 car plus i a de la vie  
 ke de la mort.”  
 Ensi parla la uois as deus caitis,  
 et lors furent ambedoi mult conforte,  
 si apielerent des dont en auant chel  
 arbre:  
 arbre de uie.  
 pour la boine nouiele que il auoient de-  
 sous oie.  
 Et pour la grant ioie qu'il en eurent,  
 en planterent il mult d'autres, qui tout  
 descendirent de lui.  
 Car si tost com il en estoient .i. rain-  
 siel, et il le fichoient en terre,  
 si reprenoit tantost, et enrachinoit de  
 son gre.  
 et tous iours retenoit la coulour de  
 chelui, et la maniere. Et chil toutes  
 voies: crut et amenda mult.  
 Et si auint puis,  
 ke par mainte fois s'en aloit seoir

hem forto Resten ful often Sithe,  
 whiche Mad hem bothe glad & blythe.  
 So that it happid vppon a day,  
 that Adam with Eve with-Owten delay  
 Seten to-gederis bothe tweyne,—  
 thus pis holy Storie Reporteth Certeine  
 that vppon A fryday it happede so  
 that vndir theke tre bothe gonnen they go,—  
 and longe there gonne they hem Reste  
 til A vois there Cam pat Sowned be Este,  
 Whiche vois Seide to hem verrailly  
 'that Adam his wif Scholde knowen fleschly.'

thanne So Achamed bothe they were  
 Swich Manere of thing forto don there  
 that Nethir of hem On Othir dorst loke  
 that dede to don, so seith this boke;  
 For as sore Aschamed þe Man was there  
 As the womman In Alle Manere,  
 For they Nesten thanne In non degre  
 how here Lordis Comaundement skapen scholden  
 hee;

and for be encheson of þe ferst trespas  
 they dradden hem of here lordis Gras;  
 and so Rewfully Ech on Oper looked than  
 For gret schame, bothe man & womman.

thanne beheld Iesus, Owre worthy lord,  
 here Schamefullest & drede be Owun Acord,  
 that God In hem Anon hadde gret pite  
 For here Schamfastnesse In that degre;  
 And, for his wille distortbeled ne schold not be,  
 For hem he disposede ful worthile,  
 that be hem two the lygne of Man  
 the tenthe Order of Awngelis Restore scholde  
 than,

et reposer desous, entre adam et euain.

216

Et tant que il auint .i. iour,  
 ke il

220

se seoit illuec entr' aus deus,  
 et si dist la uraie bouche del grant  
 maistre  
 ke che fu a .i. iour de uenredi.

224

Et quant il orent longement sis en-  
 samble.  
 Si escouterent, et oirent parler vne  
 vois,  
 qui lor commanda  
 que il assamblaissent carneument.  
 Et il furent andoi de si grant vergoinge  
 plain,

228

ke lor iex ne pooient mie souffrir.  
 ke il s'entreueissent  
 a si vilaine oeuere faire.

232

Car ausi grant honte en auoit li hom  
 com la feme.

236

Ne il ne sauoient mie  
 comment il osaissent trespasser le  
 commandement a lor signour.  
 Car li comparement del premier tres-  
 pars  
 les castioit  
 Si se commenchierent a entresgarder  
 mout honteusement.

240

Lors vit notres sires  
 lor grant vergoigne,  
 si en eut pite.

244

Et pour chou que sa volentes ne puet  
 estre destournee.  
 et sa volentes tele  
 ke de ches deus uoloit establir l'umain  
 lignaige:  
 pour restorer la disime legion des  
 anges,

that Owt of hevene weren Cast Adown  
for pride Into helle, that lowe doniown.  
And therefore Azens here schame Comfort be  
sent

to hem bothe there Anon presente ;  
and, Al here Schame-fastnesse forto hyde,  
In Maner of A Nyht God sent hem that tyde,  
that So Mirk it was with hem there  
that non myhte Other sen In non Manere.

thanne Abasched weren they wondir Sore  
how pat so sodeinly that dirknesse Cam thore  
thus sone the ton the tother gan to Callen tho,  
and to-Gyderis they felten thanne bothe two  
there with-Owten sighte Of Ony day,  
thus to-gederis knewen they with-owten delay.  
For it behoveth that Alle thing be do  
Aftir goddis wille ; he wele pat it be So ;  
and that tyme Ech Other fleschly gan to knowe,  
Only goddys Comandement forto Avowe ;  
So that there thorwh here Comownenge  
Seed forth browhte to here Synnes Aleggynge.  
For there thoruhe hem bothe was conceyved  
than

Whiche that me Clepid Abel, that Rihtwis  
man,

and the ferste man than to his god dide worthy  
Service,

him to worschepen & plesen In Alle wyse.  
In this Manere was Abel vnder the tre of lyf  
be-geten of Adam, Conceyved of his wif ;  
Wheche was don vppon a fryday,  
As this Sorye thus doth here Say.

thanne there behelden they bothe Anon  
that thus sone this dirknesse was gon ;

qui del chiel auoient este hors iete  
par orguel :  
pour chou lor enuoia il grant confort  
a lor vergoigne couvrir.

Car il les couuri  
en tel maniere

ke li uns d'aus deus ne peut l'autre  
veoir.  
Et lors furent ambedoi mult esbahi de  
chele oscurete comment ele estoit entr'  
aus descendue si soudainement.  
Si apielerent li vns l'autre,

et s'entrestasterent  
sans veoir.

Et pour chou ke il conuient ke toutes  
choses soient menees  
a la volente nostre signour,  
pour chou conuint il ke lor doi cors  
assamblaissent carnement,  
ensi com li souurains peres l'auoit  
commande a l'un et a l'autre.  
Et quant il orent geu ensamble,  
si orent fait vne nouuiele semenche  
en quoi lor pechies fu auques alegies.  
Car adans eut engendre, et sa feme eut  
concheu,

abel le iuste,

chelui qui son creatour serui pre-  
mierement en gre

de se disme rendre loiaument.

En tel maniere fu abel li iustes en-  
genres desous l'arbre de vie,  
et a vn iour de uenredi,  
che aues vous bien entendu.

Et lors s'entreurent ambedoi : autresi  
com il soloient entreveoir, si fali  
l'oscurtes.

248

252

256

260

264

268

272

276

thanne knewen they wel ful verraylly,  
that God it dyde ful specyaly  
Forto hyden here Schame-fastnesse,

Where-thorwgh they weren bothe In distresse. 280

and Anon A gret Merveille to hem pere was,  
that God there schewede In that plas;  
For As grene be-Cam þe tre In that stede  
As Evere dyde Gras In ony Mede;  
And so diden Alle that Out of þat tre gonne  
gon

Aftyr that Adam and Eve so hadden I-don,—  
bothen bark, bowh, Ek lef, and tre,  
From whit to Grene I-torned they be.

thanne Anon Aftyr Evene Ryht There  
This tre flowres & froyt began to bere;  
and whiles þat Tre & braunches weren white

Echon,

thanne nethir flowres ne froyt ne bar it non  
but Aftir that it was woxen Grene,  
It bar bothe flowres & froyt Alle be-dene.

For the whitenesse of theke tre

Only betokeneth virginite;

but whanne Virginite was Agon,

thanne be-Cam þis tre Grene Anon;

Wheche that signefieth þe seed of Manne  
that vndir thihe tre was Conserved thanne,  
that Chast and trewe was to his Creatour  
and In Alle tymes dyde him honour;  
and the froyt of that tre doth Signefie  
that Evere he was Religious Sothfastlye.

Thus Continued ful longe this Tre there,  
So that Evere was grene & In on Manere,

Et si perchurent andoi,  
que che auoit notre sires faist  
pour lor vergoigne couvrir.

Si en furent mult lie.

Et tantost si auint vne grant meruelle  
ke li arbres qui deuant auoit este autresi  
blans comme noif en toutes choses, deuint en  
toutes choses ausi verdoians

284 com erbe de pre.

Et trestout li autre qui de li deschen-  
dirent

puis ke chil assablemens i fu fais,  
deuenoient vert autresi en escorche,  
et en fust, et en fuelles. En[si] fu li  
arbres cangies de blanche coulour en  
uert (a)  
et des dont en auant commencha  
a flourir et a porter fruir,  
ne onques deuant chou,

292 n'auoit flouri ne fructefie.

Et che ke il perdi la blanche couleur,  
et prist la vert:

che senefia ke la virginite de cheli  
estoit alee qui plante l'auoit.

296

Et la verdours ke il prist, et la flours,  
et li fruis.

Che fu senefianche de la benoite  
semenche  
qui desous lui auoit este semee:

300

ke ele seroit tous iours verde a dame dieu.  
Che est a dire, de boine pensee et amoureuse  
uers son creatour qui desous chel arbre auoit  
este engenree: seroit caste et pure et nete de  
cors. Et li fruis senefia ke ele mouroit mult  
vighereusement en euvre le samblant ke ele  
mousterroit de relegion et de bonte.

304

Ensi fu chil arbres mult longement  
de verde coulour. Et trestout chil  
qui de li descendirent furent autrestel:

(a) Mais chil qui de lui estoient descendu ne cangierent onques la premiere calour. Ne onques ne parut  
a nus d'aus s' a cheli non seulement. Mais chil fu tous vers et a mont et a ual.

tyl that Abel was woxen wel of Age and to his god dide moche Servage; And Euere deboneure to his Creatour he was, zeldenge him that his was In Every plas, As wel of tithes, As of Offrenge; thus to his god dide he worschepinge; and of the best thing that his were he offrede to God In Ech Manere. but Cayn his brothir ne dide not so, For Evere of his werste took he tho, and to God there-Offen made his Offring, Swich as that to Cayn was fowlest thing. Lo, and God to hym sente As gret plente As to his brother Abel; thus þe storie scheweth me.			iuse'a chel tans ke abel fu grans 308 et ke il fu si deboinaires vers son creatour. et tant l'ama ke il li rendoit ses dismes 312 et ses primices des plus bieles choses ke il auoit. 316 Et caym ses freres ke il auoit le faisoit mie ensi. anchois prenoit les plus vieus choses ke il auoit, et les plus despites, et si li offroit. Et diex en rendoit si biel guerredon a chelui qui les bieles choses offroit et qui de boin cuer le faisoit: ke quant il estoit montes el tertre la u il auoit a coustume a ardoir ses offrandes, si com notre sires l'auoit ia commande.
So whanne they comen bothe In-to the plase that for Sacrefyenge be God Ordeyned was, and for to maken there here offrenge bothe Cayn & Abel weren thedyr Comenge, lyk as it was be Goddis Comandement Thedir Comen they bothe verament.	321		
and whanne Abel his Sacrefyse gan to do, Streyht vp-ward to hevene thanne gan it go; but Caymes Offreng In that Stede, the fwme spred Abowtes al the Mede, Which was bothe blak, fowl, & styngkenge; thus was the Maner of Caymes Offrenge. and thiike that of abelis offring was, was Cler & swete smellyng In that plas.		328	si s'en aloit la fume'e de son sacrefice tout droit el chiel. Mais la chaym son frere n'aloit mie en cheste maniere. Anchois s'espandoit par tout les cans. et si estoit laide, et noire, et puans.
and whanne Caym beheld this Manere, that abelis Offreng Resceived was so there passinge his In alle degre, therto gret Envy'e Anon had he, and gret wraththe Azens his brothir took, that God Abelis Resceyvede, and his forsook.		332	et chele qui montoit del sacrefice abel. estoit blanche et clere et soues fierans. Et quant caym vit 336 ke ses freres abel estoit plus boineu- reus en son sacrefice ke il n'estoit: et ke plus le receuoit diex en gre ke le sien. Si l'en pesa mult, et si en cuelli grant ire enuers son frere, tant ke il l'en chai outre mesure. 340



thanne Cayn bethouhte him sone Anon  
 In what wyse Abel he myht vengen him on :  
 thanne to him Self he seide tho  
 'that Sekerly his brothir wolde he slo,  
 So best on Abel avenged Myhte he be ;'  
 thus thowhte Caym In his Memore.

Thus bar longe Caym this fowl Envye  
 to his brothir abel Gyltlislye ;  
 348 3it perceyved abel neuere Chere ne Contenaunce  
 that Caym him thouhte Ony Grevauce.  
 So longe Cayn helede this haterede  
 In his herte, that ilke fowle stede,  
 352 tyl that it happed vppon a day  
 that Abel gan to walken, as I 3ow say ;  
 For Owt of his fadris Syhte tho  
 Gan this abel thanne forto go,  
 tyl that he Cam to the tre of lif,  
 For there wenten his schepe with-owten strif.  
 the day gan wexen hot ful faste,  
 and of the sonne strong hete In haste,  
 So that strong [hete] not suffren myhte he,  
 but wente to schadwen him vndir that tre ;  
 So that gret lust Cam him pere vppon  
 that Nedis moste he Slepen anon,  
 and so vndir this tre he gan him leye—  
 as now that me 3e heren Seye,—  
 and to slomberen he gan there Anon.

thanne Gan Caym forth to gon,  
 that longe hadde thowht pis felonye :  
 there abel his brothir he gan aspye.

Lors commencha a pourpenser en son  
 cuer,  
 comment il s'en porroit uengier.  
 Tant ke il dist a soi meisme

344 'ke il l'ochiroit.'  
 Car autrement ne ueoit il mie com-  
 ment il en peust auoir uenianche.\*

Ensi comporta caym mult longement  
 la haine dedens son cuer,

348 ke onques chiere ne samblant n'en  
 moustra  
 par quoi chil s'en peust apercheuoir  
 qui a nul mal ni pensoit :  
 Et tant fu chele haine chelee,

352 que il auint chose .i. iour  
 ke abel estoit ales en champ  
 auques loins del manoir son pere.

356 Car lor manoirs estoit auques loins de  
 chel arbre.

Et deuant chel arbre: estoient ses  
 berbis: ke il gardoit,  
 et li iours escaufa.

360 et li solaus fu ardans,  
 si ne pooit abel le grant ardour souffrir,  
 anchois ala desous l'arbre seoir.

Si li prist talens  
 364 de dormir.  
 et il se coucha desous l'arbre,

si commencha a soumillier.  
 368 Et ses freres,  
 qui la grant felounie auoit pourpensee  
 longement:  
 l'auoit espiie,

\* The Additional MS. 10,292 begins another chapter here, and heads it thus:—"Ensi que caym tue abel son frere d'une Jouwe d'anesce par desous .j. arbre v il gardoit ses brebis.

"Ensi porta caym mout longement haine enuers son frere, &c."

thanne beheld Caym þat selve day  
 Where abel his broþir vndir þe tre lay,  
 and faste hin hyede forto sle,  
 & wende Aparceyved it schold not hau be.  
 but Abel ful wel sawh him comen tho,  
 & vp him dressed, and Aȝens him gan go,—  
 For he him lovede wondirly wel  
 as it was þere sene Everidel;—  
 and seide, “welcome, my brother dere,  
 I am ful glad we ben In fere:”  
 and Evene In this manere of gretynge  
 spak Abel to Cayn At here Metynge.  
 Anon this Caym there to him Ran,  
 and A op-Courbed knyfe he drowh out than,  
 and vndir the pappe smot him Anon  
 Also fer as the knyfe wolde gon.

and this abel Anon ded was there  
 Of his vntrewe brothers hond In þis manere.  
 lo In the same stede that he Conceyved was  
 Of his Modir, In that plas  
 Suffrede he his deth with vnriht,  
 As was be the Suffraunce of god Almyht.  
 And Evene lik In the same Manere  
 as on the Fryday he was begeten there,  
 Lik So vppon a fryday be Caym was he ded,  
 as this holy storpe Recordith In this sted.

Lo, whanne þat abel suffrede deth be tra-  
 sown,  
 In Al thys World ne weren but thre men  
 In-virown!  
 behold how that the deth of Rihtwas Abel  
 Is likned to Cristes deth Everydel!  
 Be Caym signefyed was Iwdas,  
 the falsest Tretour that Evere was.

si le sieui tant ke il le uit  
 372 desous l'arbre acouter.  
 Et il vint apres, si le quida si ochirre  
 ke il ne fust apercheus.  
 Mais abel l'oi bien uenir, si se regarda,  
 376 et quant il vit ke ch'estoit ses freres,  
 si se drecha encontre lui.  
 Car il l'amoit mult en son cuer,

si li dist. “Bien viegne, mes freres.”  
 380

Et chil li respondi son salu. Si le  
 384 fist raseoir. Et en la raseoir ke li fist:  
 si lait aler .i. coutel courbe ke il tenoit,  
 si l'en feri tres desous la mamiele pre-  
 mierement.

Ensi rechut abel mort  
 388 par la main de son desloial frere  
 en chel lieu meisme ou il auoit este  
 concheus  
 par loial assablement de pere et de  
 mere.

Et tout ausi com  
 il fu concheus a .i. iour de uenredi,  
 si com la uraie bouche le met en  
 uoir; ausi rechut il mort au iour du  
 396 uenredi: par chelui tesmoing meisme.

La mors ke abel rechut par traison,  
 a chel tans ke il n'estoient enchore.  
 ke. iij. home en terre:

si senefia la mort au urai cruchefi.  
 400 Car par abel fu il senefies,  
 et par chaym fu senefies iudas, par  
 qui rechut mort.

For lik As Caym his brothir gan to heylle,  
 So dide Iudas to Crist Sawn faille;  
 So that these tweyne dethes Acorden wel  
 As be fals tresown Everydel;  
 and As Abel vppon A fryday was slayn,  
 So be tresown was Iesus In Certayn.  
 So that Iudas In alle Manere  
 To Caym Is likned Everywhere;  
 For Iudas hadde non Maner Enchesown  
 To don his lord to pat distroctiown,  
 For to him myhte he hau non haterede  
 For Owht that Jesus dide In Ony dede;  
 and for he say neuere In him but good-  
     nesse,  
 ther-fore was he ful Of Irfulnesse;  
 For it is þe Condisciown Of A cursed  
     Man  
 To haten A good Man, what that he  
     Can.  
 and Of the tresown pat Caym to his brothir  
     hath do  
 Spekith Jesus Crist, and of Many Mo,  
 be kyng davy In the Sawter book—  
 ho that there-after wile there-Inne look;—  
 That A dredful word now speketh there  
 that thus Seith, and In this Manere,  
 ‘thow purposist, & seist fals felonye  
 to thy brothir, & seist al trechorye;  
 and to thin Owne Modris sone  
 swich tretories thou dost As is thy wone;  
 Wherefore I schal the Chastise,  
 and the pvnschen In hard wise.’  
 and thus In the Sawter schole 3e it fynde  
 of david his enditenge, kyng good & kynde.

Et tout autresi com chaim salua abel,  
 et puis l'ochist.  
 404 tout autresi salua iudas son signour,  
 et si auoit sa mort pourcachie.  
 Et si s'acordorent bien. les .ij. mors  
 auques ensamble: non mie de hauteche  
 mais de senefianche.  
 Car ausi com chaym ochist abel au  
 408 uenredi, ausi ochist iudas au uenredi  
 son signour, non mie par sa main,  
 mais par sa langue. Et mult senefia  
 bien chaym: de toute choses iudas.  
 Car il ne peut auoir en ihesu crist  
 nule raison  
 412  
 par quoi iudas, qui ses disciples estoit,  
 le deust hair.  
 Mais il i auoit ocoison sans droiture  
 en che ke il le haoit. Car il ne le  
 haoit par nule mauuaiste que il onques  
 eust en lui veue. Mais pour tant seule-  
 416 ment ke il ne veoit en lui se bien non.  
 Car il est coustume de tous les mauuais homes:  
 que il ont tous iours guerre et haine vers les  
 boins. Et se iudas, ki tant estoit deloiaus  
 traitres, veist autrestant de desloiaute et de  
 felonie el cuer ihesu crist com il sauoit el  
 sien meisme: Il ne le haist mie, anchois fust  
 la chose pour quoi il l' amast plus deske il le  
 ueist autrestel com il se sentist.  
 Et de chele traison ke chayns fist vers  
 abel,  
 420 parole notre sires ihesu cris  
 el sautier, par la bouche dauid le boin  
 roi,  
 qui dist vne mult felenesse parole: et  
 si ne sauoit pour qui ele estoit dite.  
 424 Car il parole tout autresi com se il le  
 disoit a chaym.  
 ‘Tu pourpensoies, et disoies felonies  
 contre ton frere,  
 et contre le fil a ta mere.  
 428 bastisoies tes traisons et tes agais.  
 Che fesis tu, et ie me teuch, et pour  
 chou as tu quidie ke ie fuisse sam-  
 blables a toi: pour chou ke ie m'en  
 parloie mie. Mais n'el serai. anchois  
 432 t'en reprendrai et chastierai mult  
 durement.’

thanne oure lord Caym gan to Calle  
 Aftir this dede thus was befallé,  
 and seide, "Kaym, where is thy brother  
     Abel  
 that to the trespassed neuere A del?"  
 Whanne that kaym vndirstood Al this,—  
 that he hadde So fowle don Amys,  
 and that so gret tresoun he hadde I-wrowht,  
 Anon it tornede than In his thowht,  
 and kouered Abel with the leues of þe tre  
 That Aspyd ne schold not than be.  
 thanne Axede him Owre lord Ageyn,  
 "Caym, where is thy brothir, sey me pleyn."  
 thanne Kaym Answerid Aȝen Anone,  
 "With him have I not for to done,  
 For I ne haue hym not In kepinge  
 Neþer of him I ne Can tellen non tydyng."  
 thanne Answerid Oure lord to hym ful  
     sone,  
 "that fowle dede that thou hast done,  
 and slayn thy Brothir So falslye,  
 Aforþ Me veniaunce his blood doth Crye.  
 therefore Acursed schalt thou be  
 thorwh-Owt Alle the Erthe ful sikerle,  
 and the Erthe A-corsed I wel it be do  
 that thy brotheris blood hath Resceyved so."  
 thus Crist the Erthe Cursed there;  
 but not the tre In non Manere  
 Where-vndir that Abel was ded,  
 he it not Cursede In non sted.  
 but A wondir Merveille of that tre  
 Wondirly befel, hos myhte it se:  
 For Anon As Abel there-vndir was Slayn,  
 his Grene Colour it torned Anon Certayn,

Et cheste manache auoit ia bien este  
 esprouee, anchois que dauid l' eust  
 deuinee la u notre sires vint a chaym,  
 et si li dist, "Caym, ou est tes freres?"

436

Et chil li dist,  
 qui coupables se sentoient de la traison  
 qu'il auoit faite,

440

et qui auoit son frere tout couuert  
 des fuelles del arbre,  
 ke il ne fust trouues.

444

Si li dist, quant notre sires li eut  
 demande  
 "ou ses freres estoit."  
 "Sire," dist chaym,  
 "ie ne sai.

448

sui ie garde de mon frere."

Et notre sires li dist,

452

"Que est che ke tu as fait: La uois  
 del sanc able ton frere ke tu as ochis:  
 se complaint a moi de la terre ou tu  
 l'as espandu a terre.

456

Et pour chou ke tu as chou fait, seras  
 tu maleois sour terre.

Et la terre sera auoeec maleoite. en toutes les  
 oeures ke tu i feras: pour chou que ele re-  
 cuelli le sanc de ton frere que tes mains es-  
 pandirent sour li."

460

Ensi maudi notre sires la terre.  
 Mais il ne maudi pas l'arbre,  
 chelui desous qui abel auoit este ochis.  
 ne les autre qui de lui descendirent. ne  
 qui furent puis crie sour terre par la  
 volente de lui.  
 Mais de chelui auint vne grans mer-  
 uelle:

464

ke tantost que abel eut recheu mort  
 desous l'arbre.  
 tantost pierdi la coulour verde,

And becam As Red as ony blood  
 that same tre, there as it stood,  
 In remembranse Of hym that ded was there —  
 holy Abel In swich A Manere.  
 and alle his plawntes that Abowtes him were,  
 deyden Anon In Schort Manere ;  
 but that tre Grew so Merveillously,  
 that the fayrest tre it be-Cam trewly  
 that Evere man Myhte beholde with Eye,  
 So ful of Bewte this tre was Sekerlye,  
 Ne Neuere chonged ne peyred nowht there  
 Sethen Abel was þer vndir ded, In non Manere, 476  
 Saufe that flowr ne froyt ne bar it neuere  
 non  
 Sethan there-vndir that fowle dede was don.  
 but tho that of him weren I-set to-forn,  
 bothe flowres and froit of hem ben born ;  
 and so these Trees gonnen to Multiplie,  
 and the world Encresid ful plentevouslye,  
 So alle that of Adam & Eve Comen tho  
 To that tre ful Moche Reuerence they do ;  
 and Eche of hem Other doth telle  
 In what Manere that it befelle,  
 'That how here ferste Modir it plaw[n]ted  
 there  
 and how thedir it cam, & In what Manere ;  
 and they Scholden Restoren agayn  
 here ferste Eritage In Certeyn,  
 Where-Owt here ferste Modir was Cast,  
 but Aȝen we scholen it haven Atte laste.'  
 and whanne they weren In Ony disseise  
 That Any thing here hertes dide Misplese,  
 and Anon to þat blessed tre they wente  
 here Conceil to taken veramente ;

et si deuint de tout en tout vermaus.

Et che fu en ramenbranche del seint  
 sanc qui desous auoit este respandus.  
 468 Ne onques puis de lui ne peut nus arbres  
 aengier. anchois moroient toutes les  
 plantes que on en faisoit: ne ne pooient  
 a bien uenir  
 Mais il crut et enbieli tant merueilleusement,  
 472 ke che fu li plus biaux arbres ke nus hom veist  
 onques puis. et li plus delitables a esgarder.  
 Mult dura longement chil arbres en tel coulour  
 et en tel biaute com vous aues oi au conte  
 deuiser.  
 Ne onques n'enuielli, ne ne secha, ne  
 du nule rien n'empira.  
 Fors que de tant seulement ke il ne  
 porta onques ne flour ne fruit  
 puis ichele eure ke li sans abel fu de-  
 sous lui espandus.  
 480 Mais li autre qui de lui estoient issu:  
 flourissoient et portoient fruit: ensi com  
 nature d'arbres le requiert.  
 Et tant demoura en cheste maniere ke  
 li siecles fu mult durement acreus. et  
 mouteploies.  
 484 Si le tenoient  
 en grant reuerence, tout li oir qui  
 d'adan et d'euaïn descendirent et mult  
 l'ouneroient tout. Et contoient li uns  
 a l'autre d'oir en oir :  
 comment lor premiere mere l'auoit  
 plante deuant,  
 488 et en quel maniere.  
 Et disoient, 'que ch'estoient enchoire ausi  
 comme tesmoing proue qu'il reuenroient  
 enchoire  
 en lor boineureus hyretaige,  
 dont lor premiere mere les auoit jetes.'  
 492 Et pour l'esperanche qu'il auoient del  
 recouurer le boineurete dont li anemis  
 les auoit jetes par son agait, venoient  
 il a chel arbre quant il estoient en  
 aucune mesestanche et en aucun de-  
 hait;

whanne that to theke tre they Comen Anon,  
 Comforted they weren thanne Everichon;  
 and Sethen they Clepeden-it þe tre of Con-  
 saille

And the Tre of Comfort with-Owten faille.  
 This tre Grew & wex ful faste,  
 and alle that Euere of him Coman Atte laste  
 bothe that weren of þe Grene tre,  
 and Also of the white Certainle,—  
 So that the peple Sore Merveilleden tho  
 how that they Endured & woxen so;  
 and Ewere kepten they that Same Bewte  
 Tyl that God sente the flood of Noe,  
 Where-thorwgh Alle wikkyd peple than  
 Weren distroied, As I tellen 3ow kan,  
 So that on lyve lefte non sikerle  
 but Noe & his wif & here Compene.  
 For it was Goddis wille tho  
 that the world distroyed scholde be so,  
 Sauf only hem that god trewe fond  
 Aforn Alle Othere, I vndirstond;  
 and be hem the world Restored Schold be  
 that to-forn tyme was lost In swiche degre.

but wete 3e wel for Certeyn,  
 thowh tho trees to here kynde comen Ageyn,  
 3it boren they neuere Aftyr so kindly  
 As to fore tymes they dyden vtterly,  
 that they ne losten Clene þe Savoure  
 Of here ferst froit, & the Odowre,  
 thorwh the water that so bitter was,  
 that ouerkeuered the world In Every plas,—  
 Sauf Only thike Selve tre of lyf  
 and þe braunches þat þere-of comen, whiche  
 sette Adams wif,

et i prenoient confort de lor mesaise,  
 tuit li plus sage: dont il apielerent puis  
 chel 'arbre d'aide

et de confort.'  
 Se chis arbres crut et amenda,  
 ausi firrent tant li autre qui de lui  
 estoient descendu.  
 Chil de couleur vert,  
 504 et chil de couleur blanche:  
 si embielirent tant sour tous autres ke  
 li pules le tint a meruelle.

Et durerent tant en chele biaute  
 508 que notre sires enuoia son deluue,  
 par quoi li pules vieus et mauuais  
 fu peris si entirement,  
 ke en tout le monde ne remest home  
 ne feme,  
 512 fors seulement noe et sa feme,

ke notre sires auoit trouue si conue-  
 nables  
 516 entre les autres:  
 qu'il vaut que par aus fust estraite  
 la pierre qui deuant auoit este faite.  
 Et quant chou fu chose que les iaues, qui  
 deuant auoient este grans contre leur acous-  
 tumanche, reuinrent en leur premier estat par  
 la volente du sourain pere:

la terre en fu de tant apourie, que onques puis  
 ne rendi fruit si boin ne si pourfitable a cors  
 d'ome comme ele auoit fait deuant.  
 Ains furent a dont toutes choses qui de terre  
 issoient, tournees en amertume. Et li arbre  
 524 meisme s'en sentirent si durement: que il  
 furent ausi com se che fust niens, et pierdi-  
 rent la flour de leur primerain fruit. Si qu'il  
 sauoient tout apiertement le venin et l'ordure  
 du dolouue qui le monde auoit couuert.  
 Mais de chel arbre qui 'arbre de vie'  
 estoit apieles,  
 et de cheu qui de lui estoient descendu,  
 528 vit on teus meruelles qu'il ne furent

of Bewte, froit, ne of Colour,  
 ne weren not Chonged In non Our;  
 For witnesseth they that hem Sye—  
 these trees ful openly to here Eye,—  
 For trees of lif I-cleped they were  
 of hem that hem Sien In all Manere;  
 For of deth dredden they In non degre  
 whiles there-offen they hadden In here com-  
 pene.

532

cangie en biaute n'en sauer de fruit.  
 ains remesent en tel estat com il  
 auoient fait deuant.

par quoi chil qui che uirent, disent,

' que uoirement estoit chil arbres de  
 uie et non de mort.

536

Car la u on li autre arbre auoient  
 este pres de peril n'auoit il garde de  
 mort.'

## CHAPTER XXX.

The Episode of [the Fall, Abel's death, and] Solomon's building the ship, continued. How the Tree of Life continued till the time of Solomon, who was wonderfully wise (p. 397), but was deceived by a woman, and, when much troubled by her, spake his Book of Parables (p. 398), and said that not one good woman could be found in the world (p. 398). One night he declaims against women (p. 399), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 399-400). Solomon thinks that he was a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 400). A voice tells him that this Son shall come of his line, but of a knight passing all others (p. 401). He is greatly rejoiced, though the Son is not to come for 2,000 years (p. 402). His wife asks him to tell her what he has been thinking of (p. 402). He tells her, and on the third night she says she can certify him of the coming knight of his line (p. 403). She says he is to send for all the carpenters in his realm, and order them to make a ship that will last for 4,000 years, which she will fit up (p. 403-4). Solomon sends for the carpenters, and orders them to make the ship (p. 404). They say they will do their best, and then they set to work and finish it in half a year (p. 405). Solomon's Queen then tells him that he ought to provide a precious piece of armour for his descendant (p. 405), namely King David's sword (p. 406), to which he is to make a point of precious stones (p. 407), and then a pomel and a sheath; and she will add the hangings (p. 407). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 407-8). He then looks at them, and wishes that no one but the man the sword was made for may draw it without repenting for his deed (p. 408). A voice promises him that it shall be so (p. 409). He writes letters on the scabbard, and makes fine hangings for it; but his wife will not have them, and puts foul and weak hangings instead (p. 409), which she says a fair maiden (like her who will undo Eve's work) will change into glorious ones (p. 410). A bed is made in the ship, and the sword put at its foot, and David's crown at its head (p. 410). Solomon's wife takes carpenters to the Tree of Life and its seedlings and orders them to cut off three sprigs, red, white and green, (p. 411). They refuse, but at last obey (p. 411-12). Blood springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it (p. 412), and tells Solomon that no one shall see the bed unless he thinks of Abel's death (p. 413). Solomon writes a letter to the knight of his line who is to draw the sword, warning him against the wiles of women. This he puts into the ship (p. 414). Then he writes an account of the building of the ship, of the bed, spindles, &c. and puts it at the bed's head, under the crown; and then



launches the ship (p. 414-15). His wife tells him to have his pavilions set up on the sea-shore, that they may stay there and see what becomes of the ship (p. 415). This is done, and one night in a dream Solomon sees a man and angels sprinkle the ship with water, and say that it is a type of God's "New House" (p. 416). The man has a warning written to faithless people not to enter the ship (p. 416-17). Solomon wakes and seeks the man and angels, but cannot speak or go to them (p. 417). A voice tells him that his desire is fulfilled, and this last of his line shall enter the ship and get the sword (p. 417). The men and angels vanish: Solomon is going on board the ship, but the voice warns him that if he does he shall perish (p. 418). He draws back, and looks at the writing on the ship, charging no man to enter it who has not faith and full belief (p. 418-19). Then he orders his men to put the ship out to sea, and it is soon carried out of their sight (p. 419).

THUS longe durede this ilke tre  
 Of Colour, of Savour, and of Bewte,  
 Tyl that Salamon Regnede than  
 Aftir king david his fadir, þat holy Man.  
 To wheche Salamon Only Crist Sente  
 Manie passing konnenges aftir hese Entente;  
 he sente him more wit & discessiown In his  
 lyve  
 Thanne ony wit of Erthly man cowde discrive;  
 For of Alle Scienses he was konnenge,  
 Where-offen the peple hadd mervellynge.  
 For he was konnenge In precious stones  
 and knew al here vertwes for the nones;  
 and the strengthe of herbes he knew also,  
 And wat ther-with he myhte wel do.  
 he knew the Cors of the firmament,  
 And of alle the sterres pere-onne, vera-  
 ment,  
 So that there nas neuere non Erthly man  
 That non discessiown to him ne kan;  
 3it Neuertheles be bewte of a womman  
 Ouertaken and disceyved was he than,  
 So that he wrowhte Azens Goddis wille  
 that of Sum thinges he dide ful Ille.

Tant durerent chil arbre  
 en tel biaute  
 que salemons regna.  
 4 Apres le roi dauid son pere.  
 A ichelui salemon dona diex  
 sens et discretion  
 8 outre chou que nature d'ome ne  
 sestent a aprendre en sciense.  
 Chil fu si sages en tel maniere de  
 toutes scienses  
 que a meruelles le peoit on tenir.  
 Et si counut toutes les uirtus des  
 12 pierres precieuses.  
 et la forche des herbes,  
 et le cours de firmament,  
 16 et le cours des estoiles  
 si bien ke terriens hom ne l'en peust  
 riens aprendre.  
 Et nepourquant par biaute de feme  
 20 fu il souspris si, et decheus,  
 qu'il en feist tantes choses contre dieu.  
 ke a honte le pot on atourner.

This womman that with Salamon was,  
 be-thowhte hire in Many diuers Cas  
 hym to disceyve, and bezondis him go,  
 with Alle the deceites sche Cowde do.  
 Where-offen ful lytel wondir it is ;  
 For there nys non Man that lyveth Iwys  
 that offen Owhten forto Merveille  
 aȝens A wommans will with-Owten faille ;  
 For there sche putteth hire Engyn & hire  
 Entent,  
 that wit of non liveng Man verament  
 Schal hire withstonde of hire Concettyng :  
 tak kepe of þe ferst womman that Evere was  
 lyveng.

Whanne Salamon Sawh that in non degre  
 To withstonden hire Engyn It nolde not be—  
 Where-offen he gan to Merveillen Anon,  
 and wax Right wroth, and forth gan gon—  
 thanne Anon his book he spak  
 that to him was with-Owten lak,  
 Wheche that ‘ parables ’ he Calde the Name,—  
 To him A book of ful gret fame ;  
 “ With this Book I have Sircvit þe world  
 Abowte,

that there is non Erthly Man with-Owten  
 dowte  
 that to serchen Abowtes the woerld In-virown,  
 Onnethes there-Inne to fynde be good Resown  
 On good womman to his Supposing.”

And thus Seide he for A wondir thing,  
 For he ne Cowde In non Manere  
 From wyles of his wif to kepen him there ;  
 So that he Merveilled In Alle degre  
 That so Manie wyles In A womman scholde be,

La feme qui o lui estoit

24 se penoit de lui engingnier iour et  
 nuit

au plus ke ele pooit, et il l'amoit tant ke  
 riens terriene ne pooit tant amer, et si se  
 gardoit au plus ke il pooit ke ele ne le  
 deceust. Mais sa garde ni ot mestier.  
 28 Car ele li faisoit honte et annui toutes les  
 eures ke ele pooit, ia si ne s'en seust garder.  
 Et che ne doit on pas tenir a meruelle.

Car sans faille, puis ke feme veut metre  
 sen cuer et s'entension en engien,

32 nus sens morteus  
 ne si puet pendre.

Quant salemons uit

36 ke il ne se pooit garder vers l'engen de  
 sa feme :  
 Si s'esmeruilla mult ke ch'estoit,  
 si fu asses courechies,  
 mais plus n'en osa faire.  
 Dont il dist en .i. sien liure

40 ke on apiele ‘ parabole.’  
 “ Je ai, “ fait il, “ auiroune le monde,

et ale parmi et en tele maniere com  
 44 sens d'ome terrien le porroit enchier-  
 kier.

Ne en toute chele enchiecure ne poi  
 trouuer  
 vne boine feme.”

48 Cheste parole dist il  
 pour chou qu'il ne se pooit,  
 gaitier del engien de feme.

si s'en meruilloit mult comment chou  
 auenoit  
 52 ke feme estoit si soutieue en malisce

so that he gan dispisen hem ful faste,  
and of hem [seide] mochel Evel Atte laste,  
And of Speritwel thinges neuere they Come,  
but Of Enmyte Al & some,

As vppon A nyht In his bed he lay,  
thvs to him self he gan to say,—

Ful thowhtful he was & ful Mornenge  
that thus to him self he made pleynenge,—

“thow man Caytyf, ful of disseise,  
why nisse ther non thing that the May plese?

Why Merveillest thow so Moche of wommans wile  
that the hass distorbled with-Inne A while,  
and In Sorwe and Errour hath put the?

Tak An Ensamle, and here now se;

For Oure ferste Moder lefte neuere hire Engyn,

For owht that Adam cowde devyne—

Tyl that owt of Paradis sche was cast

Thike delitable place thanne atte last,

bothe Into Sorwe and In-to distresse

From, Ioye, Mirthe and gladsomnesse;

So that alle whiche of hire Owt gonnen gon,

In peyne And Sorwe they leven Echon,

and here bred they Eten with swot & peyn,

And In Caytyvete they lyven certeine.”

And whanne longe In this thowht salamon lay,

A voys to him spak that he herde verray,

“Why hast thow thus womMan dispised here

In Manie wises & In right fowl Manere?

for thouhe be womman Cam ferst to Man dis-  
seise,

Of here Anothir Schal come, this world to  
plese,

and bothe Joye & mirthe bringen mochel more  
than Euere Mankynde was grevid before;

Tant qu'il commencha mult a despire  
femes.

et dist

‘ke feme n'estoit pas chose espi-  
tueuse,

56 mais anemis drois.’

vne nuit gisoit en son lit,  
et disoit mult dolans,

60

“hom chaitis, plain de misere, per-  
sone vieus et souffraiteuse:

ne t'esmeruelle pas se feme

64

t'a mis en duel et en courous.

Car notre premiere mere ne fina

68

onques deuant que ele fut ietee del lit  
de paradis.

Si ke de la ou ele estoit en toute  
boineurete:

72

se mist ele hors. et entra en toute  
maleurete.

dont tout li oir qui de li issirent

s'en sentent enchore si durement,

qu'il en manguent leur pain en douleur  
et en caitiute. Endementiers ke il  
disoit ches soutieues paroles,

76

li respondi vne voiz, et li dist.

“Salemon, n'aies pas fêmes en despit.

80

Car par feme vint hom en courous  
premierement.

en lieu de chele venra vne autre,

qui aportera home a ioie grignour

84

ke li courous n'a este.

and thus be woman Amendid schal be,  
that to foren tymes to womman was put to velone;  
and this womman schal Comen Of thy kynde.”

Anon thanne Salamon Cast In his Mynde,  
that A fool & vnwis that he was  
wommen to blamen In Ony plas.  
than anon he bethowhte him of Sotylte,  
and Sowhte the scriptures In Eche degre,  
And Also Alle the devyn Secres  
that he Cowde fynde In Ony degres;  
and Atte laste so longe he Sowhte  
Til to his wit that it was browhte,  
So that he fond and knew Riht wel  
the Comeng of the virgine Eueridel,  
and that the Sone of god Almyht  
Into pat blessed vessel scholde Alyht.

And thus that Scripture put him In Mende  
Of that blessid virgine so good & kende,—  
that the froit pat of hire Owt scholde gon,  
So gret blessednesse with him scholde comen  
anon

and Mani More double of swetnesse  
thanne be oure first Modir cam bitternesse;  
Wherefore the ton, ‘ Moder,’ Cleped scholde be,  
and the tothir Clepid scholde be the ‘ See,’\*  
thanne stodyed Salamon from day to day  
Of this blessed Maiden to knowen more verray,  
3if that A Modir that Maide scholde be,  
and Comen of his lyne, thus merveilled he.  
thanne was he glad In Alle Manere  
that of his Awncestris swich A spring scholde  
comen pere,

Et ensi amendera feme  
la felounie ke quankes ele fourfist.

Et chele feme istra de ton lignaige.”

88 Quant il oi cheste parole, si se tint  
mult pour fol,  
de chou k’il auoit tant feme blasmee.  
Et lors commencha a soi meisme

92 a encherkier  
les deuins secres et les deuines escri-  
tures  
selonc chou qu’il en pooit sauoir,  
si enquist

96 tant par la grant sciense de lui,  
qu’il seut et counut  
la venue de la glorieuse virgen,  
qui le benoit fil dieu

100 conchut en son benoit vaissiel.  
Et tant s’entremist d’enquerre la  
verite de cheste chose, qu’il seut uraie-  
ment  
ke par chele virgene qui feme estoit  
apielee,  
venroit en terre ausi grant boineurete

104

com grant maleurete estoit uenue par  
chele feme.  
dont il dist ke l’une deuroit on apieler  
‘ mere,’  
et l’autre ‘ marastre.’  
Lors commencha a penser de iour en  
iour  
a chele boineuree feme, pour sauoir  
s’ele seroit

112 fins de son lignaige.  
Car voelentiers vausist il, s’il peust  
estre,  
ke ensi boineuree chose fust fichie la  
bontes de son lignaige.

\* ? A mistaken translation of the Hebrew word for Mary, makes it “Star of the Sea.” It either means  
“bitter,” like Marah, or “The rebel” or “rebellion,” like Miriam.—B. Davies.

And thus longe he thowhte on this thing,  
 tyl Atte laste on A Nyht In his Metyng  
 To him from An hy Cam the devyne Answered  
 Into his Chambre, In bedde as he lay there ;  
 “ Salamon, On thing I telle now the,  
 that allynges of thy schal sche not be,  
 Ne not fully the Ende of þe lignage,  
 but the Ende of Anothir knyhtes of herere  
 parage,  
 that schal passen of bownte & of lif  
 Alle Othere Knyhtes, with-owten strif,  
 that Evere to-forn him ȝit were,  
 Oper after hym scholen comen, oper griues  
 bere.  
 So mochel schal he hem passen In alle  
 degre  
 Asse the sonne the Mone doth, Sikerle ;  
 For whanne the Mone schineth most briht,  
 ȝit passith it the Sonne be Many fold lyht ;  
 lik so this knyht al othere schal pase,  
 and as dide Ioswe In Ony place,  
 that past alle other In Chevalrye,  
 So schal þis knyht passen Ioswe Al oper  
 sekerley,  
 and ȝit Ioswe was tolde the beste knyht  
 that of al þe world was, & most of Myht.”  
 and whanne he this thor vndirstod,  
 that of his ligne schold Comen a knyht so  
 good,  
 Ful Mochel Ioye was in his herte tho,  
 And Aȝen to his bookis thanne gan he go,  
 And knew wel, & sawh be vndirstonding,  
 þat him scholde he not sen, ne Abyden his  
 comenge ;

Et tant pensa a cheste chose mainte fois.  
 116 ke li diuins respons li dist vne nuit  
 en sa chambre.  
 “ Salemon,  
 120 la boineeure feme ne sera pas  
 fins de ton lignaige,  
 ains en sera fins vns chiualers  
 qui passera de bonte de vie et de cheu-  
 alerie  
 124 tous chiaus  
 qui deuant lui aront este,  
 et apres lui venront, et qui a chei tans  
 porteront armes,  
 autant  
 128 com li solaus passe de clarte la lune,  
 132 et autant com iosue  
 passa de proueche tous les chiualers  
 136 qui dont fust el monde.”  
 Et quant il oi  
 que teus chiualers seroit fins de son  
 lignage,  
 140 sienfumult lies.et dist, “ halas ;” Tant  
 fust a aise que chele boineuree per-  
 sone aournee de tantes grascas peust  
 veoir:  
 “ Ha : diex, ie ne le verrai pas.

For it was ful long tyme therto,  
lik as that his bookes Schewed him tho :  
“ Now, Certes, this A wondir thing to me,  
that So long tyme to-forn his perturite  
how I scholde knowen of his birthe,  
that to this world Schall bringen bothe Ioye

& Mirthe,

As I haue here In vndirstondyng ;  
but 3it is to me A ful straunge thing,  
for from this day 3it thedir to  
It is two thowsende 3er & mo.”

Ful longe thowhte Solamon of this thing,  
Tyl his wif it Aspyde Atte last Endyng  
how that he was fallen In his thowht,  
Where-offen Comfort fond he Ryht nowht,  
3o that he was wondirly Evel at Ese,  
he Niste non thing that myht him plese ;  
thanne hadde his wif gret drede Anon  
that som Manere Evel he wolde hire don ;  
So that it happed vppon An Niht tho  
that In bedde they lyen bothe two ;  
and whanne hyre tyme sche sawh forto  
speke,

thanne to hym sche gan Owt-breke,  
And Anon sche gan hym forto Conioure tho  
For alle the loves betwexen hem two,  
that he hire would trewly telle  
how of his pensifnesse it be-felle.

and Salamon, that knew passingly wel  
Of hire Coniettyng Every del,  
Wyste wel that ther Nas non herte levenge  
that Cowde So Mochel of Coniettynge,  
that And sche knew of his Menyng  
Anon to the Ende Sche wolde it bringe ;

Car trop a lonc tans de chest terme  
de si a chelui de dont.

144

Chertes se iou en nule maniere li pooie  
faire sauoir comment si grant tans  
deuant sa venue ai oi nouuieles de lui :  
Iou li fesisse sauoir.

148

Mais ie ne uoi mie comment chou  
puisse estre.

Car iusch'a chel tans

152

a bien .ij. Mille ans, ie quit.  
Longement pensa salemons a cheste  
chose.

Et tant ke la feme qu'il amoit s'apier-  
chut bien

156

qu'il estoit cheus en tel pense  
dont il ne pooit son cuer oster.

160

Si en fu trop a malaise,  
car ele ot maintenant paour ke il n'  
eust pense de li mal faire.  
Si auint vne nuit  
que il estoient ensamble, qu'il estoit  
plus haities qu'il ne soloit.  
Et quant ele le vit en boin point,

164

ele le coniura

par l'amour qui estoit entr'aus deus  
qu'il li desist

168

a quoi il auoit si durement pense.

Et salemons, qui le vit

plus soutil en mal et en engien

ke nus hom ne peust estre,

172

pensa ke se cuers morteus pooit metre  
consel a chou ke il pensoit :  
ele en venroit a chief.

therfere than Anon thouthe Salamon  
 how that best this Game myhte Gon,  
 For Al the Certeinte tellen he Nolde,  
 What After there Offen fallen scholde.

thanne discouered he his pensifnesse  
 To his wif, & all his hertes distresse,  
 Of that be hadde So longe I-thowht,  
 To what Ende it scholde be browht.  
 "Certes, Sire," quod his wif tho,  
 "Of this Mater 3it Can I not do,  
 but with-Inne schort tyme, to My supposinge,  
 To A good Ende we scholen it brynge."

So it happede that the thridde Nyht  
 To-Gederis they weren, as I the plyht,  
 "Sire," sche seide, "I the now certyfye  
 Of this knyht ful Certainlye,  
 That schal ben of thy laste lyne;  
 To my wit it doth now propyne  
 how that 3e scholen knowen the verite  
 Of Al his Comeng, In Eche degre."  
 "Now Sothly," quod Salamon the kyng,  
 "this me pleseth Ouer alle thing."

"Now ful Gladly I wele 3ow Schewe  
 holy myn Entent vppon A rewe :  
 Wel faste Sendeth 3oure Messengeres Anon  
 thorwh-Owt 3owre Rem Everichon  
 And Alle the Carponteris that they mown  
 fynde,

that to 3ow they hem bringe In Ony Kynde ;  
 And whanne they ben Alle to-gederis I-  
 browht

A Certain thing 3e scholen hauen wrowht ;  
 And Chargeth hem In Alle wise  
 Trewly to don here Service,

Et pour chou pensa il  
 176 que il li diroit  
 Car du dire seulement ne voit il pas  
 ke grans maus en peust venir,  
 et lors li descouuri il tout outrement  
 180 che qu'il auoit si longement pense.  
 Et quant il li ot tout dit,

ele li respondi "Chertes, sire,  
 de cheste chose ne vous saroie ie mie  
 184 enchore bien consillier.  
 Mais dedens brief terme, au mien  
 quidier,  
 vous en consellerai, ie quid."  
 "Or i parra," fait il.  
 A la tierche nuit, auint  
 188 k' il estoient assamble.

Ele li dist, "sire, iou ai pense  
 comment li chiualers

ki sera fins de votre lignage

192 connistra  
 comment vous ares seu verite  
 de sa naissanche."

"Li rois\* de chou," dist il,  
 196 "me plaist mult. Or le m'ensignies."  
 "volentiers" fist ele.

"Mandes le matin  
 200 par uotre roiaume  
 tous les carpentiers de votre roiaume  
 dont ou orra parler.

Et quant il serront tout assamble

204 commandes leur

And swich a schippe 3ow forto Ordeyne  
Of sweche tre that it may the self susteyne,  
And that of water it may haven non fere,  
Ne Of non thing In non Manere,  
That it Mow laste foure thousand 3er,  
Where so Euere it go, Oper fer Or ner.  
And In the mene while this Schippe they  
make,

To Another purpos I wele me take,  
For to Aparaille Other thinges therto  
Swich As behoveth there-Inne to do,  
As 3e scholen Afterward bothe heren & knowe  
Al myn hol purpos vppon A rowe.”

And Salomon it levede tho ful wel,  
And there Azens spak Neuere Adel;  
but Suffrede hire wille Al that nyht,  
Tyl on the Morwe it was day lyht.

On the Morwe Anon as the day gan Ryse  
he Comaunded his Messengeris In Alle wise  
Into Every partye forto gon  
Carponters him to bryngen Anon.  
So that with-Inne a fewe dayes  
these Messengeris Sowhten Many wayes,  
and Carpenters to the kyng Anon they browhte  
to weten 3if that with hem he wolde Owhte.

and whanne these Carpenteris weren semblid  
Echone,

To hem the kyng Aperede wel sone,  
& hem Comanded there riht Anon  
' a schip forto maken they Scholde gon,  
So Strong, so Myhty, In Alle manere of gyse,  
of swich tre As they Cowde devyse,

qu'il vous fachment vne nef  
de tel fust qu'il ne puisse pourrir,  
ne pour iaue  
ne pour autre chose,  
de ch' a. iiij. Mil ans.

Et endementiers qu'il feront la nef.

« Je m'occuperai de mes affaires  
comme vous le ferez. »

Et salemons crut bien che ke ele li  
dist.

Si n'en souffri a tant chele nuit.

\*A l'endemain, si tost comme li iours  
parut,  
salemons tramist ses messages,  
et loinge et pres,  
pour querre carpentiers.  
Si en vint en peu de terme  
pluseurs.

Et quant il furent tout assamble devant lui,

il lor commanda  
ke il li fesissent vne nef de fust  
mult seree

\* The Additional MS. 10,292 begins another chapter here: "Ensi comme carpentiers faisoient vne nef. Et salemons et sa femme le regarderent. A l'endemain, si tost comme li iour aparut."



that for water ne Rokkes ne persen scholde  
 With-Inne iij m' zeres,' thus the kyng wolde.  
 thanne Answered the Carpenters Agayn,  
 'his wille to fulfulle they wolde ben fayn,

To alle here powere & to Alle here Myht  
 they wolden don that Schippe to dyht.'  
 So that to werke they wenten Al In fere,  
 that the Schippe was Mad with-Inne half A zere. 244

And whanne it was fulliche I-browhte to

An ende,

Thanne that lady to Salamon gan wende  
 That thiike Schip first dide begynne  
 thorgh hire qweyntise and hire ginne ;  
 "Sire," sche seide, "and it be so As 3e me  
 telle,

that In tyme Comeng swich A Cas be-felle,  
 and that swich A thing scholde there be,  
 So worthy A knyht and Of so hy degre  
 that In bowunte alle knyhtes scholde passen

Echone

As don bemes of þe sonne passith liht of the  
 Mone,

And Alle hem that Euere to forn him were,  
 Oper after hym scholen Comen Armes to  
 bere,—

It were bothe my Cownseille & my wit  
 And 3e wolden Owht concentyn to It,  
 and as be good Resown As thenkith Me,  
 Sethen this worthy knyht Of 3oure ligne  
 schal be,—

that 3e som Manere Of precious Armure  
 Whiche is bothen passing good & sure,  
 (So that 3ow he may haven In remembraunce  
 What so Ewere Aftir happe be chaunce,)

si ke ele n'eust garde de pourrir  
 deuant .iiij. mil ans pour estre en eue,  
 et il disent lors

240 'qu'il en feroient  
 lor pooir.'

Si s'en penerent, et traullierent tant:  
 ke la nef fu auques aprestee dedens  
 demi an.  
 Et quant la nef fu aprestee,

la feme  
 qui l'auoit fait commenchier

248 dist a salemon. "Sire,  
 puis ke chil dont vous aues dit

sera teus

252 qu'il passera de bonte et de cheualerie

tous chiaus qui deuant lui aront este,  
 et qui apres lui venront,

256 il me samble qu'il seroit bien auenant  
 chose

260 que vous aucune arme precieuse et  
 chiere

qu'il portast en ramenbranche de vous,

264

Scholen 3e Ordeyne & Arayen A3ens his Co-  
menge

Of hym that 3e hauen so gret Merveillynge,  
and that the Armure be passage Merveillous  
In all degre

As he schal passen Alle Oper knyhtes In dig-  
nite."

"Sey," quod Salamon, "what Armure it  
schal be ;

and 3if it be Covenable that I may se,  
I schal it ordeine thanne Anon Riht,  
And Into that Schippe it schal be diht."

thanne Seide this lady Anon Ageyn,  
"Sire, I schal 3ow tellen now In Certein  
On Of the Most Sufficiaunt Armure  
that I knowe, as I 3ow Ensure.

the holy temple wheche 3e hau don Mad  
In the worschepe of oure lord In this sted,  
In wheche temple the beste Armure is on  
that Evere On knyht here was I-don ;  
It is the swerd of thy fadir, kyng davy,  
that there Inne hangeth ful Sekerly ;  
For it is On the Richest thing

That Evere Abowtes heng ony kyng,  
the most Merveillous that Evere forged was,  
the Most disgiest In Ony plas ; [? disgiest]

the Scharpest & the Moste trenchaund  
that Evere Ony Knyht took on hand ;—  
taketh that, & Maketh Ordenaunce

For that swerd with-owten ony variAunce,  
And Ordeyneth bothe for hondele & point  
To Setten Every thing In his Ioynt ;  
And Aftir for the blad 3e ordeynen Also  
As 3ow thinketh best forto do.

li apparillissies contre sa venue,

et fust chele arme autresi precieuse  
enuers toutes autres armes.

com il serra meruilleus sour tous  
autres chivalers."

"Dites moi," fait il, "quele arme che  
porroit estre.

Et se ie voi ke ele soit conuenable:

ie li apparillerai se iou l'ai."

"Je vous dirai," fait ele,

"quele arme li serroit souffissans.

El temple que vous aues fait  
en l'ouneur de ihesu crist

est l'epee le roy dauid uotre pere,

le plus merueilleuse qui onques fu  
forgie,

et le plus trenchans  
qui onques fust baillie par main de  
chivaler,  
prende le,

et en osten le poing et l'enheudeure,

Et quant vous ares l'alumiele tournee  
a vne part:

and 3e that hau of Alle herbes the knoweng,		vous qui counissies les forches des
and of Alle precyous stones the konnenge,	296	herbes,
And the kynde of Alle thinges therto		et les virtus des pierres,
that be-longeth ony konneng to,		et la matere de toutes choses terrienes :
Ordeyneth for the point of precious stones		faites i. poing de pierres precieuses
And that they ben Sotely Ioyned for þe Nones	300	si soutilment
So that non Erthly Man Aftir this day		qu'il n'ait apres vous d'ome terrien
In non wise hem departen ne May,		qui puist cunnoistre l'une de l'autre.
but þat they Supposen In Alle thing		Ains quid chascuns qui le uenra
that it Nis but On ston In beenge.	304	que che soit vne meisme perre.
and thanne to the pomel Ordeynen 3e		Apres i faites vne heudeure
As precious A ston & Merveillous As it may be,	306	si merueilleuse que nule ne soit si vir-
That non so vertwos, so merveillous, ne so riche,	306*	tueuse ni si riche.
Of Alle Other stones be non himliche :		
and that A schethe that 3e ordeyne.	308	Apres ifaites le fuerre si merueilleus en
and whanne Alle this 3e hau I-wrowht,		son endroit comme l'espee sera el sien.
thanne wile I werken As cometh In My		Et quant vous ares che fait,
thowht,		
and Ranges I wele Maken therto,		iou metrai les renges
Sweche As me liketh there Inne to do."	312	teles com il me plaira."
thanne he that was wisest of Al degre,		Chil qui estoit plus sages de tous
And most vertwes In herbis & stones Knew he,		autres
passing Ony oper Creature		de cunnoistre uirtus de pierres
Most Connenge he was I the Ensure,—	316	
Owt of that temple the swerd they browhte		osta l'espee son pere du temple,
the wheche kyng davy his fadyr owhte,		
and that they helden as Riche and As worthy		qu'il tenoit aussi richement
As Ony thing þat In þe temple was Sekerly.	320	comme se che fust vns saintuaires,
and thanne wrowhte he Al Aftir hire Avys		puis en fist tout chou ke ele li ot com-
With precious stones of gret delys,		mande,
but Onliche to the pomel An hy		fors du poing,
he putte but on ston Sekerly,	324	ou il n'ot c'une toute seule pierre,
Whiche of Alle Manere Colowrs it was		Mais ele estoit de toutes les couleurs
that Ony Man Cowde thenken In Ony plas.		que on porroit trouer ne deuiser.

qu'il ne s'en repentist  
truskes a tant ke li boins chivalers  
pour qui ele estoit apparillie i mesist  
la main.'

360

thanne to hym Cam A vois with-Owten lak—  
the Same vois that to fore tymes to him  
spak—

“Salamon, Of this that pou hast Axed before,  
Schal non man it drawe but hym Repente  
sore

but 3if it be the Same persone  
for whom this Mater thou hast I-done,  
and for whom this swerd is dyht;  
It non Man to drawen schal hauen non  
myht.”

And whanne that Salamon herde this,  
than was his herte In Ioye & blys;  
and Anon let wryten with his hond  
dyvers lettres, as I vndirstond;  
and, as this Storye doth devyse,  
he let Ordeyne Rawnges In his Gyse,  
And to the schethe he gan hem Ordeyne  
Also Ryaly as he Cowde Certeyne:  
but so wolde not his wif  
In non wyse be here lyf,  
but so fowle Raunges & so Spytable  
that to so Ryall A thing ne weren not able—  
his wif Ordeynede forto do,  
that non thing weren Able therto,  
As fer forth as Salamon Cowde seyne,  
Not An Owr thike swerde to susteyne.  
“What?” quod Salamon to his wyf tho,  
“how thenke 3e now here forto do,  
To putten So fowl A thing In Abvcion  
To So Riche A thing with-Owten Compa-  
rison?”

“3e, forsothe,” thanne quod sche,  
“At this tyme it schal not Operwyse be,

et lors vint la rois

qui autre fois autre-parle a lui, et li  
dist.

“Salemone.

ne le traitra iamais hom qu'il ne s'en  
repente

364

duqu'a tant ke chil le traitra  
pour qui tu l'as apparellie ensi.”

368

Quant salemons oi cheste nouuiele,

si en fu mult ljes,  
et maintenant escrisi

372

letres de sa main

teles com li contes a ia deuisees. Et  
quant il ot che fait, il vaut metre a  
l'espee renges  
teles a son ensient comme a l'espee  
couuenoient.

376

Mais sa feme n'en uaut,

ains en aporta vnes si laides et si  
poures comme de canure,

380

et si febles par samblant

384

ke eles ne peussent l'espee soustenir.

“K'est chou,” dist salemons:

I voles vous

chou metre:

388

“Oil,” fait ele,

“ia a notre tans ni ara autres.

Sowf onliche and it be goddis plesyng,  
 That so May happen In tyme Comeng,  
 That A damysele it Chaungen Schal there  
 And Tornen hem Into Anothir Manere,  
 So Faire and so Riche that wonder schal be  
 Ony Erthly Man to beholden Certeinle.  
 and so be this swerd there scholen 3e knowe  
 the werkys of two wommen with-Inne A  
 throwe;

For lik as 3e don me to vndirstonde  
 What A Mayden schal comen In to this  
 londe

Forto A-Mendyn Al the grete wronge  
 That oure form Modir dyde A forn ful longe,  
 Ryht So schal the Same Maiden Certeynlye  
 Amendyn In tyme Comeng Al my folye ;—  
 the fowle Raunges that I have the swerd  
 put to,

Fvl Riche & worthy for hem wele sche pere  
 do.”

Of these wordis thanne hadde Salamon  
 In his herte gret wonder Anon,  
 Where sche hadde that wit An discreciown  
 him forto tellen So straunge A resown.

Whanne the Schippe was Mad In this manere  
 And I-Couered, as the Storye telleth here,  
 In the Schippe was mad a bed of Tre,  
 Wondirfully devised, I telle the ;  
 and Ouertwert ouer the beddis feet  
 lay this Ryal swerd, I the be-heet :  
 And Aboven vppon the beddes hed  
 A Crowne of Gold stood In that sted,  
 that Manie 3eris to-fore his fadir kyng davy  
 that Crowne hadde werid ful worschepfully ;

Mais enchore, se dieu plaist,

392 venra vne eure  
 ke vne damoisiele les cangera,  
 et i metera pour chestes, vnes autres  
 si bieles et si riches ke che sera mer-  
 uelles  
 396 a ueoir :  
 Si poes en cheste espee counoistre  
 la samblanche des deus femes

dont ie vous ai oi parler.

Car tout ausi comme virgene qui est  
 a uenir, si com vous me dites,  
 400 doit amender  
 chou que vo premiere mere meffist,  
 tout ausi amendera cheste puchiele  
 404 chou ke ie mesfis en cheste espee.  
 Car ele i metera renges

bieles et riches, et de la chose ke ele  
 mieus amera sour soi.”

Icheste parole tint mult salemons a  
 408 soutil,  
 et mult s'esmeruilla  
 dont chou pooit venir  
 ke ele disoit.

Quant la nef fu faite  
 et couuerte si richement com li contes  
 412 a deuise.

Il fist en la nef faire .i. lit de fust  
 si biel et si merueilleus com il le deuisa,

et mist l'espee as pies,  
 416 et au chief mist li rois

sa couroune,  
 chele ke li rois dauid

420 ot portee maint iour.

wiche Crowne Salamon put In to that plase  
Sethen that knyht neuere non So worthy wase  
As he of whos ligne scholde Comen that  
mayde,

As to forn tymes his Bokys had hym Sayde;  
And on non Man So wel, hym thowht, le-  
venge,

Myht ben be-stowed So worthy A thyng.

And whanne the lady thus hadde Seyn him  
do,

“ ȝit,” sche Seide, “ vs behoueth now thinges  
mo :

For ȝit to this Schip there failleth Somthing  
That there Inne Moste ben with-owten fail-  
lyng.”

And these Carponteris sche took Anon,  
And to the Tre of lyf they gonne to gon,  
vndir wheche tre Abel was Slayn,  
As the Storye to forn Reherseth Certain.  
thanne Seyde sche to hire lord tho,

“ Sire, to this tre now moot we Go,  
And to the Tothir that of hem Come,—  
the Cause I schal telle ȝow Al & Some,—  
Off wheche on Is Red, Anothir is whit,  
The thrydde is grene, A tre of delyt :

Of these take ȝe now springes thre,  
Whit, Red, & Grene, lik as they be,  
Whiche the bed Scholen Envirown Abowte,  
As I schal ȝow tellen with-Owten dowte.”

thanne Answerid the Carpontris tho,  
‘ that the Tre of lyf wolden not they gon to,  
For neuere to fore, as they Cowden vndir-  
stonde,

Ne was it persched with Mannes hond.’

et dist ‘ qu’il le lairoit au chiualer,

pour chou ke ele ne pooit pas estre  
en autre lieu

si bien emploie.’

Et quant tout chou fu fait, la dame  
dist :

“ k’en encore defaloit il a la nef.”

Lors prist carpentiers,

et les enmena o soi a l’arbre de uie  
désous quoi abel fu ochis.

puis lor dist.

“ Signour, il couuint que de chest  
arbre uermel,  
et de ches autres,

dont li vn sont blanc

et li autre sont vert,

prenes .iij. fuissiaus

.i. vermel .i. blanc .i. vert,

dont li lis sera auirounes

ensi com ie vous dirai.”

Et chil disent

‘ qu’il douteroient mult a entamer  
l’arbre de uie,

pour chou ke nus n’auoit este si hardis

qui l’enspirast de riens.’

thanne Answerid this qwene Anon,

“but 3if that 3e my Comandement wil don,  
3e scholen ben blamed Al In hye,  
I-Seye 3ow, Seres, now ful Certeynlye.”

Thanne they fulfilden here Comandement  
holiche Aftyr the ladyes Entent ;  
and they dradden hem ful Soryly,  
For neuere to fore hadde Man Comen ther  
Ny.

but ful sore Abascht they weren Atte begyn-  
nenge,

For so fresch blood owt of þe tre gon sprynge,  
As of A Mannes Arm it hadde be  
that hadde ben of smeten Sekerle  
In bataille, oþer In tornement,  
Lik As it semede to here Entent.

and thanne weren they Abascht so sore  
that there-Onne wolden they werken no  
more,

and so leften they Alle here werkynge  
that they diden Atte the begynnenge,  
and Repentyd hem ful Sore  
that they wrouhten after the ladyes lore.

But sche wolde it suffren In non wyse  
but that sche wolde haven hire owne Gyse ;  
and whanne they knewen hire Entent,  
holiche they fulfilden hire Comaundement.

And whanne these thre brawnes weren I-  
browht

To þe Schippe, to fulfillen the ladyes thowht,  
3it ful Sorye they weren therto  
hire ladyes wille thanne forto do.

thanne devised the lady how it scholde be  
of alle tho Braunches In Eche degre,

Et ele respondi

‘ke ele les feroit hounir s’il ne fai-  
soient de tout son commandement.’

Et chil fierent maintenant lor cuignies  
dedens.

Mais au commencement furent mult  
esbahi.

Car il virrent apartement ke del arbre  
issoient gouttes de sanc  
ausi espesement comme d’un home  
a qui on eust le bras caupe.

Et il furent mult espoente de cheste  
chose,  
et pour chou vaurent il laissir a ferir,

et mult se repentoient

de chou qu’il l’auoient commenchie.  
Mais chele ne le pooit souffrir,  
ains les tint si cors

ke il fisent du tout son commandement.  
Quant il orent les .iiij. fuisiaus aportes

a la nef.

et mis en tel maniere comme leur  
auoit deuise, il les misrent el costé,



On be Fore, the tothir be hynde,  
the thridde Ouerthwert, As Cam hire Mynde ;  
So that the bed ouer sprad was there  
with these thre trees In this Manere.

behold now of this merveillous werkyng,  
What it was thanne to Signefieng !  
For it was to a gret Signefyaunce ;  
As this Storye schal schewen with-owten  
variaunce.

And whanne sche hadde So I-do,  
Thanne to Salamon gan sche to go,  
“ Now beholdeth these spyndelis thre  
that vpon this bed to forn 3ow be !  
Now herkeneth to me what I schal seye :  
these Schal Neuere Man Sen ful Certainlye  
But 3if Abelys deth he schal haven In  
Mynde,—

That Man that so Just was, and to God So  
kynde.”

And whiles they spoken of this Matere,  
Anon to hem Comen tydynges there,  
that tho whiche the Branches hadden Atamed,  
Aungeles they weren, that weren not blamed.

Thanne be-thowhte ful Mochel Salamon  
Of Manye thinges that he wolde don ;  
And 3it to his wif he Seyde Ryht nouht  
Of Al that Evere thiike tyme he thouht.  
Thanne Anon Salamon be-gan to write,  
and with his wittes it gan to Endite,  
A lettre In the Schippe forto be set tho,  
In what plase he myhte beste it do.  
And this was the be-gynneng of his Resoun  
As 3e scholen now heren, bothe Al &  
soun ;—

l'un deuant, l'autre derriere,  
et le tierch par deseure,  
qui estoit keuillies en andeus,

484 ne cheste chose ne fu pas faite sans  
grant senefianche,  
si com li contes meismes deuisera chi  
auant.

Et quant il furent ensi mis,  
488 ele dist a salemon  
“ vees vous ches .iij. fuisiaus.”  
“ Oil,” fait-il.

“ Ore sachiez,” fait ele,  
492 “ ke iamaiz nus ne les verra  
ke lui ne doine souuenir de la mort  
abel.”

Endementiers qu'il parloient ensi des  
.iij. fuisiaus  
496 lor vinrent nouuieles  
ke chil qui l'arbre de uie auoient  
entame  
estoient auule,  
si en pensa plus a salemon

500 que a sa feme ne fist.

Lors fist salemons  
504 vn brief pour metre en le nef,

et escrist el commencement du brief  
ausi com se che fust l'entente de sa  
raison.

508

“ Behold, thou Knyht, (what I schal Seye ;  
 Of on thing I warne the Alweye,)  
 That schalt ben Ende of Myn lynage,  
 As I am Certefyed, and of So worthy Corage.  
 Evere be thow war of wommens Engyne ;  
 And Also of Many thinges they welen pro-  
 pyne,

loke that thow be wis & kepe the wel,  
 and of hem be war thou Everey del,  
 and that thow leve hem In non wise,  
 For 3if thou do, thou lesist thin Arprise ;  
 Ne Neuere prowessse ne non Chevalrye  
 Schal I the waraunten Serteinlie,  
 but it torne Reprof to the ;  
 thus Sente the to Seyne Salamon be Me :  
 And of hym Remembraunce thow took, ‘  
 Whanne that thow lokist vpon this book.’”  
 Thys was the begynneng of his writ there  
 Whiche Salamon wrot In this Manere ;  
 For of logres that worthy Knyht  
 Whiche that Into this Schip scholde by-  
 dyht,

Wrot Salamon this qwestion Sekerly,  
 and Into the Schippe it putte trewly.  
 And now of Forein londes scholen [3e] here,  
 As the storye of Sank Ryal Reherseth In  
 diuers manere,  
 And After he Wrot the verite  
 Of his wif there In Alle degre,—  
 how his wif this Schippe gan to Ordeyne,  
 And Al that Richesse there-Inne put Cer-  
 teyne,  
 bothe the Bed, & spyndelis Also  
 that overwert the bed weren I-do,

“ O tu chiualers boineureus

qui seras fin de mon lignaige,  
 si tu ueus estre en pais et sages,  
 sour toutes choses te gaitte d'engien de  
 feme.

Et se tu le crois.  
 ne sens,

ne proueche, ne cheualerie,  
 ne te garandira

ke tu ne soies hounis en la fin.

Et chou te commande salemons  
 ke tu t'en gardes en ramenbranche  
 de lui.”

Et teus li commandemens du brief  
 ke salemons escrist  
 pour le chiualer qui fist tant de cheu-  
 alerie el roiaume de logres,

et mist a fin les auentures quel roi-  
 aume de la terre foraine et en maint  
 autre lieu auenoient par l'aumenture et  
 par la forche del s'. graal  
 si com li contes deuisera cha auant.

Après escrist la verite de la nef

si com la feme le fist faire,  
 et la rikeche de l'espee

et du lit, et des fuissiaus,

of whiche on was whit, Anothir was Rede,  
 And the thridde was grene In that stede ;  
 and alle colowred of here kynde they were,  
 As of the Tres they weren taken Ere.  
 and whanne this writ was thus I-do,  
 At the beddes hed he leyde it tho ;  
 vndir the Crowne there As it was,  
 There he it putte In that Same plas.

And whanne this Schippe thus was I-dyht,  
 Into the Se he it putte Anon Ryht.

thanne to his wif he Seide Anon,  
 “ Lo, dame, now Al this thing [is] don,  
 and Into the Se I have it pyt,  
 Neuere weneng more forto Sen it ;  
 Ne I not neuere to knowen of his Comenge,  
 of theke worthy Knyht þat me Is put In  
 Mynde.”

“ ʒif Certein, Sire,” quod his wif thanne  
 “ Som veryfieng Schole ʒe hau of that  
 Manne,—

Charge ʒe ʒoure Meyne Anon Ryht  
 That ʒowre pavylowns ben Redy dyht,  
 And be the se Syde that ʒe don him Sette,  
 And for non thyng that ʒe ne lette  
 That ʒe And I and somme of oure Meyne  
 With-Inne the tentes to-gideres Mown be,  
 And there to Abyden and to dwelle  
 To seen what this Schippe may be-falle.”

Thanne this Salamon Anon Ryht  
 Comanded his pavilowns to ben dyht,  
 And to ben Set foste vpon the Se Syde,  
 with-Inne wheche he myhte abyde,  
 his wif, & with hem A prevy Meyne :  
 thus he Comanded that It scholde be.

comment li vns en estoit blans, et li  
 autre vers, et li autre vermaius,  
 540 sains peinture nule, ains estoient de  
 naturel coulour,  
 si com il auoient este pris en l'arbre :  
 Et quant il ot che brief escrit,  
 544 il le mist au chauech del lit,  
 de les la couroune.

Et quant il ot ensi la nef apparellie,  
 il le fist metre en la mer, droit a la  
 548 riue.

Et lors dist il a sa feme.

“ Dame, la nef est faite et toute appa-  
 rellie,  
 552 ne enchore ne puis iou veoir  
 comment li chialers puisse sauoir  
 comment i' ai seu la uerite de sa  
 venue.”

“ vous en serres.” fait ele, “ asses  
 chertains par tans.

556

Mais ore faites  
 tendre .ij. paillons  
 desus chel riage

560

si k'en moi et vous et vne partie  
 de notre maisnie  
 i puissions  
 demourer iusc'a tant

564

ke nous aions veu comment il nous  
 auendra de cheste chose.”

Et il  
 commanda erraument ke on tendist  
 les tres et les paillons  
 desus la riue.

568

Car il veut illuec seiourner iusc'a tant  
 ke fortune en ait la nef menee.

And anon his comandement was I-do,  
that he and his wif to-gederis Also  
there-Inne Slepten Every Nyht,  
and with hem here Meyne ful ryht.

So vppon A tyme As there-Inne they lay,  
As this Storye here doth Say,  
As it be-happede Abowtes Mydnyht,  
In his Sleep he Sawh a wondir siht,—  
that there Cam from the hevene An hy  
A man, & of Aungeles A gret Company  
that certein Instrwmentis with hem browhte;  
but what Maner they weren, he knew hem  
nowhte,

Ne he ne wiste In non maner degre  
What Man it was that In that Compeyne  
that with the Angelis Cam down there,  
he ne Cowde him knowen In non Manere.

And Alle Into the Schippe they descendid Anon,  
Ech After Oper there-Inne Gan gon;  
thanne to the water gonne they Reche,  
And ther-with dyden as I schal the teche:  
and Into that schip it Cast Abowte  
Into alle parties, with-Owten dowte,  
Seyeng there In this Manere  
To his Aviciown, as he myhte here:

“ This Schippe is the Signefiaunce  
Of Myn Newe hows with-Owten variaunce.”

and thanne this old Man gan forth to gon  
to the bordis of þe forschippe there Anon,  
And bad on of his Compenny to write  
Sweche lettres as he wolde Endyte.\*  
And whanne these lettres weren I-wrete,  
thus gonne they sein, And thow wilt wete

Et chil le firent a qui il fu ensi com-  
mande.  
572 Si mangierent chel iour a grant ioie  
desus la riue.  
et s'endormirent tout au soir dedens  
les pauillous.

476 Entour mienuit auint si com il se  
dormoient tout:  
ke salemons vit en son dormant  
que de uers le chiel venoit  
vns hom a tout grant compaignie  
580 d'angeles  
qui portoient divers estrumens en leur  
mains,  
mais il ne sauoit desuiser quels.

584  
Et nepourquant il vit ke chieus a qui  
li angele faisoient compaignie descen-  
doit en la nef,  
588 et prenoit eue,

et en arousoit la nef  
592 de toutes pars,  
et disoit

“ cheste nef est senefianche  
596 de me nouiele maison.”  
Après venoit

an bort de la nef,  
et faisoit a vn de chiaus de sa com-  
paignie escrire  
600 letres.

Et quant eles estoient escrites,  
il disoit.

\* [In MS. endyde.]

<p>“ a passing fool thanne schal he be that this comaundement passeth In ony degre.” this beheld Salamon In his Aviciown What this Comaundement spak Al &amp; Som ; and perto it was so worthily I-wreten &amp; dyht,</p>	604	<p>‘ Mult sera. faus qui ches commandement trespasera.’ Salemons voit en son songe chelui qui ches commandemens disoit, garri de si grant loiaute</p>
<p>So that there Cowde non Erthely wyht discryve the bewte of that Scripture that so wondirful was, I the Ensure.</p>	608	<p>ke cuers morteus nel porroit deuiser, ne bouche dire.</p>
<p>And al swich wondir he hadde In his Slepinge So that atte laste he barst In wakyng, And there his Eyen he Openede Anon, And to-wardis the schip he lokede ful son ; And there Openly Sawh he than the Same Compenye with the olde Man that In his Sleep he Sawh to fore,— Alle thike hole Compenye him thowhte thore, thanne to hem wolde he hau Spoken tho, but non power hadde he therto ; he wold hau Clepid hem In his Gyse, but power hadde he non forto Rise. thanne wolde he hau Clepid hem pat to-fore him lay,</p>	612	<p>Si eu auoit tel meruelle en son dor- mant, que il s'en esuilla, et ouuri les iex, et garda vers le nef, et vit tout apiertement la compaignie tele com il l'auoit veue en son dor- mant.</p>
<p>but therto power hadde he non be no way, For he ne myhte nethir Meve ne Speke, Ne with On word ne Myhte Owt breke.</p>	624	<p>Et il vult parler et apieler chiaus qui entour lui estoient, mais il n'ot pooir de parler  ne de mouuoir soi.</p>
<p>thanne thowhte him that a voys Seide tho “ Salamon, thy desir is fulfylld and do; For the Knyht that the Ende of thy lyne schal be, In to this Schippe schal Entren ful Sekerle, And this swerd schal he have In honde that pou hast Aparailled ; this thow vndir- stonde.</p>	628	<p>Maintenant ot vne voiz qui li dist: “ Salemon : tes desiriers est accomplis. Car li chiualers qui sera fins de ton lignaige  enterra en chele nef, et aura chele espee ke tu li as apparellie,</p>

and here-offen schal pou knowen the verite,  
that non schal Entren but 3if it be he."

And thanne After this word anon,  
Owt this Schip Compenye gan gon,  
that Salamon ne wiste witterlie  
Where they becomen tho Serteynlye.  
and whanne he hadde power forto speke,  
thanne to his Meyne he gan to reke,  
And to the Schippe he Cam Anon  
Also faste As he Cowde gon.  
and whanne the Schippe he wolde hau Entred ther,  
A voys to hym Seyde In this Maner,  
"Salamon, I the Rede that thou with-drawe,  
and that thou werke Aftyr my Sawe;  
for 3if thou Into the Schippe Entre otterly  
Thou schalt ben persched Sothfostly.  
but loke the Schippe that thou lete go  
To Swich place As it is ordeyned to,  
And where that fortune so wele it bringe;  
Forto manie strounge Contres is his goynge,  
wheche that hens ful longe they ben,  
As In tyme Comenge Oper Men scholen sen.'

Thanne there Salamon with-drowh him Anon,  
And from that Schip faste gan to gon,  
And beheld the lettres wreten vppon the bord  
that In this Maner they speken Every word:  
"Thow Man that Entren wilt with-Inne Me,  
be war that ful of Feyth that thou be;  
For In Me is if non thing Ellis  
but only feith, (As the Storye tellis,)  
and Riht-ful Creauce, as I telle the.  
perfore be war, hoso entre with-Inne Me,  
that he have bothe feith & Creauce  
stedfastly, with-owten variaunce.

et sera verite de toi,  
ne ia nus ni enterra s'il n'est teus com  
il doit estre."

Tantost apres cheste parole,  
636 se departi la compaignie de la nef  
en tel maniere ke salemons ne seut,  
ke il deuinrent.

Et quant il ot pooir de soi leuer:  
640 si se leua et apiela sa maisnie,  
et vaut a la nef.

Et quant il vaut dedens entrer:  
644 la vois dist.  
"Trai toi arriere.

Se tu entres dedens,  
648 tu periras.  
Mais laisse aler la nef  
la u  
fortune le conduira  
652 et saches ke ele sera encore veue  
et pres et loing."

Et il se traist arriere,  
656 et regarda les letres du bort  
qui disoient.  
'O tu hom qui dedens veus entrer,  
qui que tu ies,  
660 bien te garde ke tu n'i entres se tu  
n'es plains de foi.  
Car il n'a en moi  
se foi non,  
et creanche.

664

and ȝif thow blenche from ony of tho,  
 be war, from the than Schal I-go,  
 And the forsaken In alle degre,  
 And Nethir Sustenaunce ne helpe getest þou  
 non of me ;

In what place that so Ewere thou be,  
 Sodeynly schal I forsaken the."

and whanne Salamon Radde this Scripture,  
 at that Schip myht he non longere Endure,  
 and Seyde 'that to Entren he nas not worthy  
 Into non Swich place Serteinly.'

thanne Comaunded he his Men Anon  
 Forth Into the Se that Schippe to don,  
 So that it paste ful ferre from hem þo  
 that Owt of here Syht it gan to go,  
 that Nethir Salamon ne his wyf  
 Non lengere it Syen with-Owten strif.

Now leveth this storie here anon,  
 And to Nasciens now let vs gon  
 that longe hathe ben In Tornaunt Yl  
 As thowh it were in Maner of an Exyl.

Et bien saches tu guenchir a creanche,  
 ie guenchirai a toi en tel maniere

668

ke tu n'aras de moi aide ne secours

en quel lieu ke tu seras atains en  
 mescreanche.'

672

et quant il vit chest brief,  
 si se traist maintenant ensus de la nef,  
 car bien counissoit qu'il n'estoit mie  
 dignes d'entrer ens.

676

Et endementiers qu'il estoit en mi sa  
 maisnie ausi comme tous esbahis.

680

Sise feri li vens en la nef, qui l'eslonga  
 de la riue en peu d'eure, et l'enporta  
 en la haut mer a tel eure

ke salemons, ne sa feme qui compassee  
 l'ot, ne le vinrent onques puis.

684

Si s'en taist ore a tant li contes. Car bien a  
 deuse comment la nef fu faite. et en quel  
 maniere, et comment li fuisiel furent de na-  
 turel couleur sans peinture.

Si conte de nascien,\*  
 dont il s'est grant pieche teus.

\* Add. MS. 10,292: "Si retourne a parler de nascien dont il s'est grant piece teus." The next chapter or illustration is headed—"Ensi que la neif la v li trois fuisiaus furent, rompi desous naciien."

## CHAPTER XXXI.

Nasciens's account of his Adventures is resumed. How Nasciens could not make out how the Three Spindles were coloured (p. 421); and said that it was by trick (p. 421); whereat the Ship splits in two, and he is nearly drowned. But he reaches the isle of his exile (p. 421), sees the letters on the Ship, and prays to God to forgive him his sin (p. 422); then he lies down on the ground and goes to sleep (p. 423). In the morning he wakes, and prays to God to protect him from his enemy (p. 423). He looks to the east, and sees a vessel with an old man in it, which comes within two lance-lengths of the isle, but no nearer (p. 424). The vessel is richly ornamented (p. 425). Nasciens salutes the old man in it, who tells him that Calofer is dead (p. 425-6). He at first doubts this, but, being rebuked (p. 426), believes the man (p. 427), and asks the meaning of the Ship and the writing on it (p. 428). The old man explains that the Ship typifies Holy Church (p. 428), and the Writings forbid men to enter it unless they are cleansed from sin by confession of mouth and repentance of heart (p. 429). Therefore men must found themselves on Christ (p. 429-30); and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refined (p. 430). Next, of the Bed; it means the Sacramental Table (p. 430-1), 'the Cros that Crist was on crucified in Ivrie londe,' the place where he liked to rest (p. 431). Further, as to the Spindles (p. 431): the white one means the Virginity of Christ and his mother (p. 432); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 432); the green Spindle means Patience, which ever remains in a man's heart (p. 433). And these three Virtues give victory over all enemies (p. 433); and were present with Christ at his death (p. 433). Nasciens now goes to sleep and dreams that a serpent attacks him, and that a little worm kills it (p. 434). He awakes in wonder (p. 435).

Now schewith forth this Storie  
 [How] that Nasciens ful Sekerlye  
 [Beh]eld tho spyndelis that on þe bed lye,  
 [And] tho thre Tres ful Sekerlye  
 that Colowred weren of here Owne kynde,  
 where-Offen he Merveilled Sore In his Mynde;  
 With wheche Branches the Bed was spred  
 bothe Enlonges And Ouerthwert, as it is Seid,

Or dist li contes,  
 ke grant pieche regarda nasciens  
 les trois fuisiaus

4

dont li lis estoit auirounes  
 et clos,

8



And Evere this Nasciens beheld hem faste,  
 And Merveilled In his Mynde Atte laste  
 Whethir of ther Owne kynde it scholde be,  
 Oper depeynted with Colours ful Sekerle;  
 Ne stedfastliche he ne cowde not beleve,  
 Ne with Alle his wyttes ne Cowde not preve,  
 how that So I-Colowred they were,  
 Oper I-peynted In Othir Manere.

thanne Anon A word to hym Self gan he say,  
 Whiche Sore him Repentyd that same day,  
 "be my trowthe," quod Nasciens tho ful pleyn,  
 "Of this bed I not what I schal Seyn,  
 For I ne Can not demyn In My Memorye  
 but that this bed is Mad Al be trechyorye,  
 And be falsnesse, and be Engyn,"  
 thus thowhte me tho In hertë Myn.

And Anon As he hadde Seide this werd,  
 he gan to beholde vppon the Schippes bord,  
 and Sawh how that It Clef A-two,  
 So that Into the Se thanne fyl he tho,  
 And there Anon I-dreynt was he ful Ny,  
 Ne hadde goddis helpe & hau ben Sekerly.

And whanne In the water thus was he,  
 Sore Abascht he was ful sekerle;  
 For he Niste whethir he slepe oper wook,  
 So Sodeynly the watir him took.  
 and thus Sone he loked him Abowte,  
 And Sauf Of the Schip that he was Owte  
 Beholdynge to-wardis the yl Anon,  
 Thedirward ful faste he swam ful son,  
 tyl Atte laste he Recouerede this yl  
 Where that he ferst was In Exil.

And whanne the yl Recouered he hadde,  
 Ryht ful gret Ioye thanne he Made,

poursauoirs'il peust cunnoistre de quoi  
 il estoient si couloure.  
 Car chou ne quidast il mie legiere-  
 ment qu'il fuissent de naturel coulour  
 en tel maniere

12  
 16  
 Dont il dist lors a soi meisme .j. tel mot  
 dont il se repentit mult chierement apres.  
 "Par foi," fait il,

20  
 "ie ne sai que dire de moi meisme  
 comme les meruelles de ches lit me  
 dechoient.  
 Car ensi grant chose comme chi a, ne  
 parroit pas estre sans aucune rachine  
 de fauseté."

24  
 Et maintenant qu'il ot che dit,  
 il vit  
 ke la nef s' ouuri en chel endroit ou il  
 estoit  
 28  
 si qu'il se trouua en la mer,  
 ou il peust estre legierement noies,  
 se il meismes ne s'en ietaist, ou notre  
 sires ne li aidaist.  
 Quant il se uit en l'eue, et en peril de  
 mort.  
 32  
 Si en est si esbahis  
 qu'il ne set se il dort ou se il veille;

et non pour quant il n'est mie lens de  
 li aidier.

36  
 Ains commenche maintenant a noer,  
 tant ka la riue del aieue vient,  
 40  
 si saut a terre,

And loked Aftyr this Schip Anon,  
 And Aftyr tho lettres Everchon  
 that Seiden In this Manere vtterlye  
 'In Me Nis but Only feith Certainlye.'

And whanne he beheld this Scripture so,  
 he wiste wel In Synne he was fallen tho  
 be Miscreaunce & Misbeleve.  
 perfore Anon to him Self he gan to Repreve  
 And thus to him Self he gan to Seyn,  
 "Ow thou Man of litel beleve In Certain,  
 Why were thou Se Ethe for to tornen here,  
 And of Misbeleve to ben On this Manere.  
 Of that Schippe that thou were Inne,  
 O fals belevere, why was pou from it twynne?  
 Why Art thou Of Misbeleve & Miscreaunce,  
 Sethen god the hath Schewed be Many  
 chaunce,

And be Many Merveilles In that Schippe Also:  
 A ! fals Cristen Creature, why wost pou so  
 do ?"

Thanne there to god Cryde he Mercye  
 With Sorye herte & weping Eye,  
 'That God wolde for-geven his Misdede,  
 And Evere him to Socoure In his Nede ;  
 And that wroth with him he wolde not be,  
 but on hym to haven Mercy & pite ;  
 And that for his newe Miscreance,  
 God On him scholde schewe non veniaunce.'  
 And thus vppon the yl stood Nasciens there  
 Al the live long day In this Manere.

And whanne to the Eveward it gan to drawe,  
 And the lyht with-drawen, as be Old Sawe,  
 And that the Sonne hadde lost his lyht,  
 It wase to dymmen & to becomen to Nyht,—

et regarde la nef,  
 44 et le brief qui estoit escrit el bord de  
 la nef  
 qui disoit  
 ' ke en le nef n'auoit se foi non.'

Et quant il aperchut cheste chose,  
 48 si counut maintenant qu'il estoit cheus  
 en pechie  
 par mescreanche.  
 Lors se commencha mult durement a  
 blasmer et a laidengier,  
 et a dire a soi meisme:  
 52 "Ha: hom de poure creanche et de  
 poure foi, mauuaiselement garnis de  
 sens et de bien, pour quois es tu si  
 legierement departis et conuertis a  
 plus legierement croire menchoigne  
 de cheste nef, ke uerite:

56 et tu si legierement mescreans,  
 pour chou se notre sires t' a moustre

partie de ses meruelles."

60 Lors se commencha a dolouser, et a  
 faire duel merueilleus. Si crie merci  
 a notre signour  
 pour chou qu'il li pardoint le pechie

64 de cheste nouele mescreanche.

68 En tel paour et en tel angoisse ke  
 notre sires ne se courchaist a lui,  
 fu nasciens sour le riuaige de la mer  
 tant com chil iours dura,  
 et au soir,

72 quant la nuis fu espendue par le  
 monde,

et li tans fu deuenus obscurs et noirs:

thanne Made Nasciens his preyere  
 With good herte & In devout Manere;  
 and whanne he hade So I-do,  
 down he hym leyde Anon Ryht tho;  
 And there he Slepte Al that Nyht  
 Tyl On the Morwen it was day lyht.

vyppon the morwe whanne it was day  
 and that the Sonne it Schewede verray,  
 thanne Nasciens his Eyen Opened Anon  
 And Abowtes hym he gan loken ful son,  
 And Into the See he lokede ful Stedfastlye,  
 Aftyr that Schippe there ful witterlye  
 that he hadde seyn the day to fore,  
 3if Owht thanne he Myht sen it there;  
 but Nethir Fer Nethir Nye  
 he Cowde it non sen Certainlye.

and whanne that he Sawhe it wold not be  
 that he ne myht it sen In non parte,  
 thanne wondirly Sore Abaschet he was,  
 So pat he left vyppe his hond In that plas  
 and On hym he Made the Signe of the Crois,  
 thus Cryeng to god with Milde voys,  
 "Now, Jesu Crist, for thy grete pite,  
 and for thy Mercy that is so large & fre,  
 that Me Owt of Calafieris daungere  
 Into this place hast Browht me here,  
 Wheche that was My Moste Enemy  
 that Evere 3it hadde ich here worldly,—  
 and Sethen, lord, that thou hast don so,  
 -- From alle Oper Enemyes kepe me now fro  
 that me Asailleth Every day,  
 Me to deceyven, 3if that he May,  
 With his False conspiracye;  
 Now, goode lord, from him pou me gye;

il dist ses precieuses orisons  
 76 teles com il les sauoit,  
 et puis  
 se coucha a la terre dure,  
 et s'endormi en tel maniere  
 80 qu'il ne s'esuilla iusc'a l'endemain.  
 au matin, quant li iour fu esclarchis  
 et li rais du solel commença a raier  
 par les montaignes la u eles estoient  
 plus hautes.  
 Lors s'esuilla nasciens, et ouuri les iex,  
 84 et regarda en la mer  
 ou il quida enchore veoir la nef  
 qu'il auoit veue le iour deuant lui.

88  
 Mais pour chou  
 92 qu'il n'en vit nul assenement,  
 s'en seuffere il au miex qu'il puet.  
 Lors liëue sa main,  
 si se sainne,  
 96 et dist,  
 "urais pere ihesu cris, qui par ta pitie  
 et par ta misericorde  
 m' ais iete [MS. iete me] des mains  
 100 calafier,  
 mon anemi terrien:  
 Sire, par ta pitie ne sueffre:  
 puis ke ie sui ietes des mains a chel  
 anemi:  
 104 ke iou el poir a l'autre enkieche.  
 Mais s'il est teus ke assa'ir me viegue,  
 et que il me veuille decheuoir  
 par son maleureus agait.  
 108 Sire, garissies moi encontre lui

And defende me, lord, As A Champown		comme ton campion
From the wiles of that fals Felown,		
That I mot kepen Euere for thy sake		*Si ke iou puisse garandir
Thike Iowel whiche thou distime† betake,	112	chelui tresor ke tu a garder me ballas.
Whiche is my Sowle, In Eche degre		Ch'est l'arme de mi.
It to Kepen, lord, power graunt thow Me.		
And 3if therto I ne haue neper Strengthe ne		Et se iou sui, sire, si febles, et paistres de si
powere,		mauvaise pourueance que iou le garde par
Now, goode lord, that thow Supporte me here,	116	moi seul ne puisse, parfurmirent.
And that Euere My sowle that thou Kepe,		Sire, vous me soies paistres propres, et
Whethir that Evere I wake Oper Slepe.		me viegnies garder vous meismes
For I Knowe wel In Myn Memorie,		comme votre oelle. Si ke li pardurables
that 3if that fals thef Owht me Aspye,	120	auersiers ne me truist hors de uotre garde.
3if I Owht be blenched from holy Chirche,		Car che sai iou bien,
thanne his Maistres On Me wile he wirche,		se il seul ne me troeue
And Me to strangelyn 3if he May		enlongie de uotre part qui est apielee
That 3if se feble am In the newe fay ;	124	sainte eglise :
therfore Euere, lord, defende thou me		asses tost porra chil anemis qui tant
Tyl More Stedfast that In beleve there I be."		est crueus
Whiles Nasciens Made thus his preysere,		estranler
Euere towards the See loked he there,	128	si poure oelle com ie sui."
Evere plat Est, 3if he myhte Aspye		
Ony Schippe Owther fer other Nye.		Endementiers que nasciens faisoit sa
And Attelaste he loked So sore		proiere en tel maniere com vous aues
Tyl A schippe him thowhte he sawh comenthore,	132	oi : il regarda loins de lui en la mer
And there-Inne A Man of Ryht gret Age		vers oriant,
As him Semed be his visage ;		
And streith it Cam to that yl		et vit venir vne petite nachiele.
there Nasciens was Inne In Exyl ;	136	En chele nachiele auoit .i. home de
And So Nyhe to the yl there Gan it gon,		grant aage,
two spereschaft lengthe there anon ;		et vint tout droit la nachiele
but Non ner it ne kam there,		uers nascien,
nethir not ne wolde In non Manere —	140	et aprocha de la riue ausi pres com
		deus lanches ont de longueur.
		Mais plus ne vint mie pres.

\* Add. MS 10,292: " si que ie puisse garantir celui tresor que tu a warder me baillas, c'est l'arme de moi. et se ie sui de si foible pourueance que iou par moi seul ne puisse parfurmirent entierement." † did'st to me.

So Riche thike litel vessel was		La nachiele estoit de son grant si riche,
That Sire Nasciens thowhte In non plas—		ke nasciens, qui le regardoit, ne qui-
Nether vppon the lond ne vppon the See—		doit pas ke en tout le monde,
So Riche A vessel that Myhte hau be ;	144	en mer ne en terre,
For with-owten it was Set so ful of precious stones,		eust vne aussi riche nef.
Every bord ful thikke for the Nonis,		Car ele estoit de-fors toute auirounnee de pierres precieuses, dont il i auoit si grant plente
So that Nasciens wende ful Sekerly		que nasciens dist a soi meisme
that Alle worldly princes, ful Certeynly,	148	' ke li plus riches prinches du monde, si com il dist,
Ne hadden of precious stones so gret plente lik As In that Schippe there gan he to se ;		n'en peust mie le moitie achater ne eslegier.'
And ȝet was that Schip In Other degre Anoured with diuers Iowellis Certainle.	152	Et enchore estoit la nef aournee d'autres choses dont nasciens ne s'esmeruilloit mie mains
thanne beheld Nasciens this Schippe on bothe side,		Car el bort d'une part et d'autre
And Alle the Ietes sauf xij In that Tyde,		auoit saietes, truskes a .xij.,
Alle they weren Echon of Sylver fyn tho,		qui toutes estoient d'argent,
And the poyntes with fyn gold I-garnesched weren Also,	156	ne mais ke les pointes, qui toutes estoient del plus fin or esmere ke on peust trouuer.
that was Also Cler Schynenge		
As the sonne vppon the water whanne it is Glemerynge ;		
And to forn, As scharpe And trenchaunt they were		Et estoient par deuant si agues et si trenchans
As Ewere was knyf Owther Ony spere.	160	ke a paines en peust on trouer nule si bien aguisie.
Whanne Nasciens Sawh this good Man fast by and beheld that he wolde Comen No Ny,		Quant nasciens vit le preudome pries de lui, et apierchut de [sic] la nachiele ert arrestee si qu'il ne uenra mais auant, si com il quide, si se dreche en estant,
Nasciens to-ward hym gan to dresse,	164	et salue le preudome,
With him to speken In Sekernesse.		et li dist ' ke bien soit il venus.'
thanne seide Nasciens, " Sire, welcome ȝe be."		Et li preudom li rent son salu,
" Graunt Mercye, Sire," quod this good man Sekerle.		
thanne Axede This good Man Nasciens Anon,		et li demande de son estre,
" how that Into this Contre Gonnen ȝe to gon	168	et comment il estoit illuec uenus en si estrange lieu

that Is so fer from Every Man :''  
thus Axede he of Nasciens than.

"Now Certes, faire Sire," quod Nasciens tho,  
"I ne wot Into this yl how I come to ;  
but wel I wot It was be goddis wille  
That this yl I Cam vntille ;  
And bothe thorwh his grace and his Myht  
that me deliuerede from that Crwel Knyht,  
Owt Of his presown, Sire Calafér,  
Where that I was In Riht gret danger."

"ȝe, Sire, Of Calafér have thou non drede,  
For he is ded on Ryht Evel dede  
Al so wykkedly As man Myhte deye,  
I telle the, Nasciens, now Certeinlye."

"ha, goode swete Sire," quod Nasciens tho,  
Is this trewe that ȝe seyn me vnto ;  
And how myhten ȝe haven thereoffen knowenge  
this were to Me A Merveillous thinge."

"ȝif, Sire, Sekerly," this good man seyde,  
"this day I sawhe whanne that he deyde."

"And this be Soth, Sire, that ȝe me Seye,  
And ȝe An Erthly Man Certeinlye,  
It may not Acorden, In non degre,  
That I so fer from folk scholde be  
as ȝe diden me ferst to vndirstonde  
that I was so fer Owt of londe,  
And ȝit is it not past Matyn tyme  
Neper no wher ny the Owr of pryme,  
And ȝe so faste scholde hau gon,  
For Erthly man myht neuere don it non."

"Now I the Sey," quod this goode Man tho,  
I sawh hym ded with-Owten Mo.  
And ȝit Art thou from thyn Owne Contre  
Ferthere thanne that thow wenest to be ;

et si eslongie de toutes gens.

"Chertes, sire," fait il,

172 "iou ne sai ki m'aporta  
fors c'aportes i fui par la uolente de  
notre signour, ie ne sai en quel ma-  
niere.  
Mais i' aim asses miex chi

176 ke en la prison calafér.  
Car mult me fist mal et annui tant  
com il me tint en sa prison."  
"De calafér," fait li preudom, "n'as  
tu garde.  
180 Car il est trespases du siecle  
si maleureusement comme crestiens  
renois doit faire."

"Ha: sire," fait nasciens,

184 "comment le saues vous."

Fait li preudom,

188 "ie l'ai hui veu mort."  
"Sire," fait nasciens, "se ch'est voirs  
ke vous dites,  
et vous estes hom morteus,  
il ne peut estre  
192 ke iou soie si loins de gent  
com vous me faites entendant

Car par chou qu'il est enchore ma-  
tins,  
196 puis iou ueoir apiertement ke vous  
n'estes mie de loing venus hui en  
chest iour  
se vous n'ales plus tost ke hom terriens."  
"Iou te di," fait li preudom,  
200 "ke ie l'ai en chest ior veu mort.  
et si es asses plus loing de ton pais  
ke tu me guides,

And gif thou wilt not Me leuen of this,  
Sore Schal the Repenten with-owten mys, 204  
Al so Sore As thou dydest Ere  
Whanne In the Schippe thou spoke thike wordys  
there.

thorwh wheche Into the water þou wentest

Anon,

& pere to hauen deid, wistest pou non Othir  
won."

Whanne Nasciens vndirstood hym tho  
That he So Merveillously Spak him vnto,  
and Remembred him In swich Manere  
Of þe wordis that he In the Schippe spak there, 212  
Whiche that non man vndirstondyn ne Myhte  
but Only God thorwh his Insihte,  
Thanne supposid he Aboven Alle thing  
that from God it Cam, theke discovereng, 216  
And that God hadde discovered hym tho  
To thiike olde Man that to hym Cam so,  
And that to hym was he sent In Comfort-  
ynge,

Somme goode tydynges him forto brynge. 220

thane to this good Man Seid Nasciens Agein,

“Sire, I leve ȝow ful wel In Certein;

Of Alle thinges that 3e me Seye

I beleve 30w wel Certeinlye;

but of that Schippe that wente fro Me,

Sire, konne 3e there offen owht tellen Me,

31f It Euere Owht schold Comen Agein

Into on[y] place there I am Certain,

and 3if Evere Ony More I schal it se

In ony place where so that I be."

“3e, thou schalt it sen,” quod this good Man,

' Better Arayed thanne Euere was it than ;                      232

et se tu tu (*sic*) de rien m'ens mescrois :

tu t'en repentiras autant ou plus

com tu fesis ier

quant tu desis en la nef la parole

pour quoi tu t'en repentis, et te sentis tantost en l'eue."

Quant nasciens entent la parole

ke chil li ramentoit qu'il auoit dite,

ke nus ne pooit auoir entendue

fors diex meismes:

si pensa

ke notre sires l'auoit a chestui des-  
couuerte,

et qu'il li ait chestui enuoiet pour lui reconforter, et pour lui faire compaignie.

Lors li respont.

“Sire, ie vous croi

de quanke vous me dites,

mais, pour dieu, de chele nef

me dites nouieles, se vous saues k'ele  
deuint,  
ne se fortune le ramenra iamais

en lieu ou iou soie,

ke iou le veisse aussi par loisir comme  
iou fis n'a mie encore trois iours."

“Tu le veuras enchore,” fait li preudom,

“ et plus garnie ke ele n'estoit quant  
tu le veis.

For it groweth & wexeth Every day Bettere thanne other with-owten delay, And so it schal whiles the world doth Endure, Sekerly, Sire Nasciens, I the Enswre.”	236	Car ele croist et amende chascun iour, et croistera tant com chis siecles durra.”
“Sire,” quod Nasciens to that good Manne, “that Schippe that Every day Encresseth thanne, It Nis non Schippe As Othere be.” “thou seist soth,” quod this goodman, “ful sekerle ;	240	“Croistra ele, sire,” fait nasciens, “ke est chou ke vous me dites : S’ele croist de iour en iour, dont n’est ele mie nes comme autre.” “Tu dis uoir,” fait li preudom, “ele n’est mie nef comme autre.
but Of A schippe it is the Semblawnce, And of the highe god A gred demonstraunce that he wolde hedir it to the Sende ; but of his signefiaunce thou schalt knowen þe Ende,	244	Ains est vne demoustranche du chiel qui te porta, et senefianche
and Otherwise thanne A schippe thou schalt it calle In tyme Comeng, So May be-falle.” “Certis, Sire,” quod Nasciens tho, “I beleve wel that ȝe sein me vnto ; And therefore, sire, I preye ȝow for charite The Signefyaunce that ȝe tellen me.” “I schal the tellen with Ryht good chere,” quod this Good Man Anon Ryht there.	248	le doit on miex apieler ke nef.”  “Chertes, sire,” fait nasciens, “ie croi bien ke vous me dites veritei. Et pour chou vous pri iou, pour dieu, por moi reconforter, ke vous me dites ke ele senefie, et ie vous requier pour carite ke vous le me dites.”
“The Schippe that thow here Sye, Sikerle It signefieth holy Chirche, Siker thow be, whiche that is the most delitable thing In Al this world with-owten varyeng ; and lik As the schippe hadde non thing with- Inne bote feith & Creaunce, neþer more ne Mynne, As vppon the bordys Rehersid the scripture, Ryht so fareth holy Chirche, I the Enswre, that bothe feith and trowthe, as I the say, In holy Chirche it is from day to day ;	252	“et ie le vous dirrai,” fait li preudom. Ore m’escoutes. la nef ke tu veis si bieles et si riches que tu nules autres tele n’auoies onques mais veue. senefie sainte eglise, qui est la plus bieles maisons, et la plus delitable du monde. Et toute autresi com en la nef n’auoit se foi non.
	256	si com l’escripture del bort le tes- moingnoit : tout ausi n’a il en sainte glise se foi non et uerite.
	260	



And of these two thinges ferst Sekerly  
 holy Chirche was fowndid, I telle the  
 pleyonly.

And the Brefs that on the schip weren set,  
 Signefieth holy Scripture with-owten let,  
 wheche defendith that non Man schold Entre  
 thee

but he be stedfast In feith In Alle Manere ;  
 Riht so defendith the same Scripture  
 Non man holichirche to Entren but he be  
 pure,

And of Synne I-clensed that he be,  
 [By] confescioun Of mowthe ful Openle  
 And with herte-ful Repentaunce,  
 And to God to ben stedfast In Creaunce,  
 & there-offen Mevable that he ne be,  
 As is the paynym In Eche degre  
 That wile Tornen with Everey wynd,  
 For swech is Evere the paynyms kynd.  
 But the Cristene owht not forto don so ;  
 but As Almyhty\* Bole they scholden do,  
 that is Sekir of Forto† And of fundement  
 whanne that he is asaylled of his Enymyes  
 present,

Ryht so stedfastlych In Alle Manere  
 Scholde Evere Cristen Man lyven here ;  
 And stedfastly beleven In holichirche,  
 And there-Inne Alle goode werkys to wirche,  
 Forto defenden hem with strengthe & Myht  
 Azens that Enemy that bothe day & nyht  
 doth what he Can hem forto withdrawe  
 bothe from god & from holy Chirche lawe.

And therfore I Rede now Every Man  
 to fownden him In the fadir, what that he kan,

Car de ches .ij. choses fu ele  
 primes estraite et fondee.

264

Li bries

ki deffendoit ke nus n'i entrast

268

s'il n'estoit plains de foi de toutes ma-  
 nieres  
 senefie sainte escripture qui desfent  
 ke nus n'entre en sainte eglise

272

s'il n'est bien netoies de ses pechies  
 par confession de bouche  
 et par repentanche de cuer,  
 et couvient qu'il soit plains de foi et  
 de creanche,  
 ne ne soit muables

276

ausi com li penonchiaus est:  
 qu'il se tourne de quel part li vens le  
 baloie.

280

Li crestiens  
 doit estre ausi comme li forte tour,  
 garnie de boin pie et de boin fonde-  
 ment,  
 ki ne crient siege ne assaut de son  
 voisin.

284

Tout ausi fermement

288

des uirtus de sainte eglise  
 doit tenir li crestiens,  
 ke s'il auint par aventure  
 ke li mauuais uoisins qui gaite de nuit  
 et de iour  
 a ieter home  
 de boine vie et de boine oeuere,  
 s'aproueche de lui, qu' il le truiest fort,  
 et serre et fonde de la boine pierre

\* ? A myhty.

† ? Foote.

the wheche is Crist, Goddis Sone of hevene,  
that Into th'erthe descended with Mylde  
stevene.

And lik As the Schippe Ordeyned it was  
thorwh the See to Gon In Every plas,  
And with-Owten peryl to Comen to londe,—  
So Is holy Chirche, as pat I vndirstonde,  
For to Susteyne the Cristene In this world  
here

That they ne perschen not In non Manere.

be the Schippe vndirstonde thow holy Chirche;  
And be the See, the world, zif pou wilt  
wirche.

And lyk As the Schippe thorwgh the See  
Saveth the Men that there Inne be  
From Alle Maneres of perilles of here Body,  
lik So doth holy Chirche ful trewely;  
Evere Goddis Servautes doth he kepe,  
whethir that they waken other Slepe,  
From Alle Maner of dedly Synne,  
That Non Schal Entren hem with-Inne.

For holy Chirche povrgeth Also Clene  
Alle Manere of goddis Servautes bedene,  
lik As the Gold Resceyveth his Clernesse  
be Sevene weyes In Sekernesse,  
Wheche that Maken hym to Schyne So bryht  
Aboven Alle Oper Metales that ben more  
lyht;

And lik As the Sonne passeth the sterre,  
So doth gold Alle Metales bothe Ny & ferre.

Now of the Schip I haue the told the signifi-  
aunce;

And now of the bed I wele with-Owten vari-  
aunce.

qui est apielee ihesu cris,

et tout ausi comme la nef fu premiere-  
ment faite et estore  
pour chou ke on s'en fesist passer  
parmi eue sans perir,  
et venir del eue a terre sauvement.

Tout ausi fu sainte glise restoree  
pour chou ke ele soustenist sainte crestiente  
en chesit siecle, qui est senefies par l'eue, ke  
ele ne perillast endementiers ke ele alast a  
garant en chesit vie terriene qui asses est  
poure et caitue et souffraiteuse.

En la nef dois tu entendre sainte  
glise,  
et en la mer le monde.

et toute ausi comme la nef porte  
parmi la mer  
l'ome sans peril,  
et le soustient deseure eue.

ausi porte ihesu cris,

son sergant

parmi l'ordure du monde,  
et parmi les pechiees, qu'il n'i est cun-  
chies et auilenis. ne ne compront  
tenche de mortel pechie.

Saint glise fait son boin sergant, son  
boin menistre, aparoir deseure tous  
morteus pechiees net et espurgiet de  
toutes vilounies,  
ausi com li ors requis

par vij. fies, apart a estre nes

et clers

par desus tous autres metaus,

et ausi com li solaus repart en resplen-  
dissant par desus toutes autres estoiles.

Or t'ai deuise ke la nef senefie, et ke  
tu i dois entendre.

Or te dirai que li lis senefie, qui  
en mi la nef estoit.

296

300

304

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316

320

the Bed Signefyeth In Certain  
the holy table, I sey the ful pleyn,  
where that Every day Goddis sone of hevene  
Is Onne I-Sacred with ful Mylde Steven; ;  
Where that the wyn Is I-torned blood Red,  
And the bred to verray flesch In that Sted,  
be the vertu of the holy wordys there  
that the blessed man Seyth In his Manere.

So be this Schalt thou vndirstonde  
the cros that Crist was on Crucified In Ivrie  
londe,

Where onne I-Sacred that he was,  
and Made Redempcioun In that plas  
Mannes Sowle to byen from helle,  
The develis powste forto felle, —  
Wheche Every day to forn his ded  
Wenten to helle, that fowlë Sted.

Also 3it myhtest thou vndirstondyn More  
be the Bed what it is to Signefye thore,—  
A thing that Mad is on forto Reste  
Whanne Crist had Suffred deth, As hym liked  
beste.

For Evere Aftir Strong Travaille  
Behoveth A man to Resten Sawyn faylle :  
Riht so Schalt thou vndirstonde,  
that aftir that god hadde suffred schonde,  
Rest that Crist took As hym list  
In what place so him liked best.

Now haue I the told the signefiaunce  
Of Schippe & bed with-owten variaunce.  
Now of the thre Spyndelis wil y fonde,  
Owther braunches, whethir 3e welen vndirstonde,—  
For with-Owten gret Tokenyng  
Aboutes that bed Envirownenge

Li lis,—qui tant estoit et biaux, et  
riches, et aournes de tantes vertueuses  
choses,—senefie la sainte table  
ou li fiex dieu est chascun iour

324 sacrefies

la u li vins est mues en sanc,

et li pains en char,

328 par la forche des saintes paroles, et  
des hautes, qui amenteues i sont par  
la bouche de la boineeuree persone  
qui de chou s'entremet.  
Par le lit dois tu entendre  
la sainte crois ou li fiex dieu par sa  
grant deboinairete fu sacrefies

332 pour raiembre de la perdurable paine  
l'umain lignage

qui pechie mortel, de iour en iour, et  
de plus en plus,  
336 estoit treshuchies es tenebres d'infer.  
Par le lit dois tu entendre

signe d'assouagement et de repos, par  
quoi on doit le lit a la maniere de la  
340 crois aparer pour samblable chose.

Car tout ausi com apres la lasseche du  
cors trauail  
requiert chascuns terriens hom le  
repos du lit:  
tout ausi dois tu entendre,

344 ke apres la lasseche et le trauail des grans  
paines et des grans angoisses d'infer, prist li  
lignaiges humains repos et assouagement el  
larghe don ke li fiex dieu fist de soi meisme  
en la uraie crois, a chel iour qu'il souffri mort  
pour pecheours oster de la tenebreuse prison.  
Or t'ai iou deuise la senefianche

348 de la nef, et del lit ke tu veis dedens.

Or te dirai ke li troi fuisiel senefient.

Car sans grant senefianche, et sans  
grant raison,  
352 ne fu pas li lis auirounes de .iiij. fu-  
siaux

was not don, wel myhtes thow wete,  
 As I schal the Openly declaren itte,—  
 Of wheche on was whit, Anoper was Red,  
 the thridde was grene In that Sted :  
 what the Signefyaunce is of these thre,  
 Schortely I wele it declaren to the.

Ferst be the whit thou schalt vndirstonde,  
 Whanne Crist Cam ferst In to Erthly

londe

he Cam Only In virgenite,  
 And Into the blessid virgine so Entred he ;  
 And hire virginite ne dide Neuere schende,  
 but Clene virgine Abideth with-owten Ende.  
 For Into hire bosom he Entred As Clos  
 As A zate is schet þer that no man In gos ;  
 And As holyche he Isswede Ageyn,  
 And Euere the zate clos schyt In Certein.  
 So this betokeneth virginite  
 In Alle degres, As thou myht se.

The Rede braunch that vppon that bed lay,  
 which of his owne kynde is profay,—  
 therby schalt thou vndirstonden charite  
 In Crist that So lowliche wolde be,  
 that bowed his body to passiown  
 For Mannes Sowle to maken Redempcioun.  
 behold, swich lownesse he schewed þere !  
 and the grettest 3ifte for man In ony Manere  
 3af Crist there ! his Owne Body,  
 the wheche that is lyf Euere lastyngly.  
 lo, hire Charite myhtest þou vndirstonde  
 whanne that In dedly flesch he hym wond  
 In the welle of Charite and of pite,  
 lo, thus dyde Crist for love of the !

Be the tothir Spynde that grene was,  
 wheche On the bed was In that plas,

dont ie parole, si comme tu veis,  
 l' un blanc comme noif, et l' autre  
 356 vermel comme goutte de sanc.  
 et l' autre vert comme esmeraude.  
 si te dirai ke che puet ore senefier.

Par le blanc fuisiel dont li lis estoit  
 auirounes, dois tu entendre  
 ke [quant ihesu cris uenoit en ce monde.] en-  
 360 terinement et uraïement, deuant et apres, fu  
 gardee virginites en chele char ou il fu con-  
 cheus, tant comme il demoura entre nous com  
 hom morteus.

En lui fu gardee uirginites si enterinement,  
 que quant il s' aparut en la boineuree uir-  
 gene marie, ne a l' entrer, ne a l' issir, ne fu  
 364 uirginites corrupue, ne malnuise,

ains I entra si sainement  
 comme en port close.

par le fuisiel  
 372 qui estoit vermaus de nature,  
 dois tu entendre caritei, ki si grans  
 et si merueilleuse fu ueue el fil dieu,  
 ke il apartement liura son cors a mort  
 et a passion  
 376 pour homeraïembre de mortel seruage,

en chel haut don ke il feist de soi  
 meisme,  
 quant il, qui estoit vie  
 380 sans rachine et sans teche de mort,  
 liura a mort

la char mortel dont il estoit enuolepes,  
 pues tu entendre qu' il auoit en soi  
 herbergie la fontaine de foi et de carite  
 et de pitie.

384 Par le fuisiel qui vers estoit

- that to An EMeraude I-figured it Is,—  
 The wheche that to paciense with-owten Mys 388  
 Is the Semblaunce Of that ston,  
 As men it knowen ful Manyon ;  
 the wheche Emeraude is Evere Grene,  
 lik so is paciense with Owten wene ; 392  
 the wheche may neuere ben taken Away  
 For non deseisse, I dar wel Say,  
 Nethir for non Maner Adversite,  
 jif In A Cristen Mannes herte I-grounded  
 it be. 396  
 For be pacyense schalt thow hau victorye,  
 And with paciense discomfit thyn Enemye ;  
 For there as paciense I-herberwed he ys,  
 There is Evere victorye with Owten Mys. 400  
 For thouhe thy Enemy be neuere So wood,  
 and these thre thou wel vndirstood,  
 And kepe hem Sadly In thyn herte,  
 thanne schal thyn Enemy neuere the Aserte,— 404  
 Whiche is ferst virgynite,  
 Meknesse, and thanne Charite ;  
 And with these thre Certainlye  
 was the bed I-couerid sothfastlye,  
 Whiche the verray Cros doth Signefye  
 On wheche that Crist gan vpon deye ;  
 For whanne On the Cros he suffred ded,  
 Alle these thre weren In his Manhed ;  
 For As holy writ it doth Certefye,  
 with-Owten these thre was he not Sekerlye ;  
 For these three vertwes weren with him  
 there  
 whanne he suffrede deth In Alle Manere. 416  
 [He conquered Death, and bought us bliss intense.]  
 So with virgynyte Charite and paciense”
- com esmeraude,  
 dois tu entendre pascienche.  
 pascienche est senefiee par esmeraude, qui ver-  
 doie en toutes saisons. A droit est ele senefiee  
 par chele pierre. Car ausi comme en chele  
 pierre est verde en toutes saisons, ausi puet  
 on veoir de pascienche. Car ele est tous iors  
 veue en verdure et en saine forche, si k' ele ne  
 puet estre remuee,  
 ne par aduersite ne par forche,  
 puis ke ele est bien enrachinee el  
 cuer del crestien,  
 et ensi vient et quiert victoire a fine  
 forche.  
 chil qui en lui la harbergie.  
 Car che ses tu bien, ke on ne puet si  
 bien vaincre son anemi com par souf-  
 frir.  
 De ches trois choses  
 dont li vne est apielee uirginites,  
 et li autre carites, et la tierche pas-  
 sienche.  
 Si estoit li lis auirounes et clos a droit.  
 Car il le denoit estre, puis ke il estoit  
 senefianche de chele uraie crois dont  
 ie parole.  
 Car en chele boineuree crois ou li fiex  
 dieu souffri angoisse de mort,  
 ne fu il pas sans ches .iij. choses, et bien i parut.  
 Car sans faille si comme il est seu, et  
 uerites le tesmoinge,  
 a chele angoisse qu' il souffri, li firent  
 compaignie ches trois choses, virgi-  
 nites, carites, et pascienche, et ensi,  
 garnis de ches trois choses, uenqui il  
 la mort, et ramena notre vie au  
 monde.”

In this Mene while that this good Man  
 Of Alle these thinges to Nasciens spak than,  
 and told hym Al the Signefiaunce  
 of Schippe and bed with owten variaunce,—  
 that plesed to Nasciens So wonderly wel  
 Al that this Man Seide Everydel,  
 For so swete and so delicat his wordis were  
 that Nasciens fil on Slepe ryht there,  
 And Evere him thowhte As he lay  
 that this good man to hym talked Alway.

And whanne that he whiche In the vessel was  
 Sawh Nasciens On Slepe In that plas,  
 thanne thens Anon he gan to hye,  
 And with-Inne A litel while Sekerlye  
 he was thennes A gret Iorne,  
 Ful fer Abrod Into the Se.

Whanne this good man was forth gon,  
 And Nasciens Slept stille as a ston,  
 In his sleep he thowhte be his Entent  
 that to forn him Cam a gret Serpent,  
 And him Asaillede wonder faste  
 Tyl that he hurt hym Atte laste,  
 And smot hym sore vnder thre lefte syde.  
 And sore he defended him At that tyde ;  
 but his defens Myhte ful litel Avaylle,  
 Tyl atte the laste thanne saun faille  
 there Can a Werm of lytel powere  
 In Socoureng of Nasciens there.

And whanne þe serpent Sawh þat werm comen  
 tho,  
 From Nasciens he fledde him fro,  
 wich Cam to him for Socourenge,  
 thanne In this Serpent was non longere Aby-  
 dyng.

Endementiers com il preudom

420 contoit en tel maniere

la senefianche

de la nef et des choses qui dedens  
 estoient,  
 auint ke li oirs et li racontiers pleut  
 tant a nascien,

424

et tant li furent les paroles plaisans,  
 qu'il s'endormi desus la riue tant a  
 aise en son cuer de la douchour de ses  
 paroles, ke, la u il se dormoit, li estoit  
 il toudis auis ke li preudom li contast  
 chou qu'il li auoit commenchié a dire.  
 Et quant chil qui estoit en la nachiele  
 vit qu'il s'endormoit,

si se parti d'iluec, et s'en ala,

432

et si fu en peu d'eure  
 si eslongies de la riue ke on ne le peut  
 pas ueoir ne loinc ne pres.

Quant li preudom se fu partis de la  
 roche.

436

Nasciens, qui fu remes, se dormi  
 toutes uois.

et en che que il se dormoit, li fu auis  
 ke deuant lui fust vns serpens, mer-  
 uilleus et grans,  
 qui le saloit seure,

440

et le demangoit mult durement,  
 et a poi qu'il ne li faisoit plaies el  
 coste senestre,  
 et il se desfendoit mult durement.

Mais sa desfence ne li uasist riens

444

au daerriain,  
 quant vns viers petis, de pource pooir  
 par samblant,  
 li venoit aidier.

Et si tost com li serpens uoit venir le  
 petit vermelet en l'aide nascien,

448

il ne l'osoit atendre, ains s'enfuoit  
 loins de lui.

Thus thowhte Nasciens In his Slepinge.

And whanne he Awok, with-owten varyenge 452  
he was Abascht, And wende Sekerly  
pat with the Serpent he hadde fowhten Cer-  
teinly ;

and fully Awaked thanne was he,  
thanne wiste he wel ful Sekerle  
that verrayly Aslepe he was  
thorwh the Swete wordes pat In that plas  
that the goode man Seide to him tho  
whiche In the vessel was Ago,  
that he ne Cowde be non-were Aspye  
In Al the See, nether fer ne Nye.

thanne to hym Self he gan to Compleyne,  
And thus to hym Self he gan to seyne,  
' that he was bothe A fool & A Caytyf  
that In sweche degre hath led his lif,  
So that In his Slepe was taken Away  
Al that the goodman to hym gan say,  
And ful lytel of wit thanne was he  
that this for3at In Alle degre,  
Of Alle the wordis of this good Man  
that In the yl to hym seide he than,  
And In his Sleepe it was from him gon,  
Onne this word Cowde he tellen non.

but leve we now of his talkynge,  
And Celidoyne his sone let vs forth bringe,  
And tellen forth of his Storye  
That to him be-fil ful Certainlie.

Ensi auint a nascien en son dormant,  
dont il fu si a malaise qu' il s' en es-  
uilla, et ouuri les iex

comme chil qui bien quidoit qu' il se  
combatist enchore au serpent.

Et quant il fu esuillies,  
456 et il li membre  
qu' il estoit endormis  
endementiers ke li preudom li contoit  
les boines paroles.

460

lors fu tant dolans  
464 qu' il dist a soi meisme  
' ke uoirement estoit il hom caitis et  
de poure sens. Car s' il eust nul sens  
en lui:  
ia dormirs ne li eust tolu  
468 che que li preudom li auoit commen-  
chiet a dire.'

472

Mais ore laisse chi li contes a parler  
de lui,  
476 et retourne a chelidoine sen fil,  
pour dire chele partie de l' estoire  
qui a chestui endroit apartient.

## CHAPTER XXXII.\*

**Celidoyne's Adventures.** How when the Nine Hands bore him from Calafér, he was carried to an island, five days' sail from Nasciens's isle (p. 437), and it was very wild, and 'feeble comfort' for him (p. 437). A thunderstorm comes on, and Celidoyne gets into a cave (p. 438). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 438-9). Another tells him not to fear (p. 439). Celidoyne approaches them: they are heathen Persians, and are going, under their king Label, to fight the Syrians (p. 439). Label described: he hates Christians (p. 439-40). He has his pavilions pitched on the shore (p. 440). Celidoyne talks to his attendants, and they take him to King Label (p. 440), who treats him kindly and asks who he is (p. 440-1). Celidoyne tells him (p. 441). Label says he knows Evalach, and is sorry to hear that he has changed his faith (p. 441). Celidoyne tells Label how he was delivered from Calafér (p. 442). Label wonders at the boy, and makes him a knight, and lets him lie by him (p. 442-3); and tells his Council that he should like to marry Celidoyne to his daughter (p. 443). Label then goes to bed, and has a Vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 443-4). In the morning the king's guards tell him they have caught a lion (p. 444). They then wake Celidoyne and take him to the king (p. 444). Label orders his Council to be called, tells them his dream, and asks them to interpret it (p. 444-5). They consult, but cannot (p. 445). Celidoyne then rises, and tells the king that he will explain it to him (p. 446). Celidoyne then tells Label what he saw (p. 446), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 446-7); but, as the meadow is scorched by the sun, so will mankind be when the soul leaves the body (p. 447). As to the Tree, it signifies man's person, even Label's, which is feeble and poor (p. 447). And of the Flowers, there is an unfading one, the Virgin Mary (p. 447); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy (p. 448), of which and other virtues he has many, but not devoted to the service of God (p. 448). The Heap of Earth signifies the mass of man's sins (p. 449); and Label has heaped sin on sin daily since his birth (p. 449). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 450). Celidoyne then says that he will tell Label of a secret deed done by him (p. 450), and warns him that he will die within four days (p. 451). Celidoyne then tells Label that God commands him to turn Christian, and as a sign tells him that he, Label, had secretly murdered his sister on the 1st of May, for refusing to let him lie with her, and had cast her body into the sea (p. 451). Label says no earthly man could have known this (p. 452). He has his bed made ready; gives Celidoyne in charge to his barons (p. 452); goes to bed (p. 452), and makes long and grievous lamentations (p. 452-6), calling himself a poor caitiff,

\* The additional MS. 10,292 (fol. 36b, col. 3), heads this chapter 'Ensi que j. tempest en mer la v deus nes furent en grant peril,' and begins 'En ceste partie dist li contes, que quant les .ix. mains en orent porte celidoine hors de la poeste calafer en petit d'eure si comme on le sot uraïement puis que il fu eslongies del pais tant comme l'espace de .x. iournees dure.'



who shall die like the poorest man (p. 453). And where shall he then go? What shall he take with him (p. 453)? He has nothing to meet death with, and none can tell him what he shall be after death (p. 454). Therefore, let him remember his life, and choose now for endless joy or pain, knowing that this world's joy is but sorrow and mourning (p. 454-5). Wretch that he is; yet God has warned him (p. 455). And so he falls asleep (p. 456).

Now here declareth in this partye,  
how that the Nyne hondis Sekerlye  
delyverid Celydeyne Owt of dawngere  
From alle the veniaunce of Calafere;  
With Inne Schort tyme, Er he Cowde  
knowe,

Ful fer from his Contre was he throwe  
Into the Se ful Apertlye,  
Al hol x. Iornes ful Sekerlye  
And half A Iorne,—As Seith the book,—  
there was he left, ho-so wile it look,  
be the wil of the Maister Above  
that on Celidoyne gan preven his love,  
and lefte him there In An Yle  
besides that his fadir was In Exyle;  
properly from his fadir fyve Iorne  
this Celydoyne was left ful sekerle.

and whanne In this yl he was there,  
Amyddes In the See he wiste neuere where,  
and therto A Child but of 3ong Age—  
vii. 3ere v. Monthes— and perto fair of visage,  
& therto Closed In A wondir place;  
In the Same plase pere that he wase,  
vppon the ton side A wylde forest  
Walkyng wel ful of Raveynous beste;  
the tothyr was the Open see,  
Where as litel Comfort thanne Sawh he  
but hyghe Rokkes & wateres wilde;  
this was feble Comfort for A Childe:

En cheste partie dist li contes

ke quant les .ix. mains

en orent porte chelidoine hors de la  
poeste

4 et de la baillie calafier:

en petit d'eure, si com le sot puis  
uraïement,

fu il eslongies del pais

8 tant com l'espasse de .x. iournees  
durent.

Et fu laissies,

si com il plot a la uolente du haut  
maïstre,

12 sour la riue de mer, en vne isle

ou ses peres estoit

a .v. iournees, ne mie proprement en  
chele partie, mais en vne autre.

16 Quant il i fu mis en tel maniere,

il, qui estoit iouenes enfes en la age

20 de .x. ans seulement, quant il se vit  
en si estrage (*sic*) lieu  
comme enclos

d'une forest sauuaige,

24 et d'autre part

de montaignes, et de roches grans et  
merueilleuses, qu'il n'auoit pas aprises  
a ueoir,

28

but 3if he hadde had þe More Compene,

To A child it was ful gret Anoye.

Anon As thus In this yl he was,  
The wedyr gan chongen In that plas,  
To dyrkene, & to Rene it gan ful faste,  
And to lyhtene and thondren thanne Atte laste ;  
And So Oribly ferde that trowbelynge  
that semede An Ende Al the world to bryinge.

thanne this Child of tendir Age  
Sawgh that the See was So savage,  
And So spetous onne forto loke,  
that for drede his herte tho quoke  
lest that the wawes Of the se  
Scholde hau Comen þere he hadde be ;  
And so vppe Into the yl he drowh him faste,  
& In a Rokke he Aspyde Atte laste  
Where it was Cloven In part Asondir,  
And thedir In he wente for ferd of thondir  
Also sore Abasched As he Myhte be ;  
And Evere to wardis the see loked he.

So longe atte laste loked he there  
Tyl him thowhte, As be his Manere,  
he sawh where Comen, As to his Eye,  
Schepis with Meyne tho Sekerlye,  
So that the wawes of the Se  
To that yl hem dref ful Sikerle.  
thanne they Criden pat with-Inne were,  
“ Save vs, oþer we schole perschen here.”

And whilles they Criden, & Maden this fare,  
Tweyn Schepis to pat yl A-Ryved there ;  
To the Same Roche there Celydoyne was,  
Comen bothe Schepis As was here gras.  
And whanne that they weren Aryved there,  
thanne Cam þere forth An Old Marynere

et si n'estoit mie en grant compaignie  
de gent.

Lors ne fu il pas a aise, mais espoentes durement, et se prist a dementer a soi meisme.  
Et endementiers qu'il estoit illueques,

32 li tans commencha a cangier  
et a oscurchir, si commencha a plou-  
voir  
et a uenter, et a touner, et a espartir.  
et a faire si dolereus tans  
comme se tous li mondes deust tantost  
fenir.

36 Li enfes  
qui uit l'orage de la mer si merueilleus,  
et les ondes de la mer si hautes et si  
espoentables que nus ne les ueist qu'il  
ne deust auoir paour de mort.

40 Et si ot paour et cremour  
ke les ondes, tant les veoit il grans,  
ne uenissent truse'a lui.

Et pour chou se traist il en sus de la  
riue,

44 et s'en uint vers vne roche

qu'il vit cauee,

si entra dedens,

si espoentes qu'il ne seut qu'il peust  
faire,

48 et regarda toutes eures en la mer si  
loing com il peut veoir.  
Et tant entendi au regarder

pour chou qu'il veoit pres de soi

52 .ij. nes,

ke la tormente et li orages

aloit cachant parmi la mer,

et chil ki dedens estoient, crioient a  
hautes uois as maistre des nes

56 “ a riue, ou nous soumes mort.”

En ce qu'il crioient ensi, il lor auint  
si bien

ke les nes arriuerent andeus sauue-  
ment

60 illuec deuant ou celidoines estoit en  
la roche.

Et quant il furent a terre venu,

vns vieus hom marouniers

that Knew more thanne Ony Othir  
 Of Al that Compenye Among þat fothir;  
 And thus he Seyde ful sore wepinge,  
 With deolful Noise and Sore Cryenge,  
 "Sire," he seide, "this ys A wondir Chaunce  
 that of Oure lyves we weren In dowtaunce;  
 and now is mochel wers than it was Er,  
 For we ben In A grettere daunger;  
 For here Nys non thyng but wilde beste  
 That vs schal devouren, bothe Mest & leste,  
 and Serpentes bolde, and dragouns wilde  
 that don devowren bothe Man and Childe."

thanne sterte there forth An Old Knyht,  
 And Spak to the Maister with Al his Myht,  
 "Maister," he seide, "have thow non fere,  
 Whiles that fyve hundred knyhtes ben here;  
 Of the bestes we scholen not drede,  
 So mochel we trosten In Owre Manhede."

And In the Mene whille þat thus gonnen  
 talke,

Celydoyne to hem ward gan forto walke,  
 and Supposed that Cristene they hade ben,  
 but paynemes they weren Alle beden,  
 and born of the lond of perceye,  
 thus weren they Alle ful Sekerlye—  
 And wenten toward the Ost of Syrre,  
 that Kyng Samwelis brothir had slayn Sekerle,  
 for that with his wif he hym fond  
 dishonestly Azens lawe of lond.

So happed that Amongs this Compenye  
 was thike tyme the kyng Of perceye,  
 Which that was 3ong man, bothe faire  
 & lel;

his Name was Clepid there Kyng Label;

qui mieus counissoit les estranges teres

64 ke li autre ne faisoient,  
 et lor dist tout en plourant.

"Signour, mal nus est auenu.

68 Se nous somes escape de peril de mer,  
 nous auons eu hui paour de mort.

Or soumes nous ausi dolereusement arieue  
 que chi ou mescheanche nous a aportes n'a  
 riens nee fors lions et serpens et bestes sau-  
 uaiges

72 qui tous nous aront deuoure mainte-  
 nant quant il nous verront."

"Biaus maistres," che dist vns des  
 autres a qui il ot che dit,

76 "de chou ne vous estuet il mie mult  
 esmaier.

Car vous vees bien ke chi a teus .v<sup>e</sup>. chiualers  
 qui bien deffenderont vne ost de toutes les  
 bestes sauuaiges de cheste contree, et pour  
 chou n'auons nous garde. Car se nous  
 soumes assali de monstres ou d'estranges  
 bestes, nous nous en deffenderons mult bien  
 a notre ensient, se dieu plaist."

80 Endementiers ke il parloient ensi,  
 s'issi celidoines de la roche ou il estoit, et vint  
 vers cheus qui arriue estoient,  
 et pensa qu'il fuissent crestien ausi  
 com il estoit.

84 Mais non estoient. ains estoient paien,  
 et ne de perse,

et aloient a ost el roiaume de syre,  
 sour samuel qui le frere au roi de  
 perse auoit ochis  
 pour chou qu'il l'auoit troue vilaine-  
 ment auoc sa feme.

Et illuec estoit entr'ues

92 li rois de perse

ke on apieloit label,

which was A knyht bothe stalworthe and  
worthy,

And vppon his Enemyes ful Crwel & hardy;  
but In Al the world So mochel hatred he than  
As he dyde the trewe Cristene Man.

And whanne to this Roche Aryved they  
were,

Anon kyng Label Comanded there  
Whanne he Sawh þe wedyr was Ouerpast  
And it Gan to Cleren Atte last,  
he Charged that his pavylouns weren pyht,  
For there wolde he Resten Al Nyht.

Anon they fulfilden his Comaundement,  
And pyhten his pavylouns pere present.

And whiles they weren Abowten here harneys,  
Celydoyne Cometh down In to that pres,  
And hem Grette In his Manere,  
And Axed of what Contre þat they were.  
And they that of him hadde wondir tho,  
Merveylled what Contre that he Cam fro,  
And thus him Answerid Certainlye,  
'that they weren of the lond of Percy:'  
And so they token this Child Anon,  
And to Kyng Label they gonne to gon.

thanne whanne Kyng label hym behelde  
So faire A Child, and of so 3ong Elde,  
And therto Clothed So Richely,  
In his herte he hadde gret ferly,  
And thowhte he was Comen of gentyl Kynde,  
for this Ran Euere In kyng Labelis Mynde.  
And that Child ful gret Chere he Made,  
And fayn he was that Child to glade,  
& sore desired he forto knowe  
the Childes kenrede vppon A rowe;

et estoit iouenes hom et boins chiualliers de sa main.

96 Mais fel et crueus estoit durement,  
ne nus ne haoit si mortelment crestiens com il faisoit.

Quant il furent arriue,

100 li rois labiaus,  
pour chou quil uit  
esclarchir le tans,  
contre le soir commanda ke on tendist  
son pavillon entre les roches  
ou il voloit iesir.

104 Et chil a qui il le dist: disrent qu'il  
le troueroit prochainement tendu.

Et en che qu'il estoient des nes partie  
de lor harnas:  
108 celidoines, qui estoit issus hors de la  
roche, vint a eus,  
si les salua,  
et lor demanda 'quel gent il estoient.'

Et chil qui trop s'esmeruillierent de lui,

112 de quel lieu il pooit estre venus,  
li respondirent

'qu'il estoient de perse,'

et le prisent,  
116 et l'enmenerent maintenant au roi  
label.

Et quant il le vit

si tres biel

et si richement uestu com il estoit,

120 si pensa bien qu'il fust gentieus hom,  
et de haute gent estrais,

si li fist mult bieles chieres, et l'assist  
124 dencoste lui pour enquerre de son  
estre.

Car grant desirier auoit de lui cou-  
noistre.

So that this Child he gan to freyne,  
And gan to Axen thanne Certeyne  
Of what Contre that he was.

And thanne pat child so ful of gras,  
that Cowde more In his degre  
thanne ony oper Child ful Sekerle,  
Told hym Evene the Rihte weye  
Of Al his Kynrede ful Sekerlye,  
& told hym Ek More ouer therto  
that his fadir newe Cristened was tho,  
And Al the lond Abowtes In-virown,  
“And, sire, Cristened I am with-owten More  
sermown,

& Cristendom I took Certainle  
Of the hyghe bischope Of Cristiente,  
the wheche hyght Iosepe, I vndirstonde,  
that Crist Sacrid bisschope with his owun honde.”

Whanne kyng Label herde of this tydyng,  
With-Inne him Self he made Mochel Mor-  
nyng,

For he knew kyng Eualach ful wel,  
And of his prowessse tho Everydel  
that Eualach dyde with his Owne hond;  
thus dide he Celidoyne to vndirstond;

“Also, Celidoyne, ful Certainly  
I knowe thy fadir As A knyht worthy;  
Wherfore me Repenteth In Myn herte,  
For these tydynges don me smerte  
that they ben torned to the wikked fay  
And hau forsaken here Owne lay;  
and Also thy Self with gret folye  
thy feith hast forsaken vtterlye,  
therfore with me schalt thou go  
to Asayen what I kan don the to;

Et si li commencha a demander

128

dont il estoit, et de quel lieu.

Et li enfes

qui plus sauoit

132

que nus autres enfes de son eage:

li recounut maintenant lauerite de son  
lignaige: et de quel gentil estoit estrais,  
et quel gent il auoit a gouuerner.

Et li conta comment

136

ses parentes auoit receu la nouele loy  
et leur terre toute crestiennee:

“dont iou meismes, sire,” fait il au  
roy, “sui crestiens,

et ai receu baptesme

140

de la main meisme iosephe, le sou-  
rain eueske des crestiens,  
chelui meisme ke notre sires sacra  
de sa propre main.”

Quant li rois labiaus ot cheste parole,  
si est tant dolans ke nus plus.

144

Car le roi eualach counissoit il bien,  
et counoistre le deuoit il bien par  
droit, comme chelui qui chiualer  
l'auoit fait de sa main.

148

Si dist a chelidoine: “Enfes,

iou counois bien ton parente lonc  
tans a ia passe,  
pour quoi il me poise mult

152

de ches nouuieles.

Et comment qu'il soient tourne a la  
folie et a la male creanche, et aient  
uolente de souffrir desoremais en chest  
monde pouerte et caitiuetes,  
pour chou ke tu ies si biaux enfes, et  
porras encore uenir a grant hounour  
se mauaiste ne le te taut:

156

te tenrai iou auoekes moi, et te castierai  
pour chou ke tu m'apartiens d'aucune chose  
si ke ie t'osterai enchore tout de chele folie  
ou tu ies entres.

And ȝit schalt thou tellen Me  
 how that thou Come Into this Contre,  
 Into So savage and so wilde A plase  
 there as Neuere to foren tymes Man I wase."

And Celydoyne hym tolde Anon  
 how that he Owt of presown was gon,  
 Owt of the hows of Calafere  
 that My fadyr & I In presown were,  
 and how bothe they weren Owt past  
 thorwh Cristes Myht, and that In hast.

"And whanne Calafere sawh that it was so  
 that my Fadir owt of presown was go,  
 thanne Comanded Calafere Anon  
 that An hy Into þe towr I scholde gon,  
 and there of his hy Crwelte  
 Of that hye towr down Caste he Me.  
 but Iesus Crist of his goodnesse  
 Wold me not weten In swich distresse,  
 But be his Mynestres there Anon  
 I was deliuered from Alle my fon.  
 and whanne I was In myn fallyng,  
 they me Resceyved with-owten tarrenge,  
 and Into this plase they me browhte;  
 but Sekerly I ne sawh hem nowhte.  
 Wherefore, Iesus Crist, graunt Mercye,  
 that so me deliueredest from myn Enemye!"

Whanne the kyng herde Al this Mevyng,  
 With-Inne him Self he Made gret Merneng,  
 and seide tho to his Compenege,  
 "Of this Child I Merveille now Certainlye."  
 thanne Seide his Cownseil to hym tho,  
 "Maketh hym A Knyht, we reden ȝow so,  
 For that, sire, is the manere  
 Of Cristen peple Everiwhere;

Et desoremais me di

160 quele auenture t'aporta en chele roche,  
 en si sauuaige lieu qui si est eslongies  
 et estrange de toutes gens ke nus n'i  
 repaire se che ne sont li caitif qui auen-  
 ture laisse escaper de peril de mer."  
 Et celidoines li conta maintenant

164 comment il ot este en prison,  
 entre lui et son pere, en la maison  
 calafier,

et comment ses peres en issi  
 168 par la vertu et par l'aide de notre  
 signeur.  
 "Et apres quant calafier vit  
 ke mes peres estoit escapes,

il me fist apporter as crestiaus de la  
 172 tour pour ieter d'amont a ual,

si en fu en si grant cruaute ke iou, ki  
 enfes estoie sans mal et sans engien,  
 fuisse mors au cheoir de la tour.

mais nostre sires ihesu chris, qui ne  
 176 laisse mie perir ses menistres, ains  
 leur veut aidier quant mestiers en est.

me vint secourre,

180 et m'aporta de la cha en chest roche:  
 ne sai se ch'est loing ou pres de notre  
 pais.

184 Mais ensi la soie merchi me secourut."  
 Quant li rois labiaus entendi cheste  
 parole,  
 si s'en rist de mautalent,  
 et dist a chiaus qui o lui sont.

188 "Par foi, signour, meruelles set ia chis  
 enfes de mentir."  
 "Sire," fait li, uns chiualers qui de-  
 uant lui estoit,

"teus la coustume as crestiens.  
 192 Jamais ne trouueres si boins men-  
 teours com il sont. Et toudis uoellent

For An Awnter vs thenketh In oure Mynde  
that A fairere Child schole 3e neuere fynde.”  
there the kyng him made knyht Anon tho,  
Supposing Of his feith to putten hym fro.

That Nyht the Kyng Ordeynede so  
that wachche Abowtes hym scholde be do ;  
And Celidoyne he worscheded there ouer Alle  
thing,

& Al Nyht be hym lay As his derlyng.

tho whanne the Child on Slepe was,  
3it slepte not the Kyng As happed be Cas,  
but Axede Of his Conseil there Anon

‘What were best with that Child to don  
that thus hath Taken Cristiente,  
And his Owne lay forsaketh he.’

“ 3if I Cowde don him it forsake,  
My dowhter his wif thanne wolde I Make ;  
For I knowe ful wel In My Mynde  
that he is Comen of ful gentyl kynde,  
So that he may not faille In non wyse,  
he Moste ben A knyht Of worthy Aprise ;  
So thanne my dowhter schal he have,  
And Al my Rem bothe Sownd & save.”

Thanne Aftyr the kyng was leyd Anon,  
And Every Man to the wachche gan gon,  
the kyng On Slepe to-fyl Anone ;  
And thus sone hym Cam vision vppone.

hym thowhte that In A medewe he was,  
Whiche was large & Grene In that plas ;  
And In that Medewe A fair Tre there was tho,  
And Many diuers flowres Owt of it Gonnen  
go

that Evirownd this Tre Al Abowte,  
And ful of flowres it heng with-owte

lor menchoinges afermer ausi com se  
che fust fins voirs.”

“ Ne vous caut,” fait li rois, “ car chesti fe-  
rons nous legierement oster de la folie ou il  
est.”

196 Chele nuit iut li rois labiaus, entre luiet ses  
chiualers, es pauillons qu’il ot fait tendre  
sour la riuē de la mer. Et l’autre partie iut  
es tres, et li remenans fu armes de glaues, et  
d’espees, et de haubiers, pour garder le roi  
toute la nuit, ke s’il auenist chose ke bestes  
sauuaiges ississent hors des fores ke eles ne  
peussent mal faire au roi, ne a cheus qui se  
dormoient es pauillons. Et li rois fist hounerer  
et seruir celidoine de tout son pooir : et le fist  
la nuit couchier pres de lui ausi chierement  
com si il l’eust engenree de sa char.  
200 Et quant il enfes fu endormis,  
li rois ne se coucha mie maintenant,  
ains demanda a ses homes

204 qu’il porroit faire de chel enfant.

“ Car ie bee,” fait il, “ a che qu’il  
renoieche crestiente, et reuienge a  
notre loy, et ke ie li doinse ma fille a  
feme, et saues vous,” fait il, “ pourquoi  
iou en sui si curieus. Jou sai bien  
qu’ il est estrais de toutes pars de si  
boins chiualers.

212 Et pour cheste esperanche s’il auenist qu’il  
uesquist plus de moi, et il auoit ma fille a  
feme, iou li lairoie apres ma mort toute ma  
terre et tout mon roiaume.” “ Sire,” font  
si home, “ il en fera quanke vous en vaures.”

Quant li rois fu couchies,  
216 et les cargaites furent liurees a chiaus qui de  
chou se deuoient entremetre,  
li rois s’ endormi,  
et maintenant

li fu auis qu’il estoit en .j. pre,  
220 grant et large, et verdoiant, et biel.  
Et en chel pre auoit vne ouchele de terre qui  
estoit toute nueue, et estoit emplie de mōtes de  
terre.  
Et ichele ouchele estoit par de-fors  
toute auirounnee de flours

224 qui de li issoient

As it Axeth the kende After A tre ;  
 And this Manere wise thus thouht he.  
 Whiche tre the kyng beheld ful faste,  
 And per-Offen Merveilled Atte laste  
 how this tre Swiche flowres scholde bere,  
 Wher-offen he Merveilled In his Manere.  
 And besides this Tre Can Owt A Serpent,  
 that there flawmes of fyr out Caste verament,  
 and waysted this faire tre Anon,  
 And Alle the flowres pere Everichon :  
 thanne Anon After, I the plyht,  
 Al this was past Owt of the kynges syht.

Thanne on the Morewe whanne it was day,  
 the wacheche to hym Cam with-owten delay,  
 And tolden hym how they hadden that Nyht  
 Taken A lyown with ryht gret myht,  
 So that they thowhten, As I vndirstond,  
 That lyown to leden Into here Owne lond.  
 Thann to Celydoyne tooken they þe way,  
 And A-wooken the Child there he lay ;  
 for ful sore On slepe was he,  
 that Al nyht to fore In thowht had be  
 For his fadir Sire Nasciens  
 That he ne hadde ben In his presens.

And whanne he was Clothed Anon tho,  
 To the kyng Anon was he browht to ;  
 thanne the kyng him took be the hond,  
 And sette hym At his feet, I vndirstond.  
 thanne Comanded he there anon  
 that Alle his Conseille to forn him scholde gon.  
 And the wysest of Alle his Meyne  
 to forn hym they sembled ful sekerle.

And whanne they weren sembled Everichon,  
 To hem the kyng thanne seide Anon,—

ausi comme d'un arbre naissent par  
 nature flours et fuelles.

Et li rois regardoit l'ouchiele,

228 dont il se meruilloit mult  
 quant il en ueoit flours issir.

Et apres veoit ke de les l'ouchiele  
 venoit vns grans serpens  
 232 ietant fu et flambe,

qui gastoit maintenant l'ouchiele  
 et les flours qui en issoient, et quankes  
 dedens auoit  
 si k'en peud'eure repairoit tout a noient  
 236 quankes li rois auoit veu.

Au matin quant li rois s'esuilla,

si vinrent a lui si homme, chil qui  
 auoient gaitie la nuit, et disrent qu'il  
 auoient a la iournee  
 240 pris .j. lyon, a diuers engiens. Si estoit chil  
 lyons li plus grans et li plus merueilleus qu' il  
 onques eussent veu en nule terre. Et quant  
 li rois oi cheste nouuiele, si commanda que  
 on l'ostioiaist le lyon, si le verra et l'en fera par  
 auenture mener en la terre ou il bee a aler.  
 Lors fait

244 esuillier celidoine

qui enchore se dormoit.  
 car asses auoit la nuit pense  
 a son pere en uillant.

248 Et quant il se fu apparillies,

li rois le fist amener deuant soi.

252 Et chil s'asist a ses pies.

Lors commanda li rois

a uenir deuant lui

tous les plus sages maistres de sa  
 256 compaignie.

Et quant il furent tout assamble,  
 si lor dist.



"Lordynges," quod the kyng tho,  
 "A wondir avicioun this Nyht Cam me to; 260  
 Wherefore In Ese neuere schal I be  
 tyl there-Offen I knowne the Certeynte,  
 And wherto that it Tornen May,  
 In herte schal I neuere ben glad parfay. 264  
 & this is the Cause that I for 3ow sente,  
 3if Ony of 3ow be 3oure Entente\*  
 Cowde me declaren the verite,  
 & what signefiaunce pat this myhte be." 268  
 So pat he declared to hem his Avisiown,  
 Of Al that he hadde Sein, hol & som;  
 And Aftir hem preide Everichon  
 here Avis to schewen per-offen Anon.  
 thanne these Men thowhte hem be-twene  
 What Maner of thing it scholde Mene;  
 but they ne Cowden for non thing  
 bryngen that vicyown to An Endyng.  
 And so they seiden to þe kyng Anon,  
 'that non Exposiscioun Cowde they don.'  
 thanne the Kyng Abascht hym sore  
 & seide, "somwhat it tokeneth, with-owten  
 More."  
 "Sire," they Seiden verament,  
 "We konne non oper knowen in owre Entent,"  
 Whanne that the Child wheche þere sat  
 Atte the kynges feet, undirstood Al that 284  
 Whiche the kyng hadde Schewed to his  
 Meyne,  
 there-offen to hau knowen the verite,—  
 this Child him dressed vp Anon,  
 & on his feet stood to forn hem Echon, 288  
 And forto speken wolde he wonden for non,

"Signour,  
 a nuit en mon dormant m'auient vne  
 aventure si merueilleuse  
 ke ie ne puis iamais estre grantment  
 a aise  
 deuant ke ie sache la verite  
 a quel chose che porra tourner.  
 264  
 Et pour chou vous ai ie deuant moi  
 mandes,  
 que vous m'en dites  
 chou que vous quidies qui m'en puist  
 auenir."  
 268  
 Si leur deuise tout ensi com il l'auoit  
 veu en son dormant.  
 Et apres leur deuise  
 272  
 qu'il li dient a quoi che porra tourner.  
 Et il commencent maintenant tot a  
 penser.  
 Et quant il ont grant pieche pense,  
 276  
 si respondent  
 'qu'il n'en seuent nule chertaine chose.,  
 "Chertes" fait li rois, "che poise moi.  
 Car ie sai bien que sans grant sene-  
 fianche ne fu che pas."  
 280  
 "Par foi," font il, "nous ne vous en dirons  
 plus. Car nous ne vous volons faire a croire  
 chose ke nous ne sachons uraïement." Et il  
 dist 'qu'il s' en taire a tant, puis ke nule  
 autre chose ni porra aprendre."  
 Quant celidoines, ki as pies le roi  
 seoit,  
 284  
 oi le conte  
 ke li rois auoit conte as ses consilliers,  
 et il vit qu'il n'en sauoient dire cher-  
 tainete,  
 si se drecha maintenant en estant,  
 288  
 et parla au roi,

But spak so lowde to the kyng  
that pere offen þe peple hadde Merveillyng :  
“ Kyng label, I sè wel now here  
that thy Conseil ne Can in non Manere  
the declaren the verite ;  
but, sire kyng, I schal schowen it to the,  
lik as the grete Maister Above,  
Whos Servaunt I am, & whom I love,  
Me hath schewed In My Mynde,  
the goode lord that is so kende.

“ thou sie In thy Avisiown  
A grene Medwe, Alle & som,  
& pere-Inne was A fair Tre  
pat with flowres Envirownd was he ;  
And Aftyr thou sye A Serpent  
wherthorw Alle the floures weren schent.

Now schal I tellen the my Resown  
As Cometh to myn 3ong discessioun,  
For I nam but 3ong and litel of wyt  
So gret A thing to declaren It.  
but wete þou wel In Certeyn  
that þe holi gost fulfilleth pleyn  
Alle his Servauntes Everychon ;  
& so be his Miht I schal the it vndon.

The medwe that was so fair & Grene  
signefieth the world ful of treye & tene ;  
and 3it is likenge to alle tho  
that there-Inne Abyden & go,  
an tho pat there-Inne ben wel at Ese,  
And Namliche to synneris it doth hem plese  
that lyn Evere In gret dedly synne,  
To hem þe world is plesyng neper more ne Mynne ;  
For thus they wenen with-owten Mo  
That the world scholde neuere hem fro,

et dist si haut  
292 qu'il le porent bien tout oir.  
“ Rois labiel,  
puis ke ti home ne te seuent  
consillier de chou dont tu les requiers.  
296 Iou t'en consilleraï,  
ensi com li haus maistres  
  
le m'a ensignie.  
300 Tu ueis en ton songe  
vn pre biel et verdoiant,  
et en chel pre auoit vne ouchiele,  
304 auirounnee de flours, et quan-qu'il  
auoit dedens.  
  
Ore te dirai iou que senefie,  
308 si ne l'ai iou mie de ma sciense.  
Car trop sui enchoire iouenes enfes et  
de petit eage  
a sauoir si grant chose.  
  
Mais sachiez bien  
312 ke li sains esperis, qui a ses menistres et a  
ses sergans demoustrer ses grans secretes et ses  
grans repoistailles, le m'a par sa douche pitie  
descouuert.  
et pour chou le te mousterrai iou  
apertement se tu ueus escouter.  
Li preis ke tu ueis  
316 senefie le monde ou nous somes, qui  
verdoie.  
ch'est a dire, qu'il plaist et atalente  
a tous chiaus qui [i menent]  
  
et qui si delitent et aaisent.  
320 Ch'estas pecheours qui gisent en grant  
pechies mortuus qui font les grans  
vilounies et les grans ordures,  
a tous cheus plaist li mondes,  
qu'il ne lor est pas auis  
324 qu'il doie iamaiz falir,

and that Ewere In strengthe scholde they be,  
and the world with hem laste ful Sikerle ;  
& thus they hopen Algates to dwelle  
In Ioye & blisse, as I 3ow telle.

but ho so wele vndirstonde the verite,  
I schal declaren and 3e welen herkenen Me ;  
and Oper wise it is in signefiaunce here,  
for the Medwe fareth In this manere :  
On þe Morwe it is grene, & ful of flowres  
that fair is to Syhte & swete of Odours,  
and At Even, be hete of the Sonne,  
Forskorchid & drye to-gederis ben Ronne :  
Ryht so fareth Mankynde Anon  
Whanne the Sowle from the body is gon,  
to this Medwe may likned I-be,  
as to foren tymes I schew to the.

and what this tre doth signefie  
Whiche is of feble Nature Sekerlye,  
Signefieth be mannes persone here  
That Is so poure In Alle Manere,  
and is Comen of so poure kynde,  
3if thou wilt here-offen taken Mynde ;—  
and of so gret Freelnesse & Caytyvete  
here offen cometh Man, As thou myht se :  
this day A man he Is, to Morwen Is he non :  
& so it schal fare be vs now Everichon.

but sekerly, kyng label, to this Tre  
At this tyme I lykne now the.

and of the flowres that pere Abowtes be,  
be-thenk with-Inne thi self, and be-hold & se ;  
but And thou wilt herkene to me,  
of A blessid flowr I schal tellen the  
that Neuere defaded for non thing,  
whiche is þe virgine Modyr of þe glorious kyng,

ains lor samble qu'il durra toudis.

328 Et pour chou sont il a dies uolentieu,  
et en talente de faire che ke lor mal-  
eureus uentre desirent.  
Mais chil qui selonc uerite i es garde,

le puet veoir apiertement

332 sanlable au pre  
qui au matin est verdoians et plains  
de flours,

et au soir quant la calours del soleil  
a .i. peu demoure,  
336 si le puet on ueoir mort, et flestre,  
et sechiet,  
tout autresi com est li cors del home  
quant l'ame s'en est partie.

Par cheste raison pues tu ueoir ke ie  
te moustre ke li pres senefie.

340 Si dois apres ueoir la senefianche de  
l'ouchele,  
qui est feble chose et mauuaise, et de si poure  
sustenanche ke ele puet maintenant estre  
brisie. Et ke li potiers le fist de li, mon vil  
et mauuais : senefie home,  
344 qui est si poure chose,  
et com crees de si mauuaise semenche

qu'il est ausi frailles et ausi caitis  
comme li pos qui de legier est brisies.  
348 Ensi frailles est hom,  
car orendroit est, et orendroit n'est  
mie.

Par l'ouchele ke tu veis en ton songe,  
352 es tu senefies, rois labiel.

mais par les flours qui en issoient et  
l'aurounoient, pues tu entendre grans  
meruelles. Or regarde de la uerite

356 et de la flour. Tu ue veis onques ne  
ie ne fis flour qui ne defalist, et dont  
sa biautes ne fust alee en petit de tans,  
fors seulement la flour qui est apielee  
vierge marie.

That bar god & Man Owre Savyour,  
 whiche is Marye modir & Maide, þat blessid  
 flour.

this flour non thing Apeyren it May  
 from þe begynneng Into domesday ;  
 and there as Oper flowres bope dryen & fade,  
 this flour is Evere bothe Joyful & glade.

but of this flour that is bothe bryht & Cler,  
 In thyn Avicion haddist þou non warneng ther ;  
 For that flour farethe In non degre  
 As the flowres that weren schewed to the.

The flowres that Fadyn so Every day,  
 Abowtes the, Sire, they ben In fay.  
 And wilt thou knowen, sire, what they be ?

Anon, Sire, I schal here declaren hem the :  
 The ton flour is bownte, ful Sekerly ;  
 The secund prowessse ; the thrydde is Cortesy ;  
 and Manye other vertwes ben The Abowte,  
 Mo thanne Anoþer man hath sawn<sup>3</sup> dowte,  
 And bettere Norture In Alle degre  
 thanne Manye Oper ben Sekerle ;

For As manie vertwes thou hast with-Owten  
 variaunce

As Euere hadde Man that is ful of Mescre-  
 aunce ;

And therto thou Art bothe fair & semly ;  
 but not to god, I sey 3ow pleynly,  
 but onliche to that fals & strong Enemy  
 that Alle dayes of thy lyve thou woschepist  
 only.

For so manye vertwes In the ben  
 As Evere In Miscreaunce A man may sen ;  
 Wherfore it is gret Rowthe & pyte  
 that so gracious vertwes In Miscreaunt schold be.

360

Mais la biautes de chele flour ne fu  
 onques mauuaie, n'empirie,

364

Ains auint ke la u toutes flours sont des-  
 flourees et uiolees, ch'est en conchevoir et en  
 enfanter. Illuec sauua chele dame si haute-  
 ment sa flour, ke onques la blanchour de sa  
 uirginite ne fu empirie ne maumise.  
 Dont de chele flour qui tous iours dure  
 en sa ualour et en sa biaute, ne veis  
 tu pas la samblanche en ton songe.

368

Car tu ueis flours qui faloient pour .i.  
 peu de chaut,  
 as tu entour toi :

et ses tu comment eles sont apieles.

372

On apiele l'une biaute,  
 et l'autre proueche, et l'autre cour-  
 toisie,  
 et ches autres virtus dont tu as maintes  
 fois oi qu'il font home apparoir plus  
 gracieus et mieus entechies, les vns ke  
 les autres, ensi ke li vns est mieus  
 garnis de virtus terrienes ke les autres.

376

De flours qui ensi sont apielee, ies tu  
 sans faille garnis si tres durement

com hons terriens puet estre.

380

Car tu ies biaux et plaisans,

ne mie a dieu,

mais a l'anemi

ke tu as serui tous les iours de ta vie.

384

Si ies asses preus et boins chualers,  
 et courtois. Auoc che as tu tant de  
 boines virtus ke tu ies li plus gracieus  
 mescheans ke iou sache en terre.

388

“ Now schal I the declaren Every del,  
—and thow wilt vndirstondyn Me wel—

What signefieth that Ilke tre  
and the floures that pere-Abowtes be,  
and the hepe of Erthe that is therby,  
As schal I the declaren ful Openly.

that hepe, it is to vndirstonde  
that mankynde In ony londe  
be fild so ful of dedly Synne,  
of filthes of wrechchednesse, hem Alle with  
Inne.

and Every day they hepen More and More,  
& gaderen hepe vppon hepe þat doth hem  
sore

be wrechchednesse & Many Othir thing,  
Everyday to here Owne hyndring,  
and greven sore here Creatour  
Whiche that they Owten don honour,  
And they welen not Amenden hem for non  
thing,

For speche neper for Manassyng.

and this hepe, sire, Is with-Innen the,  
and from thy birthe Euere hath be ;  
For sethen of thy modyr that þou were  
bore,

didest thou Nevere good, lasse ne more,  
but Euere Contrarre thy Creatour  
thou hast him wraththed In Every Our ;  
and thus hast þou gaderid with-Inne the  
hepe vppon hepe ful Sekerle,  
and Every day Synne vppon synne,  
and of this lif noldest þou not blynne ;  
thanne thus be thin Aviciown  
thou Art the same, bothe Alle & som.

“ Or t'ai demoustre,” fait li enfes

“ ke l'ouchiele senefie,

392 et les flours qui entour estoient.  
Ore te dirai ke la mote de terre  
senefie.

La terre amonchelee dedens le pot,  
senefie

396 la grant charge des pechies morteus

ke li hom maleureus amonchiele chas-  
cun iour dedens soi. plus et plus

400

par mesesrer encontre son creatour,

404

quant il ne se ueut amender,

ne pour parole ne pour amonestement  
ke on li die.

408

Chest tresor et chest anchelement as  
tu aquis des dont ke tu issis del uen-  
tre ta mere.  
car onques puis ke tu fus nes,

ne fesis tu riens. ne en parole ne en  
oeure,  
qui ne fust contre ton creatour.

412

Et des ke tu as tous iours pechie,  
et amonchele

mal sour mal :

416

bien te dut apparoir en ton songe l'ouchiele  
plaine de terre : car tu li es vraiment. Ore  
t' ai deuise que la terre amonchelee senefie.

“ Now of this Serpent I schal the telle,  
and thou wilt lestene me vntylle.

420

the serpent the deth of þe sowle doth signefye,  
Of Man that In this world lyveth bodily,  
and In the world hath passeng delyt,  
Where-offen neuere that the wolden ben qwyte; 424  
and for non warneng ne wil not he  
Tornen to the Ioye that is lastyngle :  
and for they welen not don so,  
to Endeles deth therfore they go. 428  
of thyn Avicioun this is the signefiaunce,  
as me scheweth the holy gost with-Owten  
variaunce.

and for þat in me thou schalt have more  
Affiaunce

I schal the tellen of a more dowtaunce,  
of swich A thing As thou hast don  
longe tymes hens & fern Agon,  
and thou hast & vere (?) In supposing  
that þer-offen knoweth non Erthly thing  
but thou Alone ful Certainle ;  
but þou art desceyved, I telle it the ;  
For he that knoweth Alle thing  
Me hath it put in vndirstondyng.”

Whanne the kyng herd him thus seye,  
Al Red he was for schame Sekerlye :  
“ Sey on,” quod the kyng tho Anon,  
“ What is that thing whiche I have don  
that thou seyst non knoweth but I :  
Sey on what it is now, belamy.”

“ Sire,” quod Celydoynes tho,  
“ that schal I anon gladliche do :  
And thou wilt, Afor Al thyn Meyne,  
Owther thou wilt Ellis, In prevyete.

Ore te dirai ke tu dois entendre par  
le serpent.

Li sarpens senefie la mort ki est a  
l' ame.

Si crueus compaigne et si felenesse  
car ausi tost comme ele vient veoir le  
cors: ele li taut canqu'il a. et les  
fleurs du monde.

Et s'ele ne le treue bien garni de  
boines virtus,  
ia n' enterra en la ioie des chieus, en  
la ioie qui ia ne faura.

ains est tresbuchies en la tenebrouse maison  
qui est apielee infer.

Ore pues ueoir la senefianche de ton  
songe.

ke ie t' ai deuse si com li haus maistres le  
m' enseigna. Si saches bien ke tu ne fais  
nient plus a proisir a faire tel vilounie de  
ton cors, com fait l' ouchele plaine de terre.

432 Et pour chou ke tu me croies enchore mieux  
de chou ke ie te dirai. Saches ke ie conte-  
rai ke encore t' auint tel chose ke tu fesis,

n'a mie enchore lonc tans,  
ke tu ne quides

436 ke nus sache

fors tu seus,

mais si fait.

Car chil le seit a qui on ne puet riens  
cheler,

440 et si le m' a ia fait sauoir.”

Quant li rois ot cheste parole, si est  
tous esbahis,  
et rougist de honte  
“ Di ua,

444 ke est che ke ie fis,

ke ie ne quide ke nus sache fors iou.”

Lors li dist chelidoines

448 “ che uous dirai iou bien,

mais il n'i ara fors moi et vous. Mais  
chou vous voel iou dire deuant tous  
uos barons,

For As I haue be ful supposing  
of Enformeng of þat glorious kyng,  
the prikkes of deth doth signefie  
the serpent, I sey the ful sekerlye."

"Schal I thanne dyen," quod the kyng.  
"3e, with-Inne fowre dayes, with-owten  
varyeng,

Owt of this world schalt thou pace ;  
but whedir thou Nost, ne Into what place.  
and therefore loke what Conseille thow wilt  
have,

3if that thou thenke thy Sowle to save ;  
and loke that thou now leve Me  
For thing that I schal tellen to the."

thanne this kyng took hym on Syde  
to weten what he mente At that tyde.

"Sire kyng, warneng I 3eve to the,  
Anon that Cristene Man that thou be ;  
And thus Sente the forto Say  
the hyghe Maister that is god verray ;  
And be this Tokene he sente to the,  
that non thing to him Is preve,—  
how that thou the ferst day of May  
thin Owne Soster thou slowe In fay,  
For Cause sche wolde not suffren the  
with hire bodyly to done Synne and foolee.  
And whanne pou Sye sche wold not don so,  
And thy folye Concentyn therto,  
Anon thou smotest of here hed,  
& Into the se threw it In that sted ;  
Anon the bodi Aftir thou threw Also ;  
this Movrdre didest thou with-owten Mo.  
And to this wendest pou ful Sekerle  
that non Man hadde ben preve ;

et si le vous mande par moi li haus  
maistres, chil qui set toutes les choses  
qui sont a uenir,  
ke li serpens ke vous veistes en uotre  
songe, senefie le point de la mort ou  
vous estes venus."

"Coument," fait li rois, "morrai ie  
dont."

"Oil, voir," fait celidoines, "de hui  
en quart iour

serres trespases de chest siecle.

Or gardes quel conseil vous prenderes  
de vous meisme :

et si vous en dirai boines ensenges,  
pour chou ke vous m'en crees miex."  
Lors le traist a vne part auoec lui,  
loins de ses barons, puis dist.

"Rois, che te mande li haus maistres,  
ke tu te faches crestiener, et re-  
choiues la nouele loy,

a ches ensenges,

ke tu ochesis ta serour le premier iour  
de may,

pour chou ke ele ne vaut souffrir  
ke tu geusses a li.

Et quant tu veis ke ele ne vaut souffrir  
ta volentei,

tu li caupas la teste,  
et ietas le cors en la mer.

et le chief apres.

Si fesis chel mordre si celeement sans  
faillie

ke nus ne le seut

but he that is Aboven Alle thing,  
Of this Made me to haven vndirstondyng :  
therefore, lord, worschepid Mot thou be  
that sweche thing openly schewest to Me !”

Whanne the Kyng herde hym tho speken  
so,

“ Merveilles thou hast me told,” quod þe  
kyng tho,

“ For there nys non Man Erthly levenge  
that I supposid coude telle me this thinge ;  
And of Myn Avicioun hast þou myn told  
verray trowthes be many fold,  
And so openly as thou hast declared it to me  
Cowde non Erthly man don Certainle.”

thanne he Comaunded his Meyne ful sone  
his bed to Maken, for þerto wolde he gone,  
For distempred A lytel he was,  
So he hem tolde In that plas.  
they fulfilden Anon his byddyng  
In Alle Maner wise to plesen the kyng ;  
And thanne Comaunded he his barouns  
Anon,

Good warde of þat child to sethen vppon.  
than they Answeryd hym Anon,  
And seide his Comaundement scholde be  
don.

To his Cowche wente the kyng thanne,  
Also hevy As Ony Erthly Manne,  
And warned his Barouns Everichon  
‘ that Nyhe hym Comen scholde neuere on,  
Whethir he be freend other kynnes man,  
Ny hym Scholde Comen non Maner of Man.’  
So that they kouered the kynges pavyloun,  
that of non wyht he scholde heren þe sown,

fors chieus qui tout seit, et a qui on  
ne puet riens cheler,  
si le m’a descouuert,  
soie merchi.”

Quant li rois ot cheste parole :

si respont. “ Enfes, meruelles m’as dit :

ou tu n’es pas hom morteus : ou tu ies  
plus sages ke hom terriens ne puet  
estre.

Car de men songe sai iou bien

ke nus ne m’en desist si apertement  
verite ke tu as fait. Ne ke ie fis de  
ma serour.”

Lors commanda a sa maisnie

ke on li fache son lit, si se couchera,  
car il est .i. petit dehaities.

Et chil le firent maintenant a qui il ot  
commande.

Et il commande a ses barons

ke il prengnet garde del enfant, et ke  
il li quierent quanqu’il lor demandera  
Et il disent

‘ que si feroient il.’

Et li rois, qui mult estoit angoisseus  
et entrepris des noueles ke chil li a  
aportees, se coucha en son lit :

et quant il est couchies, il commande  
qu’il ne laissent humais pres de lui  
venir nul home,  
tant soit bien de lui,

et il dient nus n’i enterra, si font  
widier le pauillon, et clore et estouper  
de toutes pars



and Also that alle Maner of Clerte  
From that kyng defended scholde be.

The Kyng on his Cowche was leyd Anone,  
And to hym Self he Made ful gret Mone  
For the wordes that Child Celidoyne  
to hym hadde there seid In Certeyne.  
thanne gan he to wepen wondirly Sore,  
With wryngeng of hondis, & 3it Mochel more,  
that the water his Eyen Ran by hym Adown  
Al Abowtes his body there In virown ;  
And thus to his persone he gan Compleyne  
of Manye Caytyvetes tho In Certeyne :

“Ow thou now ful powre Caytyf,  
With owten Counsel, & Cursid Of lyf,  
that Neuere ne woldest Counseilled be  
to non good lyveng In non Maner degre  
that the myhte Counseille thy sowle to save,  
Swich Maner Counseille wost thou not have !  
Now, fals Caytyf, here schalt thou deye  
As the porest man In the world trewlye.

“Whedir schalt pou go, thou Cursed  
Caytyf,  
Whanne from thy body Is past thy lyf ?  
What, trowest thou Caytyf & wrechche Also  
thy Crowne to have whanne pou dost go,  
Owther thy Septre In thyn hond ?  
What, wenest pou to ben kyng of a lond,  
And to haven lordschepe As thou hast here,  
And therto so moche welthe In Alle Manere ?  
A, thou Caytevous kyng In Alle Manere,  
With Owten Cownseil that the konne lere !  
Now atte ferste myhtest thou knowe  
that pou hast non Conseille, neper hy ne  
lowe.

ke la clartes  
ne fache mal au roi qui est deshaities.  
Li rois ki se fu couchies tous seus,  
quant il deut dormir,  
si commença a penser mult durement  
a chou ke li enfes  
li auoit dit.  
Eten che penser commença a plourer  
trop durement,  
et a faire si grant duel  
ke iamaiz ne verres grignour,

et se clame caitis et esgares et caitis  
de conseil. Et commença a dire a  
soi meisme  
“poures caitis souffraiteus,  
mauuaisement garnis de sens,  
desconsillies de tous biens :

or morras tu  
ausi com li plus poures hom du monde.  
ke deuenras tu

quant li arme te sera partie du cors :  
Ou iras tu :  
Enporteras tu  
ta couroune o toi,  
et ton septre.  
Auras tu autrestel signourie la ou iras,  
comme tu as en cest siecle.

A, kyng and Caytyf Also,  
 With owten Ioye Art thou Euere Mo.  
 For this that me clepeth the prykke of deth,  
 Whanne that Eche man schal lesen his breth,  
 thanne forsaken Me bothe Modir & wyf  
 And Alle the peple that Evere boren lyf;  
 For there kan non of hem Alle  
 tellen what Aventures me schal be-falle  
 Whanne owt of this world that I schal gon,  
 What Aventures me scholen fallen vppon;  
 Whethir Riche other powre that I schal be,  
 Owther A man of lowere degre,  
 Owther At Ese Other At non Ese.

“O caytevous kyng, ho schal the pere  
 plese?

O thou wrechche and Ek Caytevous kyng,  
 that hast here So gret A gaderyng,  
 And so Manye worschepis As thou hast here!  
 O, powre wrechche, what schalt þou hau Ellis  
 where?

And whanne hens that thou schalt go,  
 thow nost whether to Ioye oper elles to wo.  
 Now, Caytevous kyng, Remembre the wel  
 Of Alle thy lyveng Everydel;  
 And 3it, powre Creature, whiles þou Art  
 here,

Conseille the bettere, and In Other Manere;  
 For At thine choys now shal it be,  
 Whethyr to Ioye oper to peyne þat thou wilt  
 fle

Whanne Owt of this world thou schalt pace,  
 thow wost neuer Into what Manere of place.

For of this worldys Ioye Inowh haue I,  
 As mochel As Ony Erthly man trewly

Ha, rois caitis,  
 et pources de toutes ioies  
 a chestui point ke on apiele mort,

ne tu puet aidier amis, ne parens, ne  
 riens que tu counoissies.  
 Ha, rois dolans et pources et desconsillies, or  
 au primes pues tu counoistre uraïement ke tu  
 ies pources et souffraiteus. Car tu ne troeues  
 qui te sache.

ensengnier ou tu iras  
 quant tu partiras de chest siecle,

ne se tu en partiras pources ou riches:

ou [a]ïse ou a malaise.

Ha, rois pources et souffraiteus de  
 conseil

qui or lairas tes grans gïeus et tes  
 enuoiseures ke tu as en chest siecle,

et iras

la u tu ne seis ou en ioie ou en douleur.

Orre regarde par toi meisme,

et selonc raison se tu le pues faire.  
 Le quel tu dois mieus trouuer en te  
 uoie,  
 ou ioie ou duel,

quant tu departiras de chest siecle.

as tu autant eu :

ke onques hom de ton lignaige n'en ot  
 tant.

that Evere of myn Age was born.

As I have Rehersed here befor.

But for As Mochel As that I have knowenge  
that this worldis Ioye nys but sorwe &  
mornenge,

And that In Morneng schal ben the Ende,  
Alle sweche as I am Euere forto schende,  
thanne knowe I wel that In Every Owr  
the Ioye of this world Nys but dolowr,  
Wraththe, Envye, and wrechchednesse,  
this hath me thus browht In distresse.

thus thanne be my self now may I knowe  
that Alle my Ioyes to sorwe ben torned On  
A rowe.

“A, kyng Caytyf, whanne thou hennes  
dost go,

And Into what place pou Nost, ne  
whedyr to,

And whethir that sorwe schole Euere hauen  
Endynge,

Owther Ellis Endelesly to ben lastynge!  
O most vnworthy wrechche that Evere was,  
Now þe Ende of thy lyf Aprocheth In this  
plas,

And the begynneng of thy Sorwe & Care  
Now hast thou fownden Every whare.

Now bethenke the the moste wrechche þat  
euere was born!

why ne wost thou knowen this here befor?  
For he that knoweth Alle Manere of thing,  
Of hym it is to me ful gret Reprovyng;  
and he that knoweth Alle thing that is  
Comenge,

and that to me hath now sent this warneng,

576

Mais pour chou ke on dist, et li sage  
le tesmoingnent a voir,  
ke la ioie de chesc siecle repaire a duel

et qu'il conuient par fine forche ke  
toute chele ioie truiet de finement,

580

et ke li finemens soit apieles duels

et courous.

584

Et pour chou puis iou veoir par moi  
meisme  
ke ma ioie repaire a douleur.

Ha: rois caitis, or ies poures en toi  
meisme, car tu trouuerasdoleur: quant  
tu partiras du siecle present.

Mais tu ne seïs mie bien, ne ne pues  
véoir, se plus sages de toi ne le t'en-  
senge,

588

se chele dolour trouuera fin de ta vie.

592

Car tu as ia troue le commencement  
de ta dolour.

596

Si ore peusses trouver

chelui qui tout seit, et a qui toutes  
choses sont descouuertes, ia tant ne  
seront chelees,  
et set tout chou qui est a auenir.

600

Whethir þat I wele Chesen Ioye other  
 peyne,—

he hath me warned now In Certeyne.”

And thus In sweche maneres, & In

Mornenge,

the kyng there fyl tho On Slepinge;

Al be-wept lik As he there was,

he fil on slepe In that plas.\*

Ichil te desist bien la verite de la dolour ke  
 tu troueras; ou ele te durra toudis ou non.  
 En tels pensees et en tels paroles, et en fai-  
 sant le grignour del monde,

604 s'endormi li rois,

tout plourent si qu'il auoit le uiaire  
 moullie.

\* There is no new chapter in the Manuscript.

## CHAPTER XXXIII.

King Label's Vision in his Sleep, and Celidoynes Interpretation thereof. Label dreams that he is on a broad highway, where felons take all the passers-by, rob them, and put them in prison (p. 458). A seemly man accompanies him along the road, and suddenly disappears (p. 458-9). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 459). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 460). He does not wash, but goes on to the City, and wants to enter (p. 460), but cannot, because he has not washed in the fountain (p. 460). He looks through a wicket in the door, and sees at the table the sister whom he had murdered (p. 460). She tells him to wash, and then eat with them (p. 461). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley (p. 461), where foul people are, and which is filthy, black, and full of weeping and crying (p. 462). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 462). Two of them ask him what ails him (p. 462); he says he has seen marvels in a dream, of which he *must* know the meaning, and orders Celidoynes to be brought before him (p. 463). The lords wake Celidoynes, and bring him to Label, who asks him to expound what he shall tell him (p. 463). Celidoynes promises to do so, by the help of God (p. 463), and threatens Label with endless darkness if he will not obey him (p. 464). Label kneels to him, and promises to do all he is told to do (p. 464). Celidoynes then expounds Label's dream to him: The Broad Road is the Old Law (p. 464), the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label as he had once pitied him (p. 465). Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helped by God (p. 465-6), so is a man on the broad road of sin in which Label has walked; but God can bring him out of it (p. 466). As to the Green Way, it is the New Law (p. 466); and the Strait Way shows that they who are in it wish not to leave it, but to obey God's commandments, which forbid sin (p. 467). The Green Trees are the Pastors of Holy Church (p. 467). The Voice calling all people to come and eat, is God's Grace (p. 467). The Well in the Mountain is God on his Throne (p. 467), and the Unction of Baptism (p. 468). The City is Paradise. The refusal to admit him, when unwashed, into the City, shows that he (Label) cannot be God's child till he is christened (p. 468). The desert lands are Label's wicked works (p. 469).\* The dark black house is Hell, to which Label will go unless he amends his life (p. 470).† Label promises to do whatever Celidoynes tells him (p. 470). Celidoynes tells him to go to a hermit in a forest close by, and be baptized (p. 470-1). Label says he is willing, but asks his knights what they

\* See in the French text, note (a), p. 469, the exposition of the Serpent, its blindness, its flying to the Red Sea, and the passage thereof by the Israelites, and the Serpent's change of colour; † And, note (a), p. 470, the reason of Label's sister being in Paradise.

advise. They declare that they will not forsake their faith (p. 471). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 471-2). They reach it at night, and the hermit is surprised to see them; but embraces Celidoyne (p. 472), and rejoices to hear the cause of their coming (p. 473). All night he teaches Label what belongs to holiness, and tells of the lives of holy men (p. 473-4).<sup>\*</sup> On the morrow the hermit fills a hollow stone with water, puts the king in it (p. 474), and baptizes him (p. 475). He then asks the king's followers if they will be baptized. They say No (p. 475). Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 475). He then tells his knights that he forsakes them, and will take to his new life (p. 476). They are cast down at this, but seize Celidoyne and carry him off (p. 476). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils (p. 477). On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 477).

AND Anon As In Slepe he was falle,  
A wondir Aviciown he hadde with-alle,—  
that he Entred In to An hy weye  
Whiche was brod & large ful Sekerlye,  
And so with men it was vsed to fore,  
Where-offen he Merveilled wondir sore,  
Where As mochel peple there was  
hawntyng that weye and that plas,  
that pere non Man Mihte Entren ne gon  
but that be felouns thei were taken Anon,  
And In presown Anon I-do,  
and alle here good Itaken hem fro.

Whanne he was Entred Into this weye,  
A man by hym sauwh he faste bye  
Whiche semed A man of gret honour,  
A semly persone & ful of Favour,  
And seide 'he wolde beren me Compene  
tyl that weye I were past ful Sekerlye.'

Et quant il se fu endormis,  
si li fu tout maintenant auis  
qu'il entroit en .j. grant chemin  
4 et large,  
debatu de tant de gent  
ke ch'estoit meruelles.  
8 Mais il estoit si dolereus et si abandonnes  
ke nus ne si metoit  
qu'il ne fust pris, et ravis,  
et mis en prison.  
12 Et ensi pierdoient tout chil qui i estoient  
et qui i entroient, et lor cors et lor auoir.  
Et quant il s'estoit mis el chemin.  
Il veoit de iouste lui  
.i. home  
16 de mult grant biaute,  
qui li disoit 'qu'il li feroit compaignie  
ant qu'il eust le bos passe, et le mal  
chemin.'

<sup>\*</sup> The French text makes Label tell the hermit a former Vision of his (p. 473),—how he was summoned before a judge to answer accusations, and could only get three friends to go with him, of whom one lent him a cloak; the second took him to a strange house and left him there; but the third went with him to the judge, and produced a writing that cleared him from all the charges against him. The hermit explains, that the cloak is a grave-cloth; the second friend, the relatives who take a man to the grave—the strange house (p. 473); but the third friend is the record of a man's good and evil deeds (p. 474). If the good preponderate, the man is saved; if not, he goes to the dark house of Hell (p. 474).

So that togederys gonnen they gon ;  
 the goodman to fore þe kyng folwed son ;  
 And Euere hadde the kyng gret drede  
 how In that weye he scholde spede.  
 And As he loked hym there Abowte,  
 he Sawh of thevys A ful gret Rowte,  
 So þat þe kynges drede dyde Evere laste  
 Tyl that theke weye he were paste ;  
 For þe thevys token there Every Man  
 That they Myhten leyn hond vpon.

And whanne In this weye long hadde he  
 gon,

Abowtes hym he lokede thanne Anon,  
 And that man thanne sawh he nowht,  
 the whiche theke weye hadde him browht.

thanne In to A lytel path there Entred he,  
 The moste delytable that Evere myhte be,  
 and ful of trees froyt beringe,  
 Al grene, & ful of flowres, to his semenge.

And whanne he was Entred Into this plas,  
 A wondirful vois him thouhte ther was,  
 "Cometh & wascheth, 3e pleple Echon,  
 And to 3oure Mete thanne schole 3e gon  
 Aboven In that hye Cyte ;  
 For þer þe tables Al redy they be,  
 and swete Metes for 3ow I-dyht ;  
 thus sente 3ow to seyne the lord most of  
 myht."

The kyng, that desired sore to knowen of  
 this,

Whethir his sorwe scholde hau Ony Ende  
 I-wys,—

And As he wolde hau Enqwered of hem tho,  
 Faste to forn hym thanne Gonnen they go ;

Ensi s'en aloient ensamble,  
 20 chil deuant, et li rois apres,  
 si auoit li rois mult grant paour  
 tant com il aloit la voie.  
 Car il veoit de toutes pars le chemin  
 24 auiroune de reubeours et de larrons

qui ne faisoient fors agaitier  
 28 pour sauoir se il peussent tenir entre  
 lor mains.  
 Et quant il auoit grant pieche ale  
 chele uoie,

il se regardoit,  
 si ne veoit de nule part chelui  
 32 qui l' auoit garandi des larrons.  
 Et lors entroit en .i. petit sentier,  
 le plus biel et le plus delitable del siecle,  
 plains d' arbres portans fruit,  
 36 et verdoians de toutes pars.

Et quant il estoit entres.  
 Il oi vne vois qui disoit  
 " venes lauer, gent de toutes lois,  
 40 et ales mangier  
 a le haute chite.

Car les tables sont mises,  
 et les douches viandes appareillies.  
 Che vous mande chil qui tout seit,  
 qui cheste court tient."

44 Li rois, qui tant couuoitoit et desiroit  
 a counoistre chelui qui tout sauoit,

pour lui demander de sa dolour, se ele  
 prendroit iamais fin.

Quant il ot parler qu' il deuoit court  
 tenir,

48

and so folwede he faste Certayne  
 tyl that he Cam to An hy Mowntayne,  
 the heyest that Evere say he to fore  
 From the tyme that he was bore,—  
 On whiche Mountayn was A welle,  
 The fairest that Evere he herde of telle;  
 and there they weschen Everychon  
 that to þe Mete In that Cite scholde gon;  
 but the kyng wysch there not he,  
 but Aftir that Compenye faste gan to fle.

And whanne to the gates they comen  
 Echon

Of that Cyte, they Entred Anon,  
 Alle that Evere hadde waschen Atte welle  
 To that Cite weren welcomed ful snelle,  
 Where As gret Ioye they hadden there  
 In Manye A worschepful diuers Manere.

Thanne the kyng Anon Entren wolde he,  
 but therto hadde non Maner of powste.  
 thanne Axede he of the porter Anon,  
 ‘Why that In to the halle he ne myhte  
 gon.’

thanne Answerid the porter Azeyn,  
 “for þou wost not waschen thin hondys In  
 Certein

At the welle, As Other hau don,  
 perfore here-Inne schalt þou not gon.  
 For non Man, but ȝif he Clene be,  
 Into this halle Entreth not he.”

And the kyng, that ful of sorwe was,  
 Atte A weket loked In to that plas,  
 and sawh his soster that he hadde  
 slayn,

Atte the hygh table Sitten Certein,

si se pensa k' il iroit. Lors se metoit  
 au chemin, et erroit tant qu' il venoit  
 a la plus haute montange  
 qu' il eust veu onques

52

ou tout chil lauioient a vne fontaine  
 qui deuoient mangier a la haute chite.

56

Li rois n' aloit point lauer a la fontaine,  
 ains s' esmouuoit a aler apres les autres.  
 Et quant il venoit as portes

60

de la haute chite:  
 li autre qui auoient laue i entroient,

64

et venoient a la grant ioie et as grans  
 nueches ke chil de laiens faisoient  
 toute iour.  
 Li rois voloit entrer la dedens, ausi  
 comme li autre:  
 mais il n' auoit mie le congie ne le pooir.

68

Ains li disoient chil qui la porte gar-  
 doient.  
 “Pour chou que tu ne uasis lauer

71\*

a la fontaine,  
 n' enterras tu pas chaiens.

72

72\*

Car nus n' i entre s' il ne s' est auant  
 netoies.”

Et li rois, qui tant ert dolans de chele parole.  
 ke nient plus ne parloit, ains se taisoit,  
 et regardoit laiens parmi .i. treu de la  
 porte,  
 et veoit sa serour ke il auoit ochise,

76

qui mangoit laiens a chele grant feste  
 auoec les autres.



And with A chapelet vpon hire hed  
 ful of precious stones In that sted;  
 And him thouhte hire neuere so fair Er  
 be A thousandfold As sche was ther.  
 And whanne sche sawh he beheld hire  
 so,  
 Sche seide, "go, wasche the As we hau do,  
 And panne schalt þou with vs atte Mete  
 be,  
 And ben I-servid with alle deynte."  
 Whanne the kyng beheld Al this Manere  
 That he ne myhte not ben Resceyved  
 there,  
 Anon his weye he turnede Ageyn  
 that same way that he cam Certain; .  
 but wardeyn thanne hadde he non  
 whanne thoruh this medwe he scholde gon.  
 thanne Cam this peple there Anon,  
 and vpon hym leyden hond Echon,  
 that of his deth neuere was he so sore Aferd  
 Sethen he Cam In-to Middillerd.  
 thanne he Axed hem Everichon  
 ' Why they leyden hond hym vpon.'  
 " For we welen so, I telle it the,  
 For thou Art Al oure In Every degre,  
 And with vs now schalt thou go  
 In to what place we welen leden þe to."  
 thanne drowen they me forth Anon  
 be the her & be þe hondes, & forth gonne  
 gon;  
 and be the feet they drowen me faste  
 to An hows In A valeye Atte laste,  
 the whiche was wastful & wilde;  
 and In that hows Meyne that was vn-Mylde,

et auoit en sa teste .j. chapiel  
 de flours de lis.  
 et estoit tant bielee et tant auenans, qu'il  
 sambloit au roi qui le gardoit  
 80 ke ele fust ore. a .c. doubles plus bielee  
 ke ele n' auoit deuant este.  
 Et quant ele veoit qu' il le regardoit.  
  
 ele li disoit " vaissiaus de terre emplis  
 de motes, va toi alegier et lauer,  
 si mangeras a cheste grant ioie ou tu  
 nous vois."  
  
 84 Quant li rois oi,  
 qu' il n' i prendroit plus,  
  
 si s' en partoit,  
 88 et s' en retournoit a son chemin,  
 si n' auoit gaires a le grant gent,  
  
 [qui] le prenoient si hideusement  
 92 qu' il en auoit grant paour de mort.  
  
 Et il leur demandoit  
 96 ' pour quoi il metoient main a lui.'  
 " Pour chou," faisoient il,  
 " que tu ies tous nostres,  
 et te metrons  
 100 la u nous vaurons."  
 Lors l' en menoient,  
 batant, et traiant par les pies et par  
 les caueus  
  
 104 iusc'a a vne maison qui estoit en vne  
 ualee  
 gaste et laide.  
 Et ichele maisons

For it was so fowl, so hydous, forto be-holde,  
that Erthely man was neuere so bolde  
that hous to Entren to discrye,  
It was so ful of filthe and velonye.

estoit si hideuse et si espoentable  
a regarder,  
qu'il n'a el monde cuer si hardi  
s'il le veist ke paour n'en eust.

and wondir blak it was therto,  
 Ful of wepinges & Cryenges as it myhte go :  
 and Al this the kyng In Avisioun Say,  
 that for drede he deyde nygh that day.

Ichele maisons estoit si noire et si  
hideuse,  
et si plaine de pleurs et de larmes et  
de cris,  
keli rois qui tele le ueoit en son songe,  
en auoit mult grant paour.

And whanne him thouhte In his Aviciown  
that Into þat hous they wolden hau throwen  
him down,—

Quant che fu chose ke chil l'auoient  
pris en son dormant, et le voloient ieter  
dedens auoec les autres dont il i auoit  
grant plente.

And for drede Anon wook he there,  
And wondirly Cryde, & in An hy Manere,  
And Seyde, “help now, I nam but ded  
but ȝif ich have Ony other Red.”

Il ot paour si tres grant qu'il s'en  
esuilla tous. Et la ou il ueilloit a che  
qu'il ne fu pas enchore tous ietes de la  
paour, si s'escria a hautes uois,  
et dist, " mors sui."

And thus Cryde he with so An hy A voys  
that he Made Riht A wondirful Noys,  
So that Alle his lordis and Baronye  
herden how wondirly that he gan to Crye,  
And to hym Ronnen they Alle Anon  
Forto weten what so he wolde don.

et le dist si haut

ke tout li baron qui pres de lui estoient,  
l'entendirent bien.

Et il orent paour de lui, si entrèrent  
el pauillon,

there fownden they him In his bed liggenge  
As A Man that Made wel Mochel Mornenge,—  
Neuere Man So mochel Made to here mynde,—  
which stoned hem Alle In here Kynde,  
For Al day Merye they hadden ben.

et le trouuerent

si grant duel faisant

que iamaïs grignour n'orres.

Il furent trop esbahi,

But whanne the kyng thus gonne they sen,  
Astoned fowle weren they alle  
What of this Mater Myhte befallē.

car il l'auoient toudis veu plus lie et plus ioiant ke nul des autres.

Thanne tweyne that with him weren most  
preve,

Et chil de laiens qui fu plus priues  
de lui

To hym they Comen ful Softele,  
and seiden, “ Sire, what may 3ow Aylle,  
Oper what Manere thing dyde 3ow Asail

li dist. “ Sire, c’aues vous:”

For they knewen be his Cryenge  
that he was Aferd In his dremenge.

thanne seide he to hem Anon there  
That thiike tyme Abowtes him were,  
'That there Say Neuere Erthly man  
So Merveillous Syhtes as he Sawh than ;'  
" where-fore I schal neuere blithe be  
Tyl there offen I knowe the Certeinte.  
Now to fore me bring forth Celidoyne  
That myn Other Avision declared Certeine ;  
and 3if of this he telle me As verraylly  
As he of the tother dyde trewly,—  
what thing he wele Comanden me to  
At his Owne wille, I wyle it now do."

So to this child thanne gonnen they go  
that I A pavilown On slepe was tho ;  
And him A-woken ful tendirlye,  
For that to the kyng he Moste hye.  
and the Child him dressed vppe Anon,  
And to forn the kyng thanne Gan to gon.

& whanne the kyng on þe child gan looke,  
Gret Comfort thanne to him he tooke ;  
" Now, Maister," quod the kyng thanne,  
" As I holde the most wysest manne  
that euere Sawh I of thin Age,  
And that born Is of so hygh parage,—  
I preye 3ow that 3e wolden tellen me  
Of that I schal 3ow schewen, the Certeinte."

" Sire," quod Celidoyne, " I wele ful gladly ;  
but not be myn owne wit, sire, trewly,  
but As I am Enformed of the Maister Above  
Whiche that thou Owhtest wel forto love.  
and for thow wost not leven his word to me,  
There-fore sore blamed schalt thou be.

140 Et il s'aperchut maintenant ke che  
auoiteste songes qui si l'auoit espoente.  
Si respondi a chieus qui estoient en-  
tour lui.  
" Jou ai," fait il, " veu en mon dormant  
les grignours meruelles ke rois morteus  
144 veist onques mais, au mien quidier :  
dont ie ne serai iamais granment aise,  
che vous di iou bien vraiment,  
deuant ke iou en sache la uerite pure.  
Or m'amenes celidoine,  
148 qui de mon autre songe me dist uerite  
et la senefianche.  
Et se il de chestui me fait ausi chertain  
com il fist de l'autre :  
Il ne commandera ia chose  
152 que iou ne fache."  
A tant viennent a chel enfant  
qui se dormoit el pauillon ausi com on  
doit aucune fois es grans iours d'este  
si l'esuellent,  
156 et li dient " venes tost au roi."  
Et li enfes se lieue,  
et vient au roi qui enchore faisoit son  
duel asses grant.  
Mais si tost com il vit l'enfant,  
160 si fu asses plus reconfortes ke deuant.  
Si l'asiet deuant soi, et li dist. " Mais-  
tres, sages et pourueans,  
164 conselle moi de chou ke ie te dirai.  
Conseille chest caitif roi, cheste poure  
persone: et fai moi chertain de che  
que ie te demanderai."  
" Rois," fait celidoines, " che tant ke  
ie t'enseignerai de bien, et dirai,  
168 n'est mie par ma sciense,  
mais par che ke li haus maistres m'a  
descouuert par sa deboinairete,  
et se tu ne mes a oeure les paroles  
qu'il te mande par se petite persone: de  
172 tant seras tu plus hounis et confondus.

For whanne thou Come to that Cite  
Which In thy Slep was schewed to the,  
3if that thou wylt Entren there,  
Thou Most don As I schal the lere;  
And but thou wilt Aftir me don so,  
To Endeles dirknesse elles schalt thou go,  
To that dirk hous ful of teres & sorwe  
Endelesly to dwellen, þat nomanschal the borwe." 180

And whanne the kyng herd hym speken so,  
On knes Aforn hym down fyl he tho,  
& seide, "Al that Evere thou seyst me here,  
I knowe it verrayly In Eche Manere, 184  
And that thou Art hy with god Above,  
I knowe ful wel he doth the love,—  
So what that Evere tho Comandest Me,  
I schal it fulfyllen ful Certainle. 188  
For thou hast told me verraillye  
That In myn Avicion I sawh Certeynlye."

"3e," quod Celidoyne Anon ryht tho,  
"3it More schal I tellen the Er that I go : 192  
I schal the schewen the Signefiaunce  
Of Al thin Avicion with-owten variaunce,  
So that the bettere thou schalt me leve  
For that swiche thinges I schal þe preve :— 196

"The grete weye that thou there Sye,  
Signefieth the old lawe Sekerly,  
Where that so gret peple to forn hau gon  
As thou hast herd tellen of Many on ; 200  
and swich As grete Maistres were,  
And wolden not vndirstondin þe peple to lere

Chil meismes prophetes, chil haus sires  
ke tu veis iadis mener tant vilaine-  
ment a sa mort parmi la chite de (a)  
ke se tu veus entrer en la haute chite  
ke tu ueis en ton dormant,  
176 qu'il te conuient auant faire che ke  
iou te dirai.  
et se tu le refuses,  
il te pramet

la maison tenebreuse qui est plaine de  
larmes et de plours et de dolours."

Qvant li rois label ot cheste parole,  
si se laissa chaoir as pies celidoine,  
et li dist tout en plourant. "Mult  
ameroie, sergans boins et loiaus en ta  
nouiele loy. car garnie est merueilleuse-  
ment de flours et de fuelles et de fruit.  
Et si connois as paroles ke tu me dis,  
ke tu ies si hautement garnis de la  
grasce ihesu crist  
que iou sui pres de faire outreement  
chou ke tu me commanderas. 188

Mais ke tu m'aies chertefiet  
des meruelles ke i'ai veues en mon  
dormant,"  
"Et iou t'en chertefierai si bien," fait  
li enfes, 192  
"ke tu en uerras apertement la sene-  
fianche, et si te dirai ensi com il auint,

pour chou que tu m'en croies enchore miex.  
Si ne t'en porroit ore nus hom chertefier, se  
notres sires ne le auoit descouuert a nul home  
ne fait sauoir. 196

Li grans chemins ke tu ueis en ton  
songe, ou tant de gent auoient ale:  
senefie la vielle loy,

ou si grans pules et si grans gens  
com tu as oi dire maintes fois.  
200 Car de tous chiaus qui estoient maistre et  
pastor, ni auoit pas grantment qui tres bien  
l'entendissent. Si qu'il ne veoient fors l'es-  
corche la u ou il ne deussent veoir fors ke la  
moule.

(a) iherusaelem a ichele eure ke n'auoies ke .v. ans de cage, ke tu meismes desis ke il n'auoit mie  
mort deseruie. et ensi le dist pylates qui estoit tes parens. Chil dous sires, chil dous piteus, ke on apiele  
ihesu cris, qui m'a tant descouuert de ses secres,—soie merchi ke iou sai tout apiertement, chou ke tu as  
veu en ton dormant—te mande par moi.

but let hem Gon to Alle wrechednesse,  
to filthes, and synne, And vnkendenesse,  
So that Every day that Cursed Enemy  
To hym hem draweth by and by,  
And Casteth hem In to helle anon,—  
As wel good as bad thedir wenten Echon,—  
lo this Enemy is to Signefye  
that be the weyes lyn so aparttly  
For to taken hem that passen therby,  
this signefieth the devel ful trewly.

“Now [be] this weye that thou hast Seyn,  
the olde lawe vndirstonde thou ful pleyn ;  
and be the Robberis that be there,  
vndirstonde thou the devel In Ech Manere ;  
And be the faire Man that with the wente,  
vndirstonde thou Crist veramente ;  
There God Of the hadde pyte,  
And In that dredful weye Governed the  
So that thyn Enemyes hadden non power  
In Non wyse forto Neyhen the there.  
For of him Ones haddest thou pyte,  
there fore so hath he now of the.  
And wistest thou neuere what pete was  
thike tyme In that same plas.

“Now haue I told the Al In fere  
Of that faire Man In this Manere  
that In that weye Cowndered the  
Among Alle tho thevys ful Sekerle ;  
3it A Nothir Resoun I schal the Schewe  
To forn Al this peple vppon A rewe,  
be the grete weye that is so wyde  
I schal the declaren At this tyde.

thou sixt wel whanne A schippe is with-Inne,  
And to the Se goth, and may not blynne,

204 Par quoi il s'abandonnoient a tous  
pechies morteus  
et a toutes iniquites.  
Dont il auint qu'il en cairent en si  
grant seruage. ke li anemis  
le prenoit tout uif, et en char, et en os :  
et les enportoit en infer,

208 autresi les boins com les mauuais.  
Ichil anemi dont iou parole qui ia paradis par  
leur orguel del chiel cairent, qui deuant la  
passion ihesu crist auoient tel poeste qu' il  
prenioient les boins et les mauuais par com-  
mune sentence : senefient les reubeours et les  
larrons qui d'en coste la grant uoie atendoient  
pour prendre les trespasans si com tu ueis

212 donques  
dois tu entendre la vielle loy.

216 et es gaitours dois tu entendre les anemis qui  
tous iours gaites a ieter home de boine uoie et  
a dechevoir, pour nous ieter del boineureus  
iretage dont il furent iadis iete par lor orguel.  
Li hom qui tant estoit biaux, qui te fai-  
soit compaignie et t'ostoit du chemin  
espoentable: chou est ihesu cris,

220

224 qui, pour chou que tu eus aucune fois pite de  
lui quant tu ne sauioies quel chose pites estoit :  
te desendoit des reubeours. Ensi t'a il rendue  
ta bonte. Car se tu u eus en sa destreche  
pitie de lui. Il t'a puis regarde si piteuse-  
ment ke onques en cheste orde vie ke tu as puis  
toudis menee, ne te laissa perir ne sousprendre  
del anemi. Ains t'a garde tant qu'il t'a iete, se  
tu veus et il te plaist, du grant seruage d' infer.  
Or t'ai moustre

228 qui chis hom  
qui compaignie li (*sic*) porta en la  
grant voie  
qui plaine estoit de reubeours et de  
larrons.  
Et enchore i a il vne autre raison

232

pour quoi chele male voie est apielee  
larghe.  
Et si le te dirai.

Tu seïs bien puis que li hom est en-  
tres en la nef

236

And hath nethir Maister ne Governour  
 That schippe to Steren In that stowr;  
 And whanne fer into the Se Is he go,  
 and with the wynd beten bothe to & fro,  
 Tyl Amyddes the see that he be  
 that brod & large Is Onne to se,  
 there Nis non Man that him Socoure May  
 Sauf Only God that is verray;—  
 This Owhtest thow to vnrdirstondyn here  
 Of the weye of Synneris In this Manere.

“ For Anon As A Cristen man In Ony weye  
 Forsaketh his Creatour, Sertainlye  
 thanne hath he broken this weye Anon  
 that thou Sie Alle the folk Inne gon;  
 thanne taken they bothe leve & lycense  
 Forto folwen the develis precense,  
 And thanne scholen they haven Compenye  
 that weye to gon ful Sekerlye,  
 and here flessches lust to fulfille,  
 and leven the goode wey & taken the ylle  
 Aftir the develys Cownsaile,  
 that Nothing may him A-vaylle.  
 And In this weye, Sire kyng label,  
 hast thou longe gon, thou wost ful wel;  
 but now at this Manere of Comenge,  
 And thow wilt, thou schalt hauen Comfortynge  
 Of him that the best helpen he May,  
 [He] Schal the Owt Bringe this selvë day.

“ ȝit schal I more to the here declare  
 Of the grene weye that thou sye thare:  
 The newe lawe it doth Signefye  
 that Everiday Encresith certainlye.  
 And the streite weye that was there,  
 Signefieth of hem that there Inne were,

ou il n'a maistre pour gouverner,  
 ne auiron pour nagier, ne gouuernal,  
 maintenant qu' il eslonge de la riue,  
 et il est boutes et espains de uens qui  
 le quirient, et en qui maintes ondes  
 sont contraires, puis qu' il est en la mer  
 qui tant est lee et large:

Il n'est riens qui de peril le peust ieter  
 se notres sires maismes n'estoit.  
 Ausi dois tu entendre  
 de la uoie de pechie.

Car si tost com li crestiens s'est partis  
 de son creatour.

Il a ses loiens rompus.

Il ne troeue a dont qui le destourt a  
 faire sa volente. Et lors est il escom-  
 meus et amonestes de pechier, et en  
 apiert et en repost. Lors a congie de  
 faire sa uolente. Lors troeue il sa voie  
 si merueilleusement deliure qu' il n' i  
 troeue encontre ni achopement.  
 Ains fait tout plainement quanques  
 sa maleureuse char desire,  
 et quanques li anemis li conseille. Est  
 bien cheste uoie larghe et abandonnee

En cheste voie, rois label,  
 as tu grant pieche este, che seis tu bien.  
 Mais ore es a che uenus

ke chil qui ieter t'en puet,  
 ne nus autres ne t'en puet ieter fors il:  
 t'en garandra  
 et t'en ietera a chest point, se toi plaist.

Ore te dirai ke l'autre senefie,  
 chele qui est verdoians et plaine  
 d' arbres.  
 La uoie verdoians senefie la nouiele loy,  
 qui chascun iour amende et enforche  
 et verdist,  
 et plus, che que ele estoit estroite  
 senefie que chil qui dedens se metent

[they] hadden [no] leve forth there to gon,  
that Goddis Comaundement fulfilden Echon,  
And of holy chirche Also thanne,  
In þat wey wente swich maner of Manne.

“ lo, this Goddis Comandement Is,  
that non Child of holy chirche Iwys  
Scholde Erren Ažens his Creatour  
be non manere of wise, for non dolour,  
Ne nethir to don non dedly Synne,  
Ne vsen non Coveitise neþer more ne Mynne ;  
And forsaken Envye Also therto,  
ʒif Aftir god & trowthe thou wilt do ;  
Ne be non thouht to fallen In to synne,  
but Evere the Ryht weye hold the with-Inne.

“ The Trees that be that grene weye stoden  
Abowte,  
pastours of holy Chirche it signefien with-  
owten dowte,  
that Alle Abowtes the world don gon  
The holy vangelye forto vndon.

“ The vois that thou herdest Clepen there  
Signefieth goddis Mercy In Eche Manere  
that Clepith Synneris that Synne hau forsake,  
And Iust that to his Servise hau hem take,  
And behotyth hem Al Manere of delicasye  
That to ony Mannes wyt May Applye.

Be that welle, vndirstonde thou here,  
Whiche In that Mowntayne thou sye there,  
that is to Signefye Euere god Alone  
That Aboven Sitteth In his trone,  
the wheche is the heyest lord & kyng,  
and heyghest he is ouer Alle Maner thing ;  
Which is sene be his Bownte,  
And be many Miracles In diuers degre

272 n' ont pas congie d' aler du tout a leur  
volente. ains sont constraint a che qu'il  
n'issent fors des commandemens nostre  
signour,

276 Et saues vous quel li commandement  
sont: Il sont tel  
ke nus qui soit fiex de sainte eglise,  
ne doit errer contre son creatour

280 ne pechier mortelement.  
ne auoir en soi conuoitise  
ne enuie.  
ains doit viure selonc verite et selonc  
dieu,  
et ne doit mie cancheler en pechie par  
diuerses pensees. Mais aler a la droite voie de  
vie, la droite sente qui maine home en la com-  
paignie des anges. Et se doit mener et con-  
duire tout ausi comme la droite ligne de verite  
le commande.  
284 Li arbres qui chele uoie auirounoient  
senefient les apostles et les prelas de  
sainte eglise

qui uont prechant chascun iour par le  
monde  
288 la verite del ewangile.  
La uois qui apieloit ' gens de toutes lois  
uenes manger,'  
senefie la grant misericorde nostre  
signour,  
la grant douchour qui apielle a soi les  
292 pecheours  
et les iustes,  
et leur proumet a douner viandes  
douches et boines.

Par la fontaine  
296 que tu veis en la montaigne  
dois tu entendre ihesu crist,

le grant maistre, le haut signeur,  
300 qui par bonte de vie,  
et par les miracles et par les uirtus

Whiche he wrowhte In this world here ;  
 For ouer Alle Erthly men he hadde powere, 304  
 And Aboven Alle Other heyest is he  
 lik As þat Mowntayn Aboven oper semed þe to be :  
 and lik As that Mowntayn Aboven therthe was,  
 So Is God heyghest In Every plas. 308

\* “ & for that Cause the welle Icleded It is  
 The vnctioun of Baptesme with-owten Mis,  
 Wheche was be goddis Ordenaunce,  
 And God it fulfild to his plesaunce, 312  
 There sye thou god In Maieste  
 that toward this welle browhte the.

“ And that Cyte that So fair & swete  
 was,

vndirstonde thou paradys In this plas,  
 Where that god Maketh his hyghe feste  
 To alle his beloved, bothe leste and Meste. 316

“ And vndirstonde thou here-by Also,  
 that whanne In Atte gates thou myhtest not go 320  
 For thou Nost waschschen In non Manere  
 Atte welle, As other diden there,—  
 þefore it signefieth In this degre  
 That Goddis Seriaunt ne myht pou not be,  
 Nethir non Child of holy Chirche,  
 but 3if Operwise that pou wilt wirche  
 And that I-Cristened that thou be,  
 3if thou wilt Ony of these festes se. 328

‘ And for the bettere pou scholdest hau me  
 in creauce,  
 Al this I the telle with-owten Enqweraunce.  
 And þen so longe In swevenyng thou hast be,  
 In schort processe I haue declared it to the ;  
 And there fore leve me 3if thou wilt,  
 And but 3if pou do, thou schalt be spilt.

qu’il faisoit tant com hom il fu en ches  
 siecle entre nous, com hom morteus

apparissans par desus tous autres  
 au tant graindres  
 au tant plus haus  
 com les montanges aperent plus hautes  
 des moienes terres.

Par cheste raison donques. La fon-  
 teine ke on apiele  
 le sainte onde de baptesme ne puet  
 estre sans ihesu crist  
 Ne ihesu cris n’est mie sans lui.

Tu ueis en la montange la fontaine  
 Ch’est a dire ke tu ueis ihesu crist en  
 mi la sainte onde de baptesme.  
 Par la haute chite ki tant estoit bieles  
 et enuoisie et plaine de ioie et de feste,  
 dois tu entendre paradis, la haute chite  
 de la sus la boineuree, ou li angele et  
 li boineure sergant ihesu crist maintent  
 ioie et feste et enuoiseure, et menront  
 sans fin. 316

Che en ke on te dist

‘ke tu n’i enterroies mie

pour chou ke tu n’auoies laue  
 a la fontaine.’

Senefie  
 que tu ne pues estre sergans ihesu  
 crist, 324  
 ne flex de sainte eglise,

deuant ke tu soies laues et mondes  
 en la sainte eue de baptesme.

Et aucune chose qui est che meisme,  
 veis tu, n’a pas lonc tans, en ton songe.  
 Et si te dirai quels li songes fu : pour  
 chou que tu m’en croies miex. 328

Il t’estoit auis ke voies en vnes landes gastes  
 et desertes .j. serpent grant et merueilleus, et  
 ne voit chis serpens toute, et ne-pour-quant  
 il uoloit tant qu’il venoit a la rouge mer. Et  
 quant il estoit paruenus, il entroit ens, et puis  
 s’en rissoit. Et quant tu l’en veis issir, tu qui  
 l’esgardoies t’esmeruilloies mout durement. 332



Al this, Sie thow, kyng Label,  
In thyn Aviciown Everydel,  
Whiche thou woldest neuere to man discure,  
for pou wendist that neuere Creature  
Of non Manere Erthly londe  
Cowde it the don to vndirstonde :  
but As the hyghe Maister Enformed hath me,  
I haue the told In Eche degre,

“ Be the wastful lawndes, haue vndir-  
stondyng

Thy wykked werkys In Alle thing  
that thou hast don Al thy lyve  
Sethen thou were born In wo & stryve.  
therfore Cristened loke that thou be  
3if thou wilt ben holpen In Ony degre.

“ Now forthermore I schal the telle,  
that dirk blak hows signefyeth helle;

336 Car tu ueoies tout apertement qui i ert  
mues en blanc coulon, et tout chou  
veis tu en ton songe.  
Rois label, ne onques n' el descouuris  
a home  
pour chou ke tu ne quidoies pas  
ke nus

340 t' en desist la senefianche, mais si fera.  
Iou le te dirai tout ausi comme li  
haus maistres le m'a descouuert.

Par les landes gastes et deserts,  
dois tu entendre les males oeures et  
les grans desloiautes

344 ou tu maufis [MS. *mausis*] des dont  
premierement ke tu issis du uentre ta  
mere. (a)

348 Or te dirai ke la maisons tenebrouse senefie  
ke tu ueis en ton songe. Chele maisons qui  
si estoit plaine de plours et de larmes, et ki si  
estoit oscure et noire, senefie infer,

(a) Par le serpent, dois tu entendre les males oueures, et toi meisme. Car sans faille  
tu ies drois sarpens et drois anemis. Car tu ne fesis onques chose se peu non qui a notre  
signour pleust. Et che que il ne veoit goute, senefie ke tu ies auules. Car se tu ueisses  
urairement, ke tu n'eusses pas tant demoure el pechie com tu as. Et che que li serpens  
uoloit trusc'a la rouge mer, senefie toi qui uoleras. Ch'est a dire, ke tu enterras en le  
sainte eue, et en la boineuree, ke on apiele baptesme, et serras oirs ihesu crist, et flex ausi,  
com li autre sont qui au saint baptesme sont uenu.

The serpent means  
Label himself, who  
has never done good.  
Its not seeing, means  
Label's spiritual  
blindness.  
Its flying to the Red  
Sea, means Label's  
going to baptism.

Par la rouge mer ke notre sires a ouuri iadis as flex israel, dois tu entendre le bap-  
tesme ou li sergant ihesu crist sont puerfiet, et sont oste des mains as nemis pardurables,  
tout ausi com il fil ysrael furent oste des mains es egyptiens. Par la rousee de la mer dis  
tu entendre le boineure sanc qui issi del boineure coste au prophete dont iou parole. Et  
tout ausi com li fil ysrael furent peu de l'aumosne qu'il lor enuoia es desers iusc'a tant  
qu'il vinrent en terre de promission. Ch'est a dire qu'il vendront a la ioie de paradis  
qui ia ne faura, et ch'est la terre qui lor fu promise. Che que li serpens fu mues en cou-  
lon, senefie la muanche qui sera faite de toi se tu viens a baptesme. Car de chest saint  
lauement seras tu mues d'anemi en ami ihesu crist, et de serf en franc. Car illuec  
seras tu mues et deslies des loiens as morteus gaiteours. Or t'ai descouuert, rois label,  
ton songe, ke tu onques ne descouuris a home mortel. Or pues sauoir ke chil seit auques  
de tes affaires qui che m'a demoustrer.

The bringing the  
Israelites through the  
Red Sea, means the  
rescue of Christ's  
servants from the  
Devil by baptism.  
The fewness of the  
Israelites who reach  
the Promised Land,  
means their attaining  
the joys of Paradise.  
The serpent's change  
of colour means  
Label's change,  
through Baptism,  
from the foe to the  
friend of Christ.

To wheche place Al Miscreaunt		la u li desloial, li mescreant,
Attē the day of dom schal ben here haunt.	352	seront tresbuchie au iour du iugement.
To whiche Ostel that Is so blak,		Et en chele maison de qui pueur et
At that dom Gost thow with-owten lak ;		de qui ordure te t' esuillas
but 3if it In this world thou it Amende,		seras tu osteles et mis au iour del iuise
Ellis thedir gost thou with-owten Ende :	356	se tu ne fais en chest siecle par quoi
And so In this world myht thou don here		tu en doïues estre ostes en l'autre."(a)
To blisse to Comen, that hath non pere."		
"Now, Certes," quod kyng label tho,		" Chertes" fait li rois,
"Merveillously hast pou this vndo.	360	" merueilleusement m'auēs espons mon
And 3it more merveillous is that lord		songe.
that to the hath discouered Every word;		Et merueilleus est li sires
And but he were Myhtiere thanne oþer be,		qui chou vous a descouuert.
this Mihte be Neuere hau schewed to the.	364	Chertes, s'il ne fust plus poissans, et
Where fore to him only I me take,		en pooir et ensauoir, ke nus autres sires:
And Alle myn Olde werkes I forsake ;		icheste chose ne peust il pas auoir
And what that Ewere 3e Comanden me to,		descouuerte, ne l'une ne l'autre.
At 3oure byddyng I wele it do."	368	pour quoi iou m' otroi des chi en auant
"thanne schal I tellen þe," Celidoyne gan		
say,		du tout a votre commandement: et
"thus me hath Schewed the Maister verray		sui pres de faire vo conseil de toutes
hos Seriawnt I am ful prest,		choses."
that here besides In this forest	372	" Rois," fait celidoines, " or te dirai
dwelleth An holy Ermyt, and of good lif,		dont ke tu feras.
and þerto A prest with-owten stryf.		
Go we to hym streyht Anon,		Che te mande li haus maistres
Cristendom to don the vppon	376	qui sergans ie sui.
		ke apres de chi
		maint vns hermites, mult preudom
		et de sainte vie com est prestres.
		Alons a lui
		si te feras baptiser et laver en la sainte
		onde,

Baptism is the only way to Bliss.

Label's sister was in Paradise because she died a Christian, having been baptized by Seraphe, who lived in the forest of *Maube*, in which serpents used to kill people, till the hermits' coming drove out the vermin.

(a) " Et sans recheuoir baptesme," fait li rois, " puet nus venir a chele hauteche ne a la chite ou iou vi mener si grant ioie." " Chertes," fait celidoines, " nenil." " Coument," fait li rois, " fu che dont ma suer qui faisoit ausi grant ioie comme li autre." " Che vous dirai iou bien " fait celidoines. " Sachies ke votre suer mourut crestiene, et rechut baptesme de la main seraphe l'ermite, qui maint en vne forest ke on apiele maube. Et chele ores soloit estre habitee merueilleusement de serpens qui ochioient les gens. Mais puis .v. ans n'en i fu nus veus. Et seis tu quant ele fu widie de la vermine par la venue des preudomes qui a chel iour se vinrent herbergier en la forest."

that I have to the Spoken of to fore,  
 forto Entren In to that Cite thore  
 To that hygh worthy feste  
 In paradis to dwellen with lest & meste."  
 "Certes," quod the kyng tho,  
 "Al this I am Redy forto do."

Thanne Axede this kyng Anon Ryht  
 Of duk, Erl, barown, And knyht,  
 3if they wolden Conceillen him perto  
 this Manere thing Al forto do.  
 "For weteth wel In Certayn,  
 that In Myn herte I schal neuere be fayn  
 Tyl I-Cristened that I be,  
 As Celidoyne here Enformeth Me."

thanne Answered they him A3eyn,  
 'that wold they neuere In Certain  
 Ne not departen from here lay  
 No more than here fadres be Olde day.'  
 ["beleve,] sire kyng," quod Celidoyne tho,  
 "For A3ens here wil it schal not be do."

Thanne Celidoyne this kyng vnclothed Anon,  
 and powre Clothes dyde hym vppon ;  
 'For he ne wolde In non Manere  
 that so to forn him he Come there  
 In non Maner of swich Aray  
 that signefieth to pride in Ony way,  
 but As In lownesse And In humylite  
 So to forn him Comen scholen 3e.'

dont iou t'ai parle,  
 si ke tu puisses veoir,  
 la grant feste et les grans nueches nes  
 et espurgies, ke on apiele paradis, de  
 quel eure ke li grans maistres te vienge  
 semondre."  
 "Chertes," fait li rois "de chou sui iou  
 tous pres."

Lors demande li rois  
 384 a tous chiaus qui entour lui estoient.  
 "Signour, ke vous samble de chou qu'il  
 n'a dit. Estes vous consilliet de faire  
 che que iou ferai:  
 Sachies ke iou ne finerai iamais,

388 ne ne serai a aise  
 tresch' a chele eure ke iou arai estes  
 baptisies, puis ke ie puis tant amender  
 de baptesme."  
 Et chil dient

392 'qu'il ne s'entremeteront ia.  
 ne ia ne partiront de leur loy ne de  
 leur creanche  
 ke leur pere tinrent."  
 "Signour," dist celidoines, "or le  
 laissies donques.

396 Car se vous le fesissies a forche, il ne  
 vous vauroit mie grantment. (a)  
 Lors fist celidoines desuestir le roi labiel, et  
 oster de son dos tous ses riches garnimens.  
 et li fist prendre reube pource, et li fist  
 uestir,  
 et li dist qu'il ne voloit pas  
 400 ke il venist deuant le preudome

en orguel,  
 mais en signe d'umelite et de pas-  
 cienche.

404

(a) Vous remanres ichi comme sergant al anemi et poeure de sens et garni de mal ensient. Et li rois s'en partira comme flex et oirs de ihesu, si puis vraiment dire que notre sires par sa misericorde a oste l'aiguel d'entre les leus, sans che qu'il n'i a este estranles ne deuoures." Et il li demandent "qui sont li leu." "vous estes," fait il, "li leu. et chil sont devenu aiguel qui a dieu se tienent."

The barons will stay, as servants of the devil. Label will depart—the lamb from the wolves—as an heir of Christ.

Anon the kyng dyde his Comandement,  
 And with hym wente with good Entent.  
 And from here pavilouns they partyd Anon,  
 & forth thorwgh the forest gonne they gon,  
 That so forth to Gederis wenten they faste  
 tyl Into A gret valey they comen Atte  
 laste,

And so longe to-Gyveris they wente  
 Tyl that the day was Al I-spente;  
 So that it happed hem be Grace  
 That to thermyt they comen In þat  
 place,

And Clepeden At his dore Anon,  
 and thus sone he gan it vndon.

thanne ful gret Merveille þis hermyt hadde,  
 What maner of thing thedyr hem ladde,  
 And what they sowhten In that straunge place,  
 thiike peple that thedir Comen wase;  
 For fully A mounthe to forn that day,  
 Neuere Man ne womman ne child he ne say.

And whanne the dore was thus vndon,  
 Celidoyne Entred thanne In Anon,  
 and beknew that Cristened he was,  
 Whiche was to thermyt A Ioyful Cas;  
 So Ech of hem Other Embracen began,  
 and An hundred Sithes they kisten than.  
 "Faire sone," quod this Ermyt tho,  
 "Into Many stronge place schalt þou go,  
 And goddis Pyler thow 3chalt ben  
 To helpe forto vndirsette Al cristen."

thanne Celidoyne [spak] Anon Ageyn,  
 And told him Al the Cas In Certein,  
 Also Al the cause of here Comenge,  
 this kyng to Cristendom forto bringe.

Et li rois le fist tout ausi com il le  
 comman.

Lors se partirent des pavillons,

408 et entrèrent en la forest,

et errèrent ensamble

tant qu'il lor anuita en vne grant valee.

et ne-pour-quant tant errèrent

412 ains qu'il lor annuitie, ou par auen-  
 ture ou par chou ke notre sires les  
 conduisoit,

qu'il uinrent droit a l'ermitare ou li  
 preudom estoit herbergies, lonc tans  
 auoit passe:

Il apielerent a l'uis.

416 Et chil qui ne dormoit pas, leur ouuri  
 maintenant,

si s'esmeruilla ques gens ch'estoient,

et que il queroient en chel lieu si es-  
 trange de toutes gens.

420

Car il passoit maintes fois li mois entiers

qu'il n'i passoit ne hom ne feme.

Quant il furent venu laiens,

424 et li preudom oi parler celidoine,

et il le conut a crestien,

si eut tant de ioie ke a paines le vous  
 porroit nus conter.

Si l'acole,

428 et le baise plusieurs fois,

puis li dist. "biaus fiex,

qui enchore seras pilers et vaissiaus de  
 droite science, quel besoingne t'a chi  
 amene cheste part."

432

Et il li dist erraument,

pour quoi il vinrent laiens.

436

thaun hadde this Goodman gret Ioye of this  
that he scholde A sowle wynnen to blis,  
and seide that he wolde with good wille  
on þe Morwen here Axeng to fulfille.

Alle that Nyht hadden they here talk-  
yng  
that to alle holynesse was belongeng,  
So that Al Nyht this good man Gan hem  
preche,  
And of holy mennes lyves he gan hem teche,  
that for Crist Suffrede Tormentis harde,  
And to the Blisse of hevене wenten Aftir-  
warde;  
So that Evere the kyng for Ioye he wepe,  
That of Al theke Nyht he ne slepe.

Et quant li preudom ot cheste chose,  
si en ot mult grant ioie,

et dist k' il le fera mult volentiers,

440 si tost com il sera aiourne.

Chele nuit parlerent de maintes choses  
et mult entroduist li preudom le roi  
label de quank' il pot de la crestiene  
loy et des commandemens de sainte  
eglise. (a)

444 Mout parlerent chele nuit entr' aus trois des  
choses qui a la sainte creanche apartenoient  
Ne onques toute la nuit ne fina li preu-  
dom de sermouner le roy. et li ramen-  
teuoit la vie des preudomes qui pour  
l'amour de ihesu crist auoient souffert  
tantes paines et tant trauaus ke a  
paines en puet hom morteus dire le  
nombre.

448 Et li rois plouroit toutes voies quant  
li preudom li sermounoit, tant li plai-  
soient les douches paroles ke il li disoit.

(a) \* Et tant que li rois dist. "Sire, pour dieu, d'une auision qui m'auint, n'a pas lonc tans, me dites uerite se vous en estes chertains." "Dites," fait li preudom, "et ie uous enseignerai che que nostre sires m'a enseignie." "Sire," fait il, "il m'estoit auis ke i'estoie semons a plait. deuant .i. riche home vers qui i'estoie accuses, iou ne sai de ques gens. Et quant iou deuoie aler au plait, iou semounoie tous mes amis et chiaus qui iou auoie seruis, que il me uenissent aidier. Mais tout me falirent ne mais que troi. et li vns de ches trois me preloit .i. mantiel a afuler [sic], pour chou ke toutes voies ne m'escondesist. et li secons me conduisoit trusc' a vne maison ke ie n'auoie onques tele veue, et me laissa dedens. Li tiers venoit auoc moi trusques chies le riche home, et mostroit .i. escrit et vne chartre qui m'aquitoit de toutes les choses ke li riches hom me demandoit, si ke ma pais estoit faite enuers chelui a qui i'estoie acuses. Sire, tele fu ma visions que ie vi, n'a pas enchoire lonc tans. Or, si vous pri ke ious m'en dites la uerite se vous le saues." "Chertes" fait li preudom, "volentiers. Li mantiaus ke on te preloit. rois label, senefie la poure uesteure ke on done a uestir l'omme ke on met en terre. Chou est li darrains mantiaus, et chelui garniment apieloit on suaire. Chelui doit on apieler le mortel afublail, et maintes fois est chis garnimens dones pour plus pour cheus qui s'en uont. Li secons amis qui te conuoioit trusc' a la maison: senefie les parens a chelui qui est trespases, qui conduisent le cors del mort trusc' a la fosse.

La fosse doit bien par droit estre apielee maisons descouneue. Car nous ki en cheste uie

Label asks the hermit to explain a vision of his. 'Yes,' says the hermit. Label tells it,—

'I thought I was summoned before a rich man to whom I had been accused; so I sent for my friends to come and help me; but only three came; of whom one lent me a cloak; and the second took me to a strange house and left me there; but the third went with me to the rich man, and produced a writing which cleared me from all the charges. Tell me the meaning of this.'

The hermit answers: 'The cloak is man's grave-cloth. The second friend is the relatives who take the corpse to the grave. The strange house is the grave.'

\* The Additional MS. 10,292 also has this Vision, fol. 40, b. col. 3.

Vppon the Morwen, whanne it was lyht,  
 Thermyt his Matynes seide Anon Ryht;  
 and whanne his Matynes weren I-do,  
 A fair ston ful Redy Made he tho,  
 And there with water he gan it fille.  
 thanne Anon the kyng he Clepid him Tylle,  
 & made him don Of his Clothes Anon,  
 And there Into that ston forto gon.  
 Anon there 3af he hym ful Crystenynge  
 holich after holy Chirches werkyng.  
 Whanne the kyng thus Cristened was there,  
 his Name nolde he Chonge In non Manere;  
 For of fairenesse it hadde Semblaunce,  
 Wherefore pere offen nolde he maken non  
 variaunce.

L'endemain,  
 quant li preudom ot matines chantees.

- 452 Il fist apparellier vne pierre cauee,  
 et netoier. et aporter en sa petite capiele,  
 et emplir d' eue.  
 Puis  
 fist le roi despoillier,
- 456 et entrer ens,  
 et le baptisa,  
 et li fist toutes les droitures de sainte  
 glise ensi com il appartient ke on fache  
 a crestien. Mais onques
- 460 sen non ne li vaut remuer,  
 pour chou ke si biaux li sambloit

The third friend is the good works that the dead man did while he lived, which are like a good lawyer who wins his friend's cause. A man's relatives leave him in the grave. Who then shall answer for him?

He has no riches, but one writing of all his deeds evil and good; and, if there are more good than evil, the good shall clear him from all trespass; but if there are more evil than good, the evil shall drag him to the dark house of hell. Have I not interpreted your dream right?

Label answers, 'Yes, and no one could have told you but Jesus. And I know that He alone is God, for He alone knows the truth, and none can know it but by His power.'

somes, ne sauons ke nous trouuerons. ne ne le counissons enchore de riens, et quant nous i entrons, ne sauons enchore que dire. et donques doit on bien apieler chele maison: maison descouneue, et maison dont on ne voit nule autres tele. Et li tiers amis, rois label, qui au par estroit te faisoit compaignie, et moustroit pour toi une chartre qui t'aquidoit de toutes les choses que li riches hom te demandoit, senefie les boines oeures ke li hom a fait en sa vie, et est ausi com li boins clers legistres qui hardiement deffent le cause son ami, et maine a boine fin. Li fil et les filles et li autre parent laissent en la fosse chelui qui il conuoient a ami, et en auant d'iluec ne li font compaignie. Qui respondera pour lui de quanqu'il pot. Il n'en portera riens de sa rikeche deuant lui. fors seulement vne chartre, et en chele chartre ara escrit quanqu'il onques fist de mal et de bien. Et s'il i a plus de bien ke du mal: li biens alegera l'ome et le deliuera de quanques on li demandera. Et s'il i a plus du mal: ke du bien, li maus qui tous iours a poise et a tere l'ome, le traira a ual, si ke chil tresbuchera en la tenebreuse maison d'infer. Rois label, or t'ai deuisei si comme iou croi de ton songe la senefianche. Ore me di s'il te samble ke iou en ai uoir dit." "Chertes," fait li rois. "Il n'a home en chest siecle au mien ensient qui mieus le m'eust deuise se chil meismes ne li enseignast ke on apiele ihesu crist. Or n'est il hom el siecle, s'il l'entendoit ausi com iou l'enteng tout: qui mieus n'en vausist tous les iours de sa vie. Car or sai iou bien qu'il n'est diex fors chil ke vous aoures. Car il seus counoist la verite de tout le monde. Ne nus autres, au mien quidier, n'en puet riens sauoir s'il ne li est descouuert par la uirtu de chest saint seigneur qui tout puet sauoir." "Chertes," fait li preudom, "vous dites voir sans faille."

Whanne this Good Man hym Cristened  
hadden so,

Anon hem gan he forth Clepen tho  
that with hym Comen In Compene, y  
And Axede hem there Anon In hye  
'zif that they wolden Cristened be  
lik here lord was As sche myhte se,'  
thanne Answerid they Anon Azeyn,  
'that wolde they Neuere don In Certein;  
For they wolden Neuere Chongen here lay  
That here Fadris helden to forn here day.'

thanne this goodman Ryht Anon  
A whit Robe the kyng dide vpon,  
holiche be thermytes Ordenaunce;  
Swich was thanne the kynges Chaunce.

thanne Seide the kyng to Celidoine tho  
"Faire child, pou hast me browht Owt  
of wo;

For I am becomen So heyl A man  
that non Erthly tonge tellen me kan.  
For me semeth now In My syht,  
that I am At theke Cyte so bryht  
where that I say the grete feste  
Of manye peple, bothe lest & Meste,  
Where As I was put Away Anon Ryht  
that Into the halle Entren I ne Myht,  
For that I wysch not In Certeyne  
Atte the welle vpon the Mownteyne."

Thanne seide the kyng to his Compene, y  
that thedyr with hym Comen Certeinlye,  
"Lordynges, that In Myn Compene, y hau be  
and In Travaile and In Adversite,  
and welen not beren me Compene, y  
Now at this tyme feythfullye

Quant li rois fu baptisies,

464 li preudom apiele les autres  
qui o lui estoient venu,  
et lor demanda  
se il uoloient faire  
468 autresi com li rois auoit fait.  
Et chil dient  
'ke il ne cangeroient ia leur loy.  
ains seroient tout autrestel  
472 com lor pere auoient este.'  
"Et ie m'en soufferrai," fait li preu-  
dom." Lors  
se uest li rois d'une cote blanche  
que li hermites li ot aportee.

476 et quant il fu uestus, si dist a celidoine.  
"Biaus dous amis, qui de la mort du  
cors m'aues manechie.

or ne me caut mais de quele eure ele  
480 viegne Car ie counois ore bien ke ie  
me sui tant amendes ke hom morteus  
neli porroit dire. Car il me samble ia  
que ie soie en chele meisme chite  
ou ie vi chele grant ioie faire.

484 et la ioie dont l'entree me fu deuee.

pour chou ke iou n'auoie laue  
488 a la fontaine."  
Et lors dist a cheus  
qui auoec lui estoient.  
"Signour, qui compaignie m'aues faite  
492 en ma mauuaise vie,  
puis ke vous en cheste vie ou ie sui  
orendroit, qui est plaine de bien et de  
verite, ne me voles faire compaignie.

there As I am In a Ioyful lyf,

And 3e dwellen stille In wo & stryf;

holiche Alle I 3ow forsake,

And to this lif I wele me take;

For with 3ow schal I neuere go

Into the Cuntre that I Cam fro."

496

Je vous lais del tout en tel maniere ke  
ie ne vous tenrai des-ore-mais a ser-  
gans, mais a enemis, et ales vous ent  
de chi.

Car iamais en lieu ou ie vous sache,  
n'enterrai."

500

And whanne they herde the kyng thus seyn,

Alle ful wooful they weren In Certeyn,

And seiden that they hadden lost Alle here

pray

Whanne that the kyng hadde Torned

his lay.

504

quant lor sires est tournes a la cres-  
tienne loy.'

So that Owt of this hows they wenten Anon,

And to-Gederis to Conseil gonne they gon,

And Axeden how that they Scholden do

that thus the kyng was parted hem fro.

508

thanne Answered Anothir there,

"What Nedith vs lengere to Abyden here ?

for his lay will he not forsake

that he hath now hym to I-take

but of hym that Conseil 3af therto,

Loke what with hym welen 3e do."

512

qu'il porront faire. Car lor signour  
ne lairont il pas entre chiaus qui  
l'auoient deceu.

"Pour quoi," fait li vns,

"le requeroit nus.

Sachies qu'il n'el lairoit pour chose  
que nus li desist ke il la loy ou il est  
entres ne tenist.

Mais a chelui qui a chou li a consilli,  
deuriemes nous chier vendre che qu'il  
nous a tolu."

Lors retournent a l'ermitage

516

et pernent celidoine,

ou li rois vausist ou non.

thanne wenten they Into thermytage,

And token Celidoyne with wilde Rage.

And whethir that he wolde oper Non,

with hem that Child Moste Nedis gon.

And the kyng defended hem faste,

Not withstondyng 3it forth they paste.

520

Si le deffendi il a son pooir: et plus  
l'eust il encore fait.

mais celidones li dist.

"Rois ne t'en caut che que il me font.

Mais

thanne seide Celidoyne to the kyng,

"Sire, for me Make 3e No Morneng.

Sire, of on thyng I warne now the:

style with this good man that thou be,

whiche schal the 3even good Consaille

That to thy Sowle schal Availle.

524

remaing ichi auoec chest preudoume

qui te donra conseil

d'aler a ton creatour.



And whedir so Ewere thy Men Me lede,  
Of hem Certain haue I non drede,  
For he that I worschepe and Serve,  
From alle perylles he wele me swerve.”

And so be Celidoynes Cownsaylle  
the kyng left Styлле with-owten faille,  
and on the Morwe with Mylde steveun  
he deyde, and wente to the blisse of heveun.  
As God wolde haven it, so was it don,  
For hens to blisse gan he gon.  
and sethen for hym Crist Meracle wrowhte  
vppon Mochel peple that there hym Sowhte.

And thowgh this Mater and Opere longe  
not to pis storye,  
3it he that this book Made hath put it in  
Memorye\*

Forto Maken A Cler Notysyng,  
And forto declaren so Everithing  
More Openly to mannes Mynde,  
Al the mater the bettere to bryngen to an  
Ende.

thus Alle thinges doth he putten In Memorye,  
he that ferst Made this holy Storye.

Et se ti sergant m'en mainent,  
528 ie ne sui pas esmaies.  
Car chil en qui seruiche ie sui entres,  
me gardera et deffendera de tous  
prieus.”  
Et li roys remest o le preudoume par  
le conseil de celidoine  
532 et trespasa du siecle a l'endemain

par la uolente du souurain pere,  
536 et s'en ala a son creator.  
Si fist notre sires puis pour lui maint  
biel miracle,

dont li contes se taist pour chou que  
chele estoire n'apartient pas du tout a  
cheste. Ains appartient a chel liure  
qui deuisera les rois des persis et les  
estoires.  
540

544

\* MS. memomorye.

## CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them.\* How Label's host are angry at Celidoyne's having converted Label, and take counsel to put Celidoyne to death (p. 479). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea (p. 480). They do this. Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish and never reach home (p. 480-1). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair ship with the royal sword that Nasciens had seen (p. 481). He boards her, and sees the bed, crown, and spindles (p. 481-2). The lion and boat vanish, and Celidoyne lies down to sleep (p. 482). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 483). Nasciens wakes, embraces his son, and they make great rejoicing (p. 483). Celidoyne tells his father how he escaped from Calafier, and was carried to an isle where King Label was (p. 484); and how Label had a vision, and was christened; and the rest of his adventures. Nasciens thanks God, and they leave the island (p. 484). A storm rages for three days, and on the fourth ceases (p. 485-6); they see † a ship, and find Mordreins there (p. 487). Nasciens hails him, and Mordreins is so overjoyed that he cannot speak, but jumps on board Nasciens' ship, kisses him, and entreats him to tell his adventures (p. 487). Nasciens tells how he was imprisoned, and by God's grace brought to a desert isle which turned to and fro every day and every night (p. 488); also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man; and all the rest of his tribulations (p. 489). He tells Mordreins that more wonders shall happen with the sword. Mordreins admires the sword (p. 489), and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 490). They hear a great noise, and a voice tells them to go out of the ship (p. 490). Mordreins and Celidoyne do so, but Nasciens is late, and a sword cuts him through the left shoulder (p. 490). He swoons; the others go to raise him, and weep (p. 491); he recovers, and thanks God for thus chastising him as a son (p. 491). The ship remains becalmed for four days, and the story returns [in vol. 2] to the five messengers whom Sarracynte sent out to find Nasciens (p. 492).

\* The Additional MS. 10,292, fol. 41 b, col. 1, heads this Chapter: "Ensi que paiens espaignent celidone en la mer en vne nachele, et auoec lui .j. lion, sans sigle et sans nauiron." And begins: "Chi dist li contes qui est apeles del saint graal, et deuise, que quant li roys label fu demoures en l'ermitage: et si homme orent pris celidoine, si l'en menerent entre lez roches en leur paueillons."

† According to the French text, an island, with a castle on it (p. 485). On arriving, they hear a horn sound (p. 486); and a giant comes forth and tells them they must die. Nasciens draws the Marvellous Sword, and begins to brandish it, when suddenly it breaks in two. He then jumps out of the ship, finds another sword, runs the giant through with it, goes back to the ship, and sails away. He reproaches the sword with failing him at the time of need. Celidoyne says that some sin of his father's was the cause of its breaking (p. 486). They then see Mordreins's ship.

THANNE passeth forth this storye with-Al  
that is Cleped of Som Men Seynt Graal,  
also the Sank Ryall I-Clepid it is  
Of Mochel peple with Owten mys,—  
It telleth how that kyng Labelys Men  
Forth with hem Celidoyne ladden him  
then,

And to here pavilouns Anon hym browhte,  
And there hym to slen thus they thowhte.

whanne that this tydynges was spred Abrod  
thorwgh-owt the ost of here lord,  
' that he was becomen Cristene Man,'  
Ful Mochel Sorwe Maden thei than  
As alle here kyn ded hadden be,  
Swich sorwe they Made As they myhten se.

thanne seiden they, "we haven that persone  
here

that vs hath browht In Al this dwere;  
We scholene hym Caste forto Slen  
From this Roche Er we gon hen,  
And on hym we scholen Avenged be  
for that he hath don, ful Sekerle."  
thanne Answerede som Opere Anon,  
"that ful 3ong he was to deth to gon;  
but Oper-wise Avenged wilen we be,  
And 3it hym Scholen we not Sle."

On Many tormentis they hem be-thouhte,  
how that he Myhte to deth be browhte.  
thanne spak A knyht, and seide ful wel,  
that Any kynnesman was to kyng label,  
"I schal 3ow Certefyen Anon Ryht  
how that 3e scholen to deth hym dyht,  
And vppon hym to leyn non hond.  
Lesteneth to Me, And vndirstond,—

Chis contes  
qui est apieles del saint graal,

4 deuise, ke quant li rois label fu de-  
moures en l'emitage, et si home  
eurent pris celidoine,

si l'en menerent entre les roches en  
leur pauillons.

8 Et quant la nouele fu espandue  
par l'ost  
ke li rois auoit guerpi sa loy, et estoit  
deuenus crestiens,  
12 dont veissies grant duel faire as vns  
et as autres,  
ausi com chascuns veist son pere mort.

Et quant il virrent qu'il n'en porroient autre  
chose faire, si disent entr' eus ' ke puis qu' il  
auoient chelui en leur prison

16 qui che duel leur auoit pourcachie,  
il s'en prenderoient a lui, et s'en ven-  
geroient. Et l'ochiroient.'

20 Et s'acordent de teus i ot a che  
' ke il estoit enchore trop iouenes enfes,

22  
22\* et keils s'en uengeroit en autre maniere.'

24 Lors deuiserent entr' aus diuers tour-  
mens, et diuerses mors,  
par quoi il peussent faire mourir l'en-  
fant. Ne a nule ne se peurent acorder.  
et tant ke  
vns parens le roi label lor dist.

28 "Je vous ensengerais  
comment nous en porrons estre vengie  
sans metre main a lui, et asses a gri-  
gnour hounour ke se nous l'ochions  
entre nous.

Taketh on of 3owre Fesselis Anon,  
 the lest 3e hau Amonges Echon,  
 And thedir Inne lete 3e the Child go ;  
 And the lyown putteth hym vnto,  
 With-owten ony Othir thyng  
 that hym Mihte to londe bryng ;  
 And 3if he ne deye not so,  
 Ellis may pere neuere thing Cristen man slo,  
 And this schal I feithfully beleve,  
 for the trewthe scholen 3e sone preve ;  
 for whanne the lyown An hungred is,  
 And that his vyande doth he Mys,  
 thanne ful wildely schal he devoure  
 This child, hym with forto Socovre ;  
 and thus Avenged on him scholen 3e be,  
 As I haue 3ow Schewed ful Certainle."

thanne token they Celidoyne Anon,  
 & In A ful lytel bot was he don,  
 and the lyown was put hym to.

Whanne Celidoyne Say it scholde be so,  
 that theke wilde beste with hym scholde be  
 pat so wood an spetows was In Eche degre,  
 he left vp his hond thanne there Anon,  
 And þe Signe of the Crois he made hym vppon,  
 And him there be-took he to god Almyht  
 that he hym Scholde save bothe day & Nyht.

So thanne they putten hym Into the Se.  
 thanne Celidoyne A3enward torned he,  
 and spak to that Compenye tho  
 that swich felonye hadde hym I-do,  
 " 3e Men ful Cursed, and therto pervert,  
 Enemyes of Christ, Sore schal 3ow smert.  
 3e wenen to slen me In this Manere,  
 but oper-wise, I troste be my lord so dere,

32 Prenes vne nachele, dont nous auons  
 plusieurs chi enpres nos barges,

si le metons tout seul dedens,

36 sans auiron et sans autre chose, et puis  
 le faites empaindre en la mer.

40\* Et se il par cheste chose n'est parillies,  
 dont ne kerrai iou iamaiz ke hom crestiens  
 puisse mourir." " Enchore," fait vns autres,  
 40 " le porrons nous mieus faire par quoi il sera  
 plus pres de mourir. Metons auoec lui le  
 lyon ke nous presimes auant ier entre les  
 roches.

Et quant il i sera mis, ia si tost li  
 lyons n'ara faim de viande:

qu'il ne le deuoura erraument.

44 Et par chou en serrons nous bien uen-  
 gie." Et il s'acorderent de tout a son  
 conseil.

Lors prisent le lyon,  
 48 et le misent en la nachele,  
 et l'enfant auoec.

Et quant celidoines se vit  
 metre auoec chele beste,  
 52 qui tant ert fiere et espantable,

si fist le signe de la vraie crois en mi  
 son front,  
 et se commanda a notre signeur.

56 et se tourna  
 enuers cheus qui l'auoient ens mis, et  
 lor dist.

60 " Gent maleoite, peruerse,  
 et anemi de dieu ihesu crist,  
 me quidies vous faire mourir en tel  
 64 maniere.

I schal it Ascapen Ryht ful wel,  
and 3e scholen perschen Everydel,—  
For there-offen sekir Mown 3e be—  
Anon As 3e Entren In to the see;  
For In Perse scholen 3e neuere Comen  
A3eyn

Whens kyng Label 3ow browhte, In Certeyn."

Thus sone blew the wynd ful sore,  
that fer Into the se the vessel wente thore,  
So that with-Inne A lytel stownde  
they ne Myhte hym se, that stoden vpon the  
grownde.

So that thre dayes to-gideris they were—

Celidoyne & the lyown In this Manere,  
With-Owten harm, oþer ony deseisse,  
So wel the lyown Celidoyne dide plese.

The fowrthe day it happed so,—

A-middis the se, As he was tho,

The fayre schip he sawh Anon

Where-Inne this Ryal swerd was don.

So that it happede As be grace  
that this bot Cam there this schippe wace;  
and whanne this bot to þe schippebord was  
falle,

thanne beheld Selidoyne these lettres Alle  
and vndirstood hem there Everichon,  
that so Into the Schip he hentrede Anon.

and whanne that he was the Schippe with-

Inne,

he Sawh there Many A wondirful gynne ;

Iou en escaperai, se il plaist a mon  
sauueour.  
Mais vous i perires si tost com vous i  
enterres, che sachiez vous bien.

68 Et si poes bien estre assure ke iamaiz  
n'en retourneres el roiaume de perse.

dont li rois label vous ieta. (a)

A tant se feri li vens en la nachiele,

72 si fu en peu d'eure enpainte en mer.  
et tant eslongie de la riue,  
que chil qui en la nachiele l'auoient  
mis n'en pooient point veoir.

Si erra li enfes en tel maniere trois  
iours

76 en la compaignie au lyon  
ke onques ne l'adesa, ne mal ne li fist,  
ou pour chou qu'il estoit esbahis  
comme beste: ou la misericorde notre  
signour i ouura.

Au quart iour li auint ensi

80 qu'il trouua en mi la mer

la biele nef

ou la riche espee estoit, chele que  
nasciens ot tant regardee.

Si auint

84 que la nachiele s'acosta au bort de la  
nef.

Et quant li enfes, qui bien sauoit letres  
lire de pluseurs manieres, vit les letres  
el bort,

88 et il counut ke eles voloient dire,  
si entra maintenant en la nef, et laissa  
le lyon, en la nachiele,  
et quant il fu la dedens

(a) La mer ou vous m'aues mis, vous destruira. Et si i serres noiet, et peri, et enterres es paines d'ynfer, en la tenebreuse maison ou toute douleur et toute messaise habite. En chele maison n'enterra pas li rois labiaus. Car il s'en est ia osten. ains enterra en la souuraine maison, et en la ioieuse, c'on apiele paradis."

for there fond he the bed, And the Crowne

Also,

and the fowre branches that there-Onne weren  
do;—

Alle these behelde he wondirly faste

Til it drowh to Nyht thanne Atte laste;

and so wel it liked hym this Syhte

that he was Sory it drowh so Ny the Nyht :

So Atte laste Nyht was it tho,

that ouer Al the world the schadewe gan go.

Thanne Cam he to the Schippes boord ful  
sone,

and ouer Al the Se he looked Anone :

he ne Cowde Neyther sen bot ne lyown

Whiche weren put to his distrocciown ;

Wherefore Sory was he tho,

For Mochel comfort þe beste dede hym to.

thanne loked he bothe vp & down

Al Abowtes the Se In-virown,

And [i'] non qwarter he ne Cowde Aspie

Nethir lyown ne bot, ful Sekerlye.

And whanne he sawh In Alle degre

that Nowher In the water he ne Cowde hem  
se,

Azen Into the Schip he gan to lepe,

And there vppon A bord he fil On Slepe,

What for travaille and werynesse,

and that In the See he hadde distresse.

Thus Al Nyht Slepte zonge Celydoyne

tyl on the Morwe day lyht Certayne :

and whanne the day gan forto sprynge,

Thanne happede Celidoyne In wakenenge,

and to the Schippis bord he cam Anone,

And Into the See he lookede thus sone ;

et il trouua le lit si biel et si riche, et  
la couroune,

et les fuisiaus ki estoient tant biel et  
riche.

Si les regarda mult uolentiers.

Car il n'auoit onques mais veu chose  
qui tant li pleust a regarder. Tant  
qu'il ne li menbra de nule chose autre  
deuant ke il fu nuis.

Et quant il uit  
ke les oscurtes de la nuit espondirent  
par tout le monde.

Il reuint au bort de la nef,

Mais il n'i vit ne nachele ne lyon  
qu'il i auoit laissie.

Car grant confort li fesist la beste  
mue, s'il le peust auoir auoec lui.

Mais il ne puet riens apercheuoir

de che que il demande.

Et quant il voit

qu'il n'en uerra plus,

si reuint en mi la nef,

et se couche desus .i. fust, comme chil  
qui n'ose el lit entrer, et s'endort  
maintenant de lasseté et de trauail,

toute la nuit dormi li enfes en tel ma-  
niere,

et a l'endemain

quant li iours s'aparut,

si s'esuilla,

et vint au bort de la nef,

et regarda deuant soi,

thanne was he A Ryved to forn An yl  
Whiche was A wondir Merveillous straunge pyl.

And As he Into that yle beheld there,  
he Sawh A man In a Merveillous Manere  
vppon that yl lay There Slepynge :  
Where offen he hadde gret Merveillynge :  
And whanne verayly he wiste it was A  
man,

Owt of that Schippe Anon wente he than,  
And hym beheld wondirly Sore,  
And Evere the longere More & More.  
Atte laste so Nygh he gan to gon  
that he knew it was his fadir Anon  
that hyhte Sire Nasciens be Name,  
A worthy knyht and of Noble fame,  
Where-offen Anon gret Ioye he hadde  
that thorwgh God to his fadyr so was hadde.  
And so be hym A-wook ful swetely  
And his Eyen he vppe Caste ful softely :  
thanne whanne he sawh his sone it was,  
Ful gret Ioye he Made In that plas ;  
And vp he stirte thanne riht Anon,  
And abowtes his Nekke his Armes he leide  
son,

& him Clipte & kyste An hundred Sithe,  
So Ioyful he was so glad and So blithe,  
that bothe for Ioye & pyte he wepte  
vppon that yl there he hadde Slepte.

“Now, swete sone,” quod Nasciens tho,  
how to this yl Cowdest thou Go,  
that from Alle the peple it is so fer,  
and Nethir lond ne place Abowtes nowher ?”  
“lo, fadyr, In this Schip hider gan I gon  
that to forn 3ow lith be the roch of ston.”

et vit qu'il fu arriues deuant vne isle.

Et il regarde en mi la isle,

124 et voit vn home

qui se gisoit.

Et quant il aperchut ke che fu hom,

128 si descent de la nef, et vait chele part.  
Et quant il vint a lui, et il l'a bien  
regarde,

132 il connoist que ch'est nasciens ses  
peres,

136 dont il a si grant ioie ke grignour ne  
vous porroie conte.

si l'esuilla tout bielement,  
Et chil tressaut ausi com tous esbahis,  
et euure les iex.  
Et quant il voit l'enfant,

140 si saut sus iustement,  
et li iete les bras au col,

et le baise et acole,  
144 et pleure desour lui de ioie et de pitie.

Et li dist, “ biaux flex, douche creature,  
148 qui te amena en cheste isle  
qui tant est loins de gent  
et de terre habitable.”

Et il li dist ‘ qu'il vint en chele nef,'  
152 si li moustre la nef.

thanne Nasciens be-held the schippe ful sore,  
and knew wel he hadde I-seyn it be-fore.

Thanne gret Ioye Maden they there,  
the Fadir to the sone In dyvers Manere,  
And the Sone to the fadir Aftyr his Myht,  
there was gret Ioye I 3ow plyht.  
So the fadir the Sone gan forto frayne,  
And Axede of hym In Certeine  
'how he Askapede, and I what manere,  
Owt of the presoun of Calafere.'

thanne tolde he his fadir Anon  
"how that he owt of presown gan gon,  
and I-born In to An yl of the Se  
Wondirly fer from Eche Contre ;  
At wheche yl be tempest and be storm  
Aryved kyng label me be-forn,  
With a gret part of his Chevalrye ;  
thedir weren they dreven Certainlye."

thanne tolde he his Fadir Also  
Of kyng labelis Aviciouns, that cam him to  
be the Revelacioun of the holy gost—  
Whiche is lord of mihtes Most,—  
be wheche Revelacion And declarenge  
Kyng label Cam to Cristenyng.  
Thanne tolde he his Fadir More Also,  
what Aventures that hym Comen to  
Sethen to-gederis last they were  
Ful harde In presoun with Calafere.

thanne blessedde Nasciens the trenite  
that swich Comfort let hym tho peré se,  
and thanked god Over Alle thyng  
that hem hadde browht to so good Endyng.

thanne from this yl they wenten Anon,  
And Into the Schippe they gonne to gon ;

Et quant il le voit,  
si dist, 'ke la nef a il autre fois veue.'  
Grant ioie fait  
156 li flex au pere,  
et li peres au fil.

si demande li vns a l'autre de son estre.  
160 Et tant que nasciens demande a l'en-  
fant,  
' comment il escapa  
des mains calafel.'  
Et il li conte

164 'en quel maniere  
il fu laissies sour les roches en vne  
isle de mer

ou li rois label arriua par le tourmente  
168 de la mer

qui chele part les amena.'  
Puis li deuisea

172 le songe le roi lable,  
et le senefianche,

et comment li rois label rechut cre-  
anche par la demoustranche ke notre  
176 sires li fist par chou qu'il vit en son  
dormant. Apres li deuise

toutes les aurentures qui li auinent  
puis qu'il n'el uit mais.

180 Et quant nasciens ot chest meruelles,  
si pleure,

et merchie notre signour  
184 de che qu'il a si les choses menees a  
boine perfection.

Lors se departirent de l'isle,  
et viennent a la nef, et entrent ens,



And they weren there-Into, þe owr Of Tyers.

thanne Cam there A wynd ful fyers,  
And blew Into that schip ther Anon  
that fer Into the See the schip gan gon,  
So that from the Roche the schippe gan pase,  
passeng In-to þe Se A ful gret Spase.

thanne lokod forth Nasciens Anon there  
Forto weten where that they were,  
And he ne Cowde nowher abowtes hym se  
Nethire lond, neþer yl, In Non degre;  
thanne thanked he god ful hyghly,  
and seide his preyers ful devoutly;  
So As he Cowde In his Manere,  
ful devoutly his preyerer seide he there,

Thus thre dayes the tempest lastede there,  
and In drede of here deth In Eche Manere;  
And Swich A storm Endurede vpon the se  
that Nygh here deth hem thowhte to be;  
And they wayted Every Owre  
Whanne þe schip schold hau sonke be þat  
stour.

And so the fowrthe day at Nyht  
the wedyr stawnched, thorwh goddis Myht,  
And At the Cleryng of the day  
the wedyr ful Milde and softe he say,  
Where-offen Glad & Ioyful bothe ther were  
Whanne they it syen In swich Manere;  
for to forn tymes it ferde So  
that to the deth they wenden hau go.

and whanne the day wax bothen lyht & Cler  
that they myhten sen Every wher,

et demeurent ensiuse' a eure de tierche  
tout droit.

188 Et lors auint ke li uens, grans et meruelles,  
et la tempeste, et li maus tans commencha si  
grans et si oribles par mi la mer, que nus ne  
le veist si grant paour n'en peust auoir. Et  
li uens qui fu efforchies fel et crueus, si feri  
de plain front en la nef.  
Si eslonga tant la riue en peu d'eure,

192 ke nasciens, qui estoit au bort de la  
nef et regardoit la mer ki si ert  
commue.

ne vit  
196 terre, ne pres ne loins.  
Si merchie dieu, et aoure, de quan-  
qu' il li enuoie,  
et dist ses proieres et ses orisons,  
teles com il les sauoit.

200 Trois iours dura chele tourmente,  
  
en tel maniere qu' il furent ades ausi  
com en peril de lor cors,

204 ne ne gardoient l'eure  
ke la nef tournast chou de-sous de-  
seure.

Et a la quart nuit, ensi com il dut  
aiourner,  
208 cessa li vens, et la mers deuint coie  
et pasieule, qui tant auoit este fele-  
nesse et crueuse.

dont chil qui en la nef estoient furent  
mult plus aise

212 ke deuant, et s' aseurent mout plus k' il  
ne seulent.

Et quant il fu aiourne. et li iours fu  
biaus et clers, (a)

216

(a) il regarderent deuant aus, et virrent vne petite isle dedens lequele il auoit .i. chas-  
tiel ferme, qui mult estoit biaux par samblant. Mais il ne sorent en quel terre ne en quel

\* *The Adventure of the  
Broken Sword and  
the Giant.*

They see an island  
with a castle on it,

\* The Additional MS. 10,292 also has this Adventure, fol. 42, col. 3.

## They syen A schip In the See

Towardis hem Cam ful gret Iorne ;

\*si regardent en mi la mer, et voient  
vne nef  
qui venoit vers aus,

218

but where they are they  
know not.

They come to the port,  
and hear a horn sound  
in the castle. They  
agree that people are  
there.

An immense giant  
comes forth, and tells  
them they must die.

Nasciens does not  
know what to do, but,  
though distress and  
terror will fall on him  
who draws the Mar-  
vellous Sword, he  
draws it,

and begins to brandish  
it, when it breaks in  
two ; the blade falls to  
the ground, and the  
hilt is left in Nasciens's  
hand.

He says it is the  
greatest wonder he  
has ever seen.

Nasciens leaps out of  
the ship, and goes to  
fight the giant.  
He finds another  
sword at his feet, takes  
it up, and runs the  
giant right through  
with it.  
The giant falls to the  
ground swooning, then  
utters a hideous cry.

Nasciens returns to his  
ship and sails away.

He reproaches the  
sword with failing him  
at the time of need.

Celidoine justifies the  
sword, and says it  
broke through some  
sin of Nasciens.  
They talk over the ad-  
venture.

pais chele isle pooit estre, dont il furent .i. petit esmaiet, car il se doutoient mult qu'il ne  
caissent en males mains. Et la nef arriua a la riue deuant le chastiel. Quant il furent  
venu au port, si escouterent ke dedens le chastiel souna .j. cor mult hautement si ke  
d'ases loins le peust on oir. "Sire," fait celidoines. "Or sachiez ke laiens a gens."  
"voirs est," fait nasciens. En che ke il disoient chou, voient il ke de laiens issi vns gaians,  
li graindres de cors et li plus merueilleus ke nasciens eust onques veu iour de sa vie. Et  
quant il voit cheus de la nef, si lor escrie. "Mar i arriuastes en mon isle sans men  
congie. Car mourir vous i couvient." Quant nasciens voit venir le maufe si grant et si  
espoentable, si ne seit que il en puisse faire. Car il n'a ne lanche, ne escu, ne arme dont  
il se puisse deffendre. Destreche de mort et paours l'en maine a che ke il keurt a l'espee  
qui tant estoit riche, et le trait du fuerre. Et quant il ot fors traite, et regarde grant  
pieche, si le uoit si riche par samblant ke il n'auoit onques veu arme ke il prisaist tant  
enuers cheste. Et pour le grant espoir de la bonte qu'il i quide, le dreche en haut et le  
commenche a branler. Mais au branler qu'il fist, ne sai s'il auint par mauuaiste del  
espee, ou par courous ke notres sires eut a nascien del traire qu'il auoit fait del espee qui  
tant estoit bieles et boines par samblant, k'ele brasi parmi aukes pres del enheudeure, si ke  
li brans en chai a terre, et li poins a toute l'enheudeure en remest nascien en la main.  
Et quant il voit cheste auenture, si est asses plus esbahis ke deuant. Si s'arestent tous  
trespensis et esbahis. Et quant il fu reuenus de chest penser, si dist, "par dieu, chi a le  
grignour merueille ke iou ueisse piecha." Mais lors remest le poing desus le lit, et dist  
'k' il se metra du tout en la merchi ihesu crist, et sen cors, et le son fil enuers chel  
maufe qui si vient abrieues vers lui. Maintenant saut hors de la nef, et dist "biaus peres  
ihesu cris, soies moi escus et deffense encontre chest anemi. Lors regarda a ses pies, et  
vit vne espee ke chil de la tour i orent laissie par auenture. Et il le prent maintenant.  
Lors si s'adrece au gaiant, et le fiert de si grant viertu qu'il li pierche andeus les costes.  
Si ke li fers eu parut d'autre part. Et quant li gaians se seut ferus si angoisseusement,  
si n'a tant de pooir qu'il se tienge en estant, ains chiet a terre si angoisseus comme chil  
qui angoisse de mort sent. Et quant il est issus de pamison. si giete .i. grant cri et hideus.  
Et quant nasciens voit qu'il n'a mais garde de lui: Il ne ua pas au chastiel pour che qu'il  
quide ke il i ait gens, ains s'en retourne, et entre en sa nef, si ke en peu d'eure orent la  
veue perdue du chastel et del isle. Et quant nasciens vit qu'il estoit estors del gaiant,  
si vint a l'espee, et le commencha a regarder, et dist a soi meisme. et che fu si haut ke  
celidoines le peut bien oir. "Ha, espee, tu ies la riens du monde ke iou onques plus  
prisaisses fors seulement le sainte vaissiel ke on apiele graal. Si t'ai a tort et loe et prisie.  
Car il m'est auis ke tu m'as ore si failli au besoing ke chou est meruelles." "Sire," fait  
celidoines. "Sachiez ke che n'est pas par mal de l'espee. Mais par aucune pechie dont  
vous estes entechies, ou par aucune demoustranche de notre signeur:" et il respont "ke che  
puet bien estre." Endementiers ke nasciens et celidoines parloient ensi de cheste auenture,\*

thanne seide Celidoyne to his fadir "Certeinle

here Comen tydynges, what so they be ;  
God graunte Grace that they ben Goode  
that Comen to vs vppon this salt floode."

So longe beheld they the Schippe tho  
tyl Atte laste it Aproched hem to,  
And so Nygh to-gederes gonne they be  
Tyl that Eyther with-Inne myhte Oper se.  
Nasciens to the schippes bord gan to gon,  
And Into the tothir schippe beheld Anon,  
And sawh where that kyng Mordrayn  
Ful pensifly thère sat In Certayn ;  
& Evere Abod he goddis grace,  
for he ne wiste whedir to go, ne Into what  
place.

And whanne Sire Nasciens kyng Mordrayns  
say,

ful lowde he Cryde In his lay  
and seide, "Sere, God Reste with 3ow !  
Ryht welcome 3e ben here to vs now."  
And the kyng owt of his thowht Abreide,  
And to sire Nasciens he wolde hau seide,  
but for Ioye he wepte so sore  
that on word ne myhte he speken thore,  
but with-Owten ony word he gan to springe  
Into Nasciens Schip, with-Owten lesynge,  
and Abowtes Nasciens Nekke his Arm he  
Caste,

And An hundred Sithes he kiste him faste,—  
"A, Myn Owne brothir So leef and dere,  
I am ful Ioyful I se 3ow here.  
a, leve brothir, how haven 3e fare  
Sethen that I leftte 3ow In wo & Care,

et celidoines dist a son pere.

220 "Sire, vees chi vne nef qui vient vers  
nous, sachiez ke nous orrons par tans  
nouuieles, diex doinst que eles soient  
boines." "Ensi soit il," fait nasciens.

Tant ont parle de cheste chose,

224 que la nef fu tant aprochie  
ke chil qui dedens estoient se poient  
bien entrecounoistre.

Et nasciens qui vint au bort de la nef,  
228 et regarda el front de l autre.

et vit le roi mordain,

qui se seoit mult pensis,

et atendoit chele auenture a sauoir ke  
notres sires li vauroit enuoier.

232

Et quant il le voit,

si li crie.

"Sire, diex soit o uous."

236

Et li rois ot maintenant son pense  
laissie,  
et salue nascien,  
et en a si grant ioie

240

qu'il ne puet mot dire, se a paines non,  
ains saut  
en la nef nascien qui ia s'estoit aiou-  
tee les la sieue.  
et li giete les bras au col,

244

et le baise plus de chent fois, et li dist.  
"Biaus dous amis,

comment l'aues vous

248

puis fait que iou ne vous vi mais,

and sethen we two departed Asondir  
 Where-As was tempest & ful gret thondyr.  
 and how that 3e Comen In to this Contre,  
 Now, dere brother, telle 3e Me ”

Thanne Nasciens, that was so ful of Ioye  
 hym thowhte he ne hadde non Maner

A-Noye,

Tolde kyng Mordrains of his Aventure,  
 how it be him Ferde, I the Enswre,  
 And how he was tempested bothe here &  
 ther,

And therto In the presown of Calafier,  
 “For 3owre baronage seide In Certayn  
 that with-owten dowte I hadde 3ow slayn,”  
 And that Certein dayes in presown he was;  
 but Atte laste, thorwgh goddis Gras,  
 Fer Into the west was he browht,  
 But Into what place ne wiste he nowht,  
 but In An yl there he was  
 & fer from Every man In that plas;  
 For habitacioun was non there,  
 but wilderness Abowtes Eches where,  
 So that it was the moste hydows place  
 that Evere Cristen man put In wase;  
 And 3it was he Evere ful sory  
 that the Name he ne knew trewly:  
 and 3it At Alle tymes thowhte hym tho  
 That the yl him tornede bothe two & fro,  
 bothe Every day and Every Nyht,  
 thus Openly it Tornede In his Syht.

And 3it Aftir More he gan hym telle,—  
 Of that Schip, how it befelle,  
 and how that there-Inne he entred was,  
 And how he fyl owt In that plas

et quele aventure vous peut amener  
 cheste part.”.

252

Nasciens qui tant est lies  
 de cheste treueure ke nus plus,

256

puis li conte les paines et les trauaus  
 qu’il a souffert puis que il se parti de  
 lui,

260

et comment il fu remes en la prison  
 calafier,  
 pour chou ke chil du pais li misent sus

264

qu’il auoit le roi ochis.  
 Et comment il i demoura plusieurs  
 iours.  
 Mais’au daerrain l’ en ieta la uirtus et  
 la pites ihesu crist.  
 et fu portes en vne nue es parties  
 d’occident,

268

loins de gent

et de terre habitable,  
 en vne isle laide,

272

et si hideuse qu’il ne vit onques nul  
 lieu qui tant fesist a redouter.

Mais il ne seut onques comment l’ isle  
 pooit estre apielee.

Et nepourquant, tant en a il en ra-  
 menbranche,  
 ke il seit qu’ ele tranle et tournoie  
 chascun iour souuentes fois, et chas-  
 cune nuit.

276

Après conta

comment la nef vint a la riue ou il  
 estoit.

Et quant il fu dedens entres,

280

ele s’a ouuri

but thorwh on word that he spak,  
 For In his Creaunce pere was a lak ;  
 and tolde he him the Signefyaunce  
 of Anothir Schip with-Owten variaunce,  
 and of An old Man that there-Inne was,  
 and how his wordes hym plesed In that  
 plas,

So that on slepe fyl he there  
 be his wordis In dyvers Manere.

Sethen Aftyr he hym tolde  
 of þe Schyp & the Man so bolde,  
 that Nevere sethen he hym Sye  
 Nethir fer ne faste Bye.

Thanne tolde him Nasciens ȝit wel More  
 of Mo trebulacions he hadde suffred before,  
 Where offen the kyng Merveillede tho,  
 And to Nasciens thanne spak he vnto.

“Sire kyng,” thanne quod Nasciens tho  
 “Of this swerd scholen ȝe heren Merveilles  
 Mo,

that for non Evel thing ne brosed he nowht,  
 but As goddis Scharpnesse it is in myn  
 thowht.”

thanne Axede the kyng the swerd forto se,  
 That to hym was Merveillous In Al degre.  
 And whanne the kyng had it long beholde,  
 In his herte he Merveillede Mani folde,  
 And seide to Sire Nasciens there  
 “this is the most merveille that euere sawh  
 I Ere,

The Richeste and the fairest Also  
 That Into Ony place myhte be do.”

Thanne took the kyng this swerd on hond,  
 And stille there-with he gan to stonde,—

parmi vne petite parole ke li dist, si  
 qu'il dut estre noies.

284 Apres li conte la senefianche de la nef.  
 et tant qu'il li dist de la petite nef  
 ou li preudom reuint  
 qui tant li dist de douches paroles

288 qu'il s'endormi  
 de la douchour de ses paroles,

292 ne onques puis ne le peut veoir, ne le  
 nachiele ou il estoit uenus.

Apres li conte tout en ordene toutes  
 les choses qui li estoient auenues.

296 Et quant il li ot tout conte, li rois li demande  
 ‘lequele de ses auentures il tint plus a mer-  
 uilleuse.’  
 “Chertes,” fait il,  
 “la briseure de l'espee.

300 Car par mauuaiste ne brisa ele mie,  
 ains fu aucune demoustranche de  
 notre signeur.” “Par foi,” fait li rois,  
 “che puet bien estre.”

304 Lors va l'espee veoir  
 et remirer.  
 Et quant il a grant pieche remiree et  
 regardee.

Si dist,  
 “chertes, espee, vous estes meruelles  
 a ueoir et a regarder.

308 Car vous estes plus boine ke autre, et  
 plus biele ke autre.”

Lors prist li rois

In the ton hond the swerd, the toper the  
pomel,

And hem departyd Every del.

And A wondir Aventure behappede tho,—  
that Azen to Gederis Anon gonnen they go ;  
And so faste to-gederis weren they Ioynt,  
that Nevere sethenes In non poynt  
Neuere departed Asonder they were  
For non Man that lyf beere.

Now, be my trowthe, Ouer Alle thing  
Many Merveilles werketh heveun kyng,  
Whanne so lyhtly that it broken was,  
And so lyhtly Al hol [becam] In that plas ;  
And so lyhtly Into þe schethe it Cam  
thens As kyng Mordrayns drowh it than.

And whanne Alle this they hadden don,  
A wondirful Scry they herden Anon,  
As thowh it were A Manere of thondir,  
Where-Offen Alle hadden they gret won-  
dir,

“Owt of the schippe, Cristen Man, thou go,  
lest gret Synne falle the vnto.”

Anon As the kyng this word herde,  
Into his owne Schip he Azen ferde,  
And So dide Celidoyne also ;  
But Nasciens behynde lefted tho.

they Nere So sone Into the schip gon  
that An swerd to hym Cam Anon,  
Al fer brennenge As hym thowhte,  
—but he niste ho that it browhte—  
that thorwh the left Scholdere it smot,  
& gret wounde Made, so sore it bot ;  
So that In the Schippe he fyl Adown  
As thowgh it were In Manere of A swown.

le poing a une main, et le branc a  
l'autre, si toucha l'un achier a l'autre.

312 Et au ioindre qu'il fist,  
il auint si bieles auenture,  
que maintenant se reprist li vns  
achiers a l'autre.  
Si se tint si ferme

316 comme s'il n'eust onques  
este desioins.

Et quant il voit che, si dist a nascien.  
320 “ par foi, mult est grant meruelle de  
la vertu ihesu crist,  
quant si legierement fraint et rasaude.  
Car or le poes veoir ausi legierement  
saudee comme ele brisa,  
et maintenant le remust el fuerre,  
324 dont il auoit ietee.

Quant il orent che fait,  
il oient .j. effrois. si tres grant  
comme che fust tournoiles  
dont il furent ausi comme tout estoune.  
Et maintenant leur vint vne vois qui  
328 leur dist

“ issies de la nef, crestien,  
car vous chaes en pechie.”

Et si tost com li rois ot cheste parole,  
332 saut de la nef, et entre en la sieue,

et ausi fist celidoines.  
Mais a nascien, qui estoit .i. petit plus loins  
ke li autre, n'estoient auint  
que quant il fu issus de la nef, et il se tint au  
bort de l'autre nef pour entrer ens,  
336 ke maintenant vint vne espee  
ausi comme flamboiant,

qui le feri en l'épaule senestre  
340 si k'ele li fist plaie grant et fendue,  
et chiet adens en la nef.

- thanne herde he there, him thouhte presente,  
 On that to hym Spak there veramente, 344  
 —but that he ne knew not his Menyng—  
 Neper what it was to vndirstondyng;  
 but as him thowhte In this Manere  
 that the Menyng of the vois was there,— 348  
 “ this veniaunce now is sent to the  
 For draweng of þe swerd, & were not worthe;  
 therfore Otterly I rede the  
 Another tyme that þou war be  
 to Erren Azens thy Creatour,  
 Thy Makere, and Ek thi saviour.”  
 the kyng Som-what this vndirstood,  
 and so dide Sire Nasciens In his Mood, 356  
 but of that strok he was stoned so sore  
 that plat down to the grownd fyl he thore,  
 thanne forth wente they hym forto A-wake  
 and of his swowneng hym vt forto take. 360  
 and whanne of his swowneng Awaked he  
 was,  
 he loked Abowtes In that plas  
 And say hem for hym wepin than;  
 thanne In his herte Merveillen he gan,  
 “ A, why wepen 3e so now for me?  
 For now Mowen 3e wel knowen & se  
 that owre lord halt me A knyht  
 that he wele Chastise thorwh his Miht,  
 and maken Me knowliche of My sinne  
 And of the wikkednesse pat I haue lyved  
 Inne.  
 Wherfore thankynges now I him do  
 that this Chastisyng sente me vnto,  
 and As my fadir I worschepe hym Anon  
 For he me Chastiseth As his sone.”
- Et lors oi ke on li dist.  
 “ Ch’ est la uenianche de l’ espee  
 ke tu traisis, dont tu n’ estoies mie  
 dignes.  
 Or te garde autrefois  
 de mesprendre enuers ton creator.”  
 Li rois entendi bien cheste parole,  
 et ausi fist nasciens.  
 Mais il fu del caup si estounes  
 k’ il chaia la tere ausi comme tous mors.  
 et li rois le court releuer, et le mist en son  
 deuant, et pleure mult tenrement comme  
 chil qui a doutanche qu’ il ne soit naures a  
 mort. Et ausi fist celidoines. Et nasciens  
 gut grant pieche en pamison, ains qu’ il peust  
 releuer  
 Et quant il fu uenus en sa forche,  
 et il vit le roi qui plouroit.  
 Si dist. “ Ha, sire, pour dieu ke est  
 che ke vous faites. vous ne deues mie  
 plourer, mais faites ioie.  
 Car ore vees vous bien,  
 ke notre sires me tient chier d’ aucune  
 chose,  
 quant il chastie  
 et fait recounissant d’ aucune chose de  
 mon pechie  
 Or le doi iou gracier et merchiier  
 comme pere,  
 quant il me chastie comme fil.”

Whanne these wordis he hadde seid there,  
 but Evenere he was of stedfast chere  
 As A man ful of paciens & humilite  
 As lik As desesed of the strok was he  
 that Suffred Angwichs & mochel peyne,  
 and ȝet but litel ne wolde he seyne.

Thus fowre dayes and fowre Nyht  
 In the Schip they weren, I the plyht,  
 that wedir ne wynd ne was there non,  
 Forthere Into the se to gon.

But now leveth this Storye here, as ȝe  
 mown se,  
 And torneth to the messengeris where so  
 they be,  
 that Nasciens to seken they weren sent,  
 but Into what Contre, they Niste verament.

376 Tele parole dist nasciens quant il fu  
 blechies,  
 ne onques n'en fist samblant qu'il li  
 en fust riens. Mais comme home  
 plains de pascienche et d'umilite.

380 souffri s'angoisse et sa douleur de la  
 plaie, tant com ele li dura.

Si furent en tele maniere en chele nef  
 .iiij. iours.

384 Mais a tant laisse ore li contes a  
 parler d'aus,

et retourne as messages

388 ke la roine et enuoies par sa terre pour  
 querre son frere nascien,  
 car ele ne sauoit ou il estoit.

[MS. fol. 58 b, col. 1.]



# LIST OF A FEW WORDS

CASUALLY EXTRACTED FOR USE IN THE

PHILOLOGICAL SOCIETY'S PROPOSED ENGLISH DICTIONARY,

BY THE LATE HERBERT COLERIDGE AND F. J. FURNIVALL.

abvcion, *sb.* abuse, misusing; p. 409, l. 387.  
 abreide, *v.n. perf. t.* arose, roused himself; p. 487,  
 l. 237; p. 354, l. 191.  
 angwishous, *adj.* full of angwish; p. 354, l. 210.  
 auoure, *v.a.* adorn (Fr. *aourner*); p. 425, l. 152.  
 apert, *adv.* plainly; p. 372, l. 362.  
 aprise, *sb.* sense, wit (Fr. *sens*); p. 414.  
 asay, *v.a.* try; p. 357, l. 300.  
 atame, *v.a.* to cut (Lat. *attaminare*); p. 413, l. 497.  
 axe, "put the ax in the helve," solve a doubt; p. 374,  
 l. 410.

bash, *v.n.* be afraid; p. 153, l. 529.  
 bannerer, *sb.* knight, servant; p. 198, l. 225.  
 becast-to, *v.a.* bestow on; p. 96, l. 171.  
 behap, *v.a.* befall; p. 109, l. 26.  
 beleave, *v.a.* leave; p. 104, l. 445.  
 betrap, *v.a.*; p. 134, l. 873.  
 beweld, *v.a.* defend; p. 116, l. 268; p. 340, l. 283.  
 bewept, *adj.* covered with tears; p. 456, l. 604.  
 bodily, *adv.* unspiritually, after the lusts of the flesh;  
 p. 450, l. 422.  
 bole, *sb.* (Fr. *tour*), tower; p. 429, l. 282.  
 bowk, *sb.* hold of a ship; p. 367, l. 189.  
 bowshot, *sb.* measure of length; p. 118, l. 316.  
 brief, *sb.* writing, letters; p. 429, l. 265.

certify, *v.a.* announce as certain; p. 112, l. 137.  
 cherte, *sb.* dearness, love; p. 96, l. 151.  
 circuit (*circuit*), *part.* travelled round; p. 398, l. 42.  
 clerte, *sb.* clearness; p. 367, l. 213.

colde, *v.a.* make cold, chill; p. 133, l. 828.  
 coroneled, *part.* crowned, ringed; p. 134, l. 861.

danger, *sb.* dominion, adverse rule; p. 92, l. 34;  
 p. 423.  
 disheritance, *sb.* the being disinherited; p. 380, l. 85.  
 distempred, *adj.* in disorder; p. 117, l. 287; ill, out  
 of sorts; p. 452, l. 497.  
 dolente, *adj.* mournful; p. 334, l. 64.  
 duchy (*dwchie*); p. 344, l. 412.  
 dyspetous, *adj.* rough and noisy; p. 102, l. 356.

elde, *sb.* age (young elde); p. 440, l. 118.  
 enbataille, *v.a.* array in order of battle; p. 122,  
 l. 458.  
 enfamyne, *sb.* famine; p. 101, l. 352.  
 eyelet, *sb.* (oylette); p. 156, l. 630.  
 febilte, *sb.* feebleness; p. 151, l. 456.  
 forbrosed, *part.* much bruised; p. 146, l. 290.  
 form, *adj. sup.* first; p. 410.  
 fother, *sb.* lot, number; p. 123, l. 490.  
 fowls of ravine; p. 167, l. 58.  
 frailness, *sb.*; p. 447, l. 347.

glimmer, *v.n.*; p. 425, l. 158.  
 grapel, *sb.* grappling-iron; p. 252, l. 112.  
 grawnte, *v.a.* warrant, guard; p. 189, l. 788.

halvendel, *sb.* half-part; p. 106, l. 503.  
 handelyng, *sb.* handle; p. 369.  
 handsome (hondsom), *adj.*; p. 158, l. 695.

- incline down of, *v.a.* get off (a horse); p. 125, l. 561.  
 in-lance, *v.n.* pierce in with a lance; p. 135, l. 893.  
 nsight (God's), *sb.*; p. 427, l. 214.  
 rowsly, *adv.* angrily; p. 145, l. 263.
- ete, *sb.* arrow (Fr. *saiete*); p. 425, l. 154.  
 justify, *v.a.* punish; p. 201, l. 318.
- labour, *v.n.* p. 199, l. 274.  
 ladyly, *adv.* like a lady; p. 335, l. 129.  
 leal, *adj.* p. 439, l. 23.  
 lever, *sb.* ? believer, or liver; p. 333, l. 52.  
 list, *sb.* desire; p. 357, l. 299.  
 al the live long day; p. 422, l. 70.  
 loggeng, *sb.* lodging; p. 105, l. 466.  
 lowe, *sb.* hill; p. 150, l. 424.  
 lyge, *sb.* liege; p. 97.  
 lyveret, *sb.* a small book; p. 208, l. 539.
- maidenhood and virginity, p. 376-7, l. 143-157.  
 maistre, *sb.* wife; p. 424.  
 meagre, *adj.* p. 184, l. 638.  
 melle, *sb.* *melée* (in battle); p. 133, l. 827.  
 menacing, *sb.* p. 449, l. 406.  
 misplease, *v.a.* p. 336, l. 148.  
 misplease with, be mispleased with; p. 334, l. 87.
- nedelye, *adv.* necessarily; p. 207, l. 461.  
 norre, *sb.* male nurse; p. 133, l. 55.
- occision, *sb.* slaughter; p. 127, l. 620.  
 onprison, *v.a.* unprison; p. 329, l. 419.  
 osteve, *v.a.* take away, remove (Fr. *oster*); p. 372, l. 357.  
 outbreak, *v.a.* utter; p. 335, l. 112.
- palettes, *sb.* plates which covered the arm-pits (Fairholt, 1st ed. p. 573); p. 143, l. 199.  
 pensiveness, *sb.* p. 212, l. 45.
- perturite, *sb.* begetting; p. 402.  
 peyre, *v.n.* to grow worse; p. 393.  
 plateyne, *sb.* cover; p. 212, l. 49.  
 presonment, *sb.* imprisonment; p. 102, l. 302.  
 propine to, *v.a.* draw near to, fall on; p. 214, l. 118.  
 pyl, *sb.* pile, building; p. 102, l. 350.
- rape, *v.a.* ? make ready; 252, l. 130.  
 raunge, *sb.* a hanging or girdle for a sword; p. 409, l. 373, 379.  
 recover, get to a place; p. 114, l. 179.  
 reprise, *v.n.* flow again; p. 205, l. 462.  
 rescrye, *v.a.* recall; p. 141, l. 136.  
 resemble, *v.n.* reassemble; p. 159, l. 713.  
 resort (to a place), *v.n.*; p. 155, l. 583.  
 retinue, *sb.* p. 115, l. 207.
- sanctify, *v.a.* p. 200, l. 292.  
 sawt, *sb.* assault; p. 253, l. 165.  
 scheltrom, *sb.* press, body; p. 140, l. 396 (? A.-S. *scealc*, warrior; *ge-trúm*, company).  
 schew, *perf.* of show, *v.n.* p. 447, l. 340.  
 secre, *v.a.* consecrate; p. 441, l. 142.  
 secree, *sb.* secret; p. 212, l. 57.  
 schake, *v.a.* leap quickly; p. 146, l. 282.  
 stanch, *v. n.* p. 205, l. 461.  
 steep (eyes), *adj.* (A.-S. *steap*) deep; p. 128, l. 651.  
 storier, *sb.* narrator; p. 139, l. 48.  
 support, *v.a.* p. 157, l. 648.  
 supportacion, *sb.* aid; p. 207, l. 528.  
 surawnce, *sb.* assurance, belief; p. 168, l. 80.
- takke, *v.a.* tack, fasten; p. 99, l. 269.  
 talent, *sb.* desire; p. 370, l. 310.  
 talkyng, *sb.* discourse, preaching; p. 98, l. 256.  
 te, *v.n.* go (A.-S. *teogon*, *teon*, draw); p. 110, l. 56.  
 theke, *pron.* that; p. 111, l. 86, p. 193, l. 62.  
 tobrast, *v.a.* *perf. t.* smashed; p. 206, l. 498.  
 to-brose, *v.a.* bruise badly; p. 149, l. 410.

tokrak, *v.a.* break in pieces; p. 143, l. 196.

thret, *sb.* (? not A.-S. *þræð*, evil, calamity,) strait, difficulty; p. 126, l. 606.

tre, *sb.* wood; p. 168, l. 82.

trenchant, ? *adv.* cuttingly; p. 127, l. 645.

trise, *v.a.* ? steal, carry off; p. 109, l. 20.

unhorse (onhorse), *v.a.*; p. 119, l. 347.

——, *v.n.* to dismount; p. 193, l. 78.

unknow, *v.n.* p. 128, l. 679.

valour, *sb.* value; p. 332, l. 332.

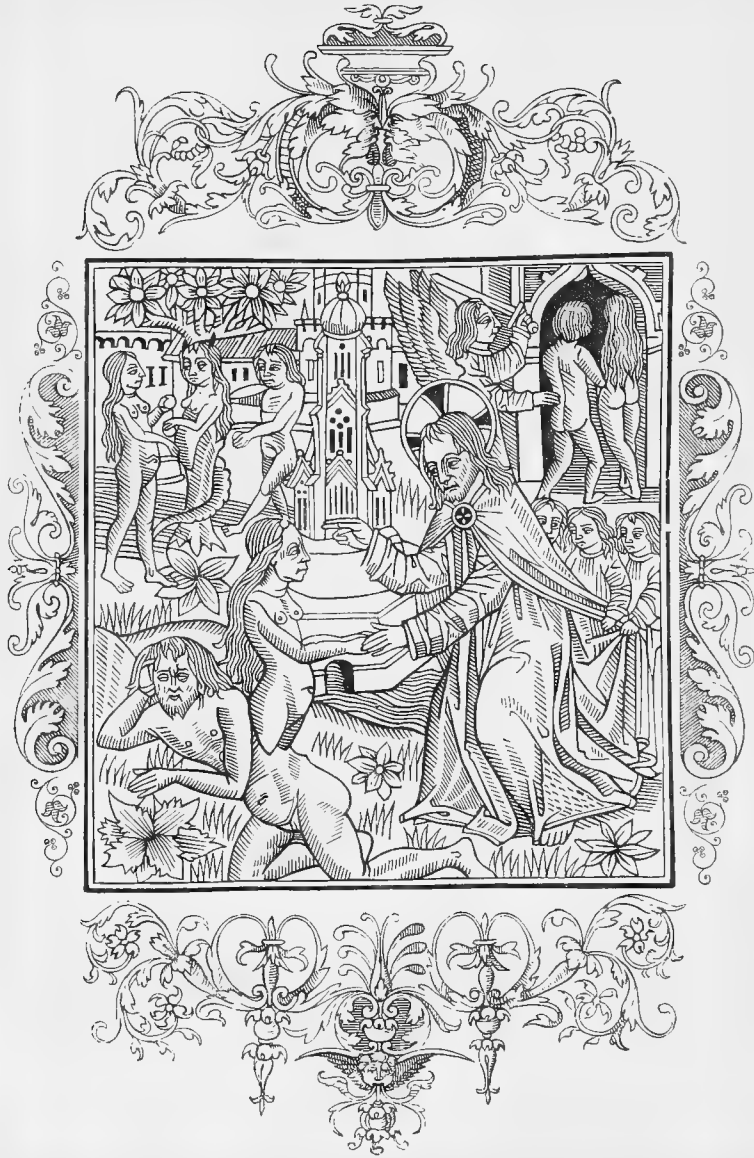
viand, *sb.* food; p. 208, l. 563.

vigorously, *adv.* p. 104, l. 413.

weldy, *adj.* able, powerful; p. 93, l. 57.

wonden, *v.n.* cease, turn; p. 445, l. 290.

wrest, *v.a.* pull down; p. 157, l. 670.



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# A P P E N D I X.

## THE EARLY-FRENCH VERSE "ROMAN DU SAINT-GRAAL."

*Ci Commence li R[o]manz de l'esto[i]re dou Graal.*

Let all sinners know	Savoir doivent tout pecheur Et li petit et li meneur				
that before Christ came,	Que devant ce que Jhesus-Criz Venist en terre, par les diz			and was born of the Virgin.	Et nostre humeinne char préist; 30
prophets fore- told his coming	Fist des prophetes anuncier Sa venue en terre, et huchier				Dedenz la Virge s'aümbra, Tele com la voust la fourma; Simple, douce, mout bien aprise, Toute la fist à sa devise.
and his suffer- ings.	Que Diex son fil enveroieroit Ca-jus aval, et soufferroit Mout de tourmenz, mout de douleurs,			who was full of all goodness and beauty	Pleine fu de toutes bontez, En li assist toutes biautez: Ele est fleiranz comme esglentiers;
And then,	Mout de froiz et mout de sueurs. 10			and like the rose-tree, as she bare the sweet rose within her womb.	Ele est ausi com li rosiers, Qu'ele porta la douce rose Qui fu dedenz sen ventre enclose. 40
Adam and Eve,	A icel tens que je vous conte, Et roi et prince et duc et conte, Nostres premiers peres Adam, Eve no mere et Abraham, Ysaac, Jacob, Yheremyes				Ele fu Marie apelée, De touz biens est enluminée; Marie est dite, mer améré; Fille Dieu est, si est sa mere;
and every one, good and bad, went to Hell.	Et li prophetes Ysayes, Tout prophete, toute autre gent, Boen et mauveis communément, Quant de cest siecle departoient, Tout droit en enfer s'en aloient. 20			She was daughter and mother of God. Jochin was her father, and Anne her mother.	Et Joachins si l'engenra, Anne sa mere la porta, Qui andui ancien estoient. Onques enfant éu n'avoient; Meis mout en estoient irié.
and the Devil thought he had them safe.	Quant li Deables, li Maufez, Les avoit en enfer boutez, Gaigniez avoir les quidoit Et en ce adès mout se fioit. Les boennes genz confort avoient Ou Fil Dieu, que il attendoient.				Et Diex leur eut tost pourchacié 50 Par son angle, qu'il envoia A Joachym, quant il ala Ou desert à ses pastouriaus; Et demoura aveques aus, Pour ce que courouciez estoit De s'offrande que li avoit
Then Christ came on earth,	Lors si plut à Nostre-Seigneur Qu'il nous féist trestouz honneur			When Joachym was in the desert,	

An angel tells him that his wife Anne shall have a daughter,	<p>L'esvesque ou temple refusée,          Pour ce que n'avoit engénrée          Nule portéure en sa fame,          Ki estoit de sa meison dame.          Ce dist l'angles à Joachyn:          " Va tost, si te mest au chemin,          Que Diex le t' a par moi mandé;          Et se m'a-il mout commandé          Enseurquetout que je te die          Ta volentez iert acomplie,          Car tu une pucele aurras,          Et Marie l'apeleras.          D'Anne ta fame iert engénrée,          En son ventre saintefiée,          N'en sa vie ne pechera          Tout son aage que vivra.          De ce ne soies esperduz;          Et que j'en soie mieuz créuz,          Par Jherusalem t'en iras          Et à la porte enconterras          Ta fame, puis vous en irez          En vo meison et si serez          Ensemble comme boenne gent:          Ainsi avendra vraiment."</p>	60	<p>showing his          humility          when he died to          save us          and deliver us          from the Devil          who betrayed          us by Eve.</p>	<p>Cil Sires, qui humanité          Prist en la Virge, humilité          Nous moustra grant quant il venir          Daigna en terre pour morir,          Pour ce que il voloit sauver          L'uevre son pere et delivrer          De la puissance l'Ennemi,          Qui nous eut par Eve trahi.          Quant ele vit qu'ele eut pechié,          Si ha tant quis et pourchacié</p>	110
the Virgin Mary,	<p>Car tu une pucele aurras,          Et Marie l'apeleras.          D'Anne ta fame iert engénrée,          En son ventre saintefiée,          N'en sa vie ne pechera          Tout son aage que vivra.          De ce ne soies esperduz;          Et que j'en soie mieuz créuz,          Par Jherusalem t'en iras          Et à la porte enconterras          Ta fame, puis vous en irez          En vo meison et si serez          Ensemble comme boenne gent:          Ainsi avendra vraiment."</p>	70	<p>How Eve gave          Adam an apple.          and he eat it,          and knew that          he          and his wife          were naked ;</p>	<p>Que Adans ses mariz pecha;          Car une pomme li donna          Que diex leur avoit deveé          Et trestout l'autre abandonné;          Et trestout l'autre abandonné;          Meis il tantost la mist au dent          Et en menja isnelement.          Et tantost comme en eut mengié,          Pourpensa soi qu'il ot pechié;          Car il vit sa char toute nue,          Dont il ha mout grant honte éue.          Sa fame nue véue ha,          A luxure s'abandonna.          Après ce coteles se firent</p>	120
who shall be sinless.	<p>Ensemble comme boenne gent:          Ainsi avendra vraiment."          Le pueple que il feit avoit          D'Evein et d'Adam, couvenoit          Raieimbre et giter hors d'enfer,          Que tenoit enclos Lucifer          Pour le pechié d'Adam no pere,          Que li fist feire Eve no mere          Par la pomme qu'ele menja          Et qu'ele son mari donna.</p>	80	<p>then they sewed          fig-leaves toge-          ther          and God cast          them out of          Paradise.</p>	<p>De fucilles, qu'ensamble acousirent.          Et quant Nostres-Sires ce vist,          Adan apele et si li dist:          " Adan, où ies-tu?"—" Je sui çà."          Tantost de delist les gita,          Si les mist et chetivoison          Et en peine pour tel reison.</p>	130
So God re- deemed us by the Father, Son, and Holy Ghost.	<p>Entendez en quantes mennieres          Nous racheta Diex nostres peres:          Li Peres la raençon fist,          Par lui, par son fil Jhesu-Crist,          Par le Saint-Esprit tout ensemble.          Bien os dire, si con moi semble,          Cil troi sunt une seule chose,          L'une persone en l'autre enclose.</p>	90	<p>Eve bore a          child,          and all of them          were in the          power of the          Devil          till God sent          Christ          to save them.</p>	<p>Eve eut conçu, si enfanta          A grant douleur ce que porta,          Et li et toute sa meisnie          Eut li Deables en baillie;          A la mort les vout touz avoir.          En enfer les covint mennoir          Tant com Diex le vout, et ne plus,          Qu'il envoia sen fil çà-jus          Pour saver l'uevre de son pere;          Si en soufri la mort amere.</p>	140
three in one. The son took flesh,	<p>Diex voust que ses fiuz char préist          De la Virge et que de li naschist,          Et il si fist puis que lui plust;          Pour rien contredist ne l'éust.</p>	100	<p>He took flesh,          and was born in          Bethleem.</p>	<p>Pour ce besoing prist-il no vie          Ou ventre la virge Marie,          Et puis en Bethleem naschi          De la Virge, si cum je di.</p>	

	Ceste chose seroit greveinne A dire, car ceste fonteinne Ne pourroit pas estre espuisie Des biens qu'a la virge Marie.				Et vouroit son pechié guerpier Et les commandemenz tenir De sainte Eglise: ainsi pourroit Grace à Dieu querre, et il l'aroit.	190
To resume;	Dès or meis me couvient guenchir A ma matere revenir, De ce que me rememberrai, Tant cum santé et povoir ei. Voirs est que Jhesus-Criz ala	150	When Christ was on earth, Judea was under Rome,		Au tens que Diex par terre ala Et sa creance preescha, La terre de Judée estoit Souz Romme et à li respondoit, Non toute, meis une partie, Où Pilates avoit baillie.	
Christ was bap- tised in Jordan,	Par terre; et si le baptisa Et ou flun Jourdein le lava Sainz Jehans, qu'il li commanda Et dist: " Cil qui en moi creirunt, En eve se baptiserunt Ou non dou Pere et dou Fil Crist Et ensemble dou Saint-Esprist,	160	and Pilate go- verned it. A soldier of Pilate's, with 5 knights, loves Christ,		A lui servoit uns soudoiers Qui souz lui eut v chevaliers, Jhesu-Crist vit et en sen cuer L'aama mout; meis à nul fuer N'en osast feire nul semblant Pour les Juis qu'il doutoit tant, Car tout estoient adversaire A Jhesu la gent de pute eire. Ainsi doutoit ses ennemis, Jà soit ce qu'à Dieu fust amis.	200
and said that those who be- lieve and are baptised,	Que par ice scrunt sauvé, Dou povoir l'Anemi gité, Tant que il s'i remeterunt Par les pechiez que il ferunt."		but dares not show it for fear of the Jews.		Jhesu peu deciples avoit, Et de ceus l'uns mauveis estoit, Pires plus que mestiers ne fust. Ainsi le voust, ainsi li plust. Meintes foiz tinrent pallement Li Juif queu peinne ou tourment Nostre-Seigneur souffrir feroient Et comment le tourmenteroient.	210
shall be saved.	A sainte Eglise ha Diex donné Tel vertu et tel poesté. Saint Pierres son commandement Redona tout comunalment As menistres de sainte Eglise, Seur eus en ha la cure mise:	170	Jesus has few disciples, 1 bad.		Li Juif queu peinne ou tourment Nostre-Seigneur souffrir feroient Et comment le tourmenteroient. Et Judas, que Diex mout amoit, Une rente eut c'on apeloit Disme, et avec seneschauz fu Entre les deciples Jhesu; Et pour ce devint envieux Qu'il n'estoit meis si gracieus As deciples come il estoient Li uns vers l'autre et s'entr'amoient:	220
(And Holy Church has the like power, as St. Peter gives order	Ainsi fu luxure lavée D'omme, de femme, et espurée; Et li Deables sa vertu Perdi, que tant avoit éu. A bien peu .v. mil anz ou plus Les eut-il en enfer là-jus; Meis de tout son povoir issirent, Dusqu'à tant que il s'i remirent; Et Nostres-Sires, qui savoit Que fragilitez d'omme estoit Trop mauveise et trop perilleuse Et à pechié trop enclineuse (Car il couvenroit qu'il pechast), Vout que sainz Pierres commandast De baptesme une autre menniere:		The Jews talk of how they may torture him.		Plus crueus fu qu'il ne soloit, Si que chascuns le redoutoit. Nostres-Sires savoit tout bien, Car on ne li puet embler rien.	230
to all Church ministers.)	que tantes foiz venist arriere A confesse, quant pecheroit, Li hons, quant se repentiroit	180	Judas, who took tithe, and was senes- cal over the dis- ciples, grew envious,		A ce tens teu coustume avoient Li chambrelein que il prenoient	
So the Devil lost his power, and his priso- ners for 5000 years were rescued.			and the others disliked him.			
Christ wills St. Peter to order a 2nd Baptism,			How chamber- lains then took a tenth of all gifts to their lords.			
Confession.						

Mary Magdalene comes to Simon's house,	<p>La disme de quanque on donnoit A leur seigneurs, et leur estoit. Or avint au jour de la Cene Que Marie la Madaleinne Vint droit en la meison Symom; A la table trouva Jhesum Avec ses deciples seant, Judas devant Jhesu menjant.</p>	240	<p>Judas asks why. Et quant Judas, qui de pute eire Estoit, les vit ainsi touz teire, Palla et demanda pour quoi Estoient si mu et si quoi. 280</p>
kneels at Christ's feet,	<p>As piez Jhesu s'agenouilla; Mout commença fort à plourer, Les piez Nostre-Seigneur laver De ses larmes, et les torchoit De ses chevous que biaux avoit.</p>		<p>They ask him where Jesus is. Il li demandent de Jhesu: "Où est-il ore? Sez-le-tu?"</p>
washes them with her tears, and wipes them with her hair,	<p>Après les oint d'un oignement Qu'aporta, precieus et gent, Et le chief Jhesu autresi;</p>		<p>He tells them, Et il leur dist où il estoit. Pour quoi là venir ne voloit: "La loi enseigne." Com l'oïrent, En leur cuers tout s'en esjoïrent.</p>
and anoints them with ointment,	<p>Et la meison si raempli De la precieuse flueur, De l'oignement et de l'oudeur, Que chaucuns d'eus se merveilla;</p>	250	<p>and offers to sell Him, if they'll buy. He agrees to betray Christ for 30 pence. A Jew pays them to him, and so he gets his ointment-tithe back. Cil dient: "Oil, volentiers." —"Donnez-moi donc trente deniers."</p>
and the house is filled with its fragrance.	<p>Meis Judas mout s'en courouça: Trois cenx deniers, ou plus, valoit; Sa rente perdue en avoit:</p>		<p>L'uns en sa bourse pris les ha Et tantost Judas les donna: Ainsi eut son restoremment De sa perte de l'oignement.</p>
Judas is enraged;	<p>Commença soi à pourpenser Comment les pourra recouvrer.</p>	260	<p>Après li ont cil demandé Comment il leur aura livré. Judas leur mist le jour, pour voir, Comment il le pourrunt avoir 300</p>
he has lost 30 pence by it.	<p>Li anemi Nostre-Seigneur, Qui li quierent sa deshonneur, Furent tout ensemble assemblé En un hostel en la cité;</p>		<p>Judas tells them how to take Christ. Et si se doivent bien garder De Jake penre tout ensemble, Car merveilles bien le ressemble.</p>
Christ's enemies are assembled	<p>Li hostes eut non Chayphas.</p>		<p>The priests are not to mistake James for Jesus, "De ce ne vous merveilliez mie, Car andui sunt d'une lignie: Il sunt cousin germein andui."</p>
under Caiaphas and Judas goes to them.	<p>Ez-vous ilec venu Judas, Qui evesques fu de leur loi, Et preudons fu, si com je croi.</p>		<p>Et en quel liu le trouverunt; Il dist que mout bien s'armerunt Comme pour leur vies sauver, Et si se doivent bien garder</p>
(Joseph of Arimathea is among them.)	<p>Joseph i fu d'Arymathye, N'est pas liez de la compeignie. Et quant Judas ilec sentirent, Douterent le quant il le virent;</p>	270	<p>but to take the man whom Judas kisses. Prenez celui que beiserei." Ainsi acordent leur afeire. A trestoutes ces choses feire Estoit Joseph d'Arymathye, Cui en poise mout et ennuie.</p>
They suspect Judas at first,	<p>Pour la doute de lui se turent. Il quidoient qu'il fust loiaus Vers son seigneur, et il iert faus;</p>		<p>On Thursday Jesus is in Simon's house, Estoit Jhesus, dans sa meison, 320</p>
thinking him loyal to Christ.			<p>—"Comment connoistruns donc celui?" —"Mout volentiers le vous direi: 311</p>

at the Last  
Supper,

and tells them  
that one who  
eats with him  
shall betray  
him.

Judas asks who  
it is.  
Christ says  
'You.'

Jesus washes  
the disciples'  
feet.  
St. John asks

why He has  
washed their  
feet.  
Christ says, for  
an example to  
Peter.  
That as, though  
the water was  
dirtied by the  
feet first  
washed,

yet it has  
washed the  
others' feet as  
clean as the  
first,

so Peter and  
the Ministers of  
the Church,  
though sinful,

can cleanse  
sinners who  
wish to obey  
God,

Où ses deciples enseignoit  
Les esemples et leur disoit:  
" Ne vous doi pas trestout retenir;  
Meis de ce ne me weil-je teire,  
Que cius menjut o moi et boit  
Qui mon cors à mort trahir doit."  
Quant Jhesus ainsi pallé ha,  
Judas errant li demanda:

" Pour moi le dites seulement?"  
—" Judas, tu le dis ensement."

Autres choses leur vout moustrer  
Quant il daigna leur piez laver;  
D'une iaue à touz les piez lava,  
Et sainz Jehans li conseilla:  
" Privément, sire, une chose  
Demanderoie; meis je n'ose."  
Jhesus l'en ha congié donné,  
Et li ha tantost demandé:

" Sire, à nous touz les piez lavas  
D'une iaue: tu pour quoi fait l'as?" 340  
Diex dist: " Volentiers le direi,  
Cest essemble en Perrum penrei.  
Ausi comme l'iaue ordoia  
Des premiers piez c'on i lava,  
Ne puet nus estre sanz pechié,  
Et tant serunt-il ordoié  
Com ès orz pechiez demourrunt;  
Meis les autres laver pourrunt;  
Car, s'il un peu ordoié sunt,

Jà pour ice n'ou leisserunt 350  
Que il est ordoiez ne puissent  
Laver, en quel liu que les truissent,  
Ausi con d'orde iaue ei lavé  
L'autre ordure qu'ele ha trouvé;  
Et semble que li darrien soient  
Ausi com li premier estoient.

Cest essemble à Pierre leirons,  
Et as menistres le donnons  
De sainte Eglise voirement,  
Pour enseigner à l'autre gent 360  
Par leur pechiez ordoierunt  
Et les pecheurs laverunt  
Qui à Dieu vouront obéir  
Et au Fil et au Saint-Espir,

so that nothing  
can hurt them.

While Christ  
was in Simon's  
house,  
Judas takes the  
Jews there.

The disciples  
are dismayed.

Judas kisses  
Christ.

The Jews seize  
Him.  
Judas says,  
'Hold Him  
tight; he's very  
strong.'

A Jew takes  
away the vessel  
in which Christ  
performed his  
Sacrament.

Jesus is taken  
to Pilate, and  
the Jews accuse  
Him,

but cannot con-  
demn him.

A sainte Eglise; si que rien  
Ne leur nuist, ainz leur eide bien,  
Si c'um connoistre ne pouroit  
Le lavé s'on ne li disoit.  
Ausi les pechiez ne set mie  
De nului devant c'on li die,  
N'il des menistres ne sarunt  
Devant ce que il les dirunt."  
Ainsi saint Jehan enseigna  
Diex par ce que il li moustra.

Diex fu en la meison Simon,  
Et il et tout si compeignon.

Judas eut les Juis mandez  
Et l'un après l'autre assemblez.  
En la meison Symon entrerent.  
Quant ce virent, si s'effreerent 380  
Li deciple Nostre-Seigneur,  
Car il eurent mout grant peur;  
Et quant la meison vit emplier  
Judas, si ne se tarja mie,  
En la bouche Jhesu beisa  
Et par le beisier l'enseigna.

Jhesu prennent de touz costez.  
Judas crie: " Bien le tenez,  
Car il est merveilles forz hom."  
Ainsi emmenerent Jhesum;

Partie font de leur vouloir,  
Qu'il ont Jhesu en leur pooir.  
Or sunt li deciple esgaré  
Et sunt de cuer mout adolé.

Leenz eut un veissel mout gent,  
Où Criz feisoit son sacrement;  
Uns Juis le veissel trouva  
Chiés Symon, se l' prist et garda,  
Car Jhesus fu d'ilec menez  
Et devant Pilate livrez. 400

A Pilate Jhesu menerent,  
De quanqu'il porent l'encouperent;  
Meis petit furent leur pover,  
Qu'il ne peurent droiture avoir  
Ne droiture ne achoison  
Par quoi fust en dampnation.  
Ne il ne l'avoit deservi,  
S'il s'en voustist partir ainsi;

	Meis trop feule fu la joustice, Dont mout de seigneur sunt en vice, 410 Et force n'i voust mestre mie, Ainz voust souffrir leur enreidie. Toute voies Pilates dist : " S'on ainsi cest prophete ocist Et me sires riens m'en demande, Je vueil savoir et se l' commande As queus de vous touz m'en tenrei Et à cui ju en revenrei, Qu'en lui ne voi cause de mort ; Ainz le volez ocirre à tort." 420	Pilate finds no cause for death in him.	Joseph asks for the body of Jesus.	Vouz avez granz dons deserviz." —" Sire," dist Joseph, " granz merciz ! Je demant le cors de Jhesu, Qu'il ont à tort en crouiz pendu." Pilates mout se merveilla Quant si petit don demanda, Et dist Pilates : " Je quidoie Et dedenz mon cuer le pensoie 460 Que greigneur chose vousissiez Et, certes, que vous l'éussiez. Pour ce que son cors demandez, Pour vos soudées vouz l'arez." —" Sire, granz merciz en aiez ; Commandez qu'il me soit bailliez." Dist Pilates delivrement : " Alez le penre isnelement." —" Sires, unes granz genz et forz sunt, Bien sai penre n'ou me leirunt." 470 —" Si ferunt : alez vistement Et le prenez hardiement."	Pilate wonders he has asked for so little,	and gives him the body,	telling him to take it.
The Jews cry,  ' His blood be on us and on our children.'	A hautes vouiz tout s'escrierent Et riche et poure qui ia ierent : " Seur nous soit ses sanz expanduz, Seur nos enfanz granz et menuz !" Lors le prennent et se l' ront mené Devant Pilate et l'ont dampné. Pilates l'iaue demanda Et devant eus ses meins lava, Et dist qu'ausi com nestoiées Estoient ses meins et lavées, Qu'ausi quites et nez estoit Del juste qu'on à tort jugoit. Li Juis le veissel tenoit Qu'en l'ostel Simon pris avoit, Vint à Pilate et li donna ; Et Pilates en sauf mis l'a, Dusqu'à tant que conté li fu Qu'il avoient deffait Jhesu. Et quant Joseph l'a oï dire, Pleins fu de mautalent et d'ire, 440 Vint à Pilate isnelement Et dist : " Servi t'ei longuement Et je et mi .v. chevalier, Ne n'ei éu point de louier, Ne jà n'en arei guerredon Fors tant que me donras un don De ce que touz jours prommis m'as. Donne-le-moi, pouvoir en has." Pilates dist : " Or demandez, Je vous donrei ce que vourez. 450 Sauz la foiauté mon seigneur, Nus ne l'aroit à mon honneur.	Pilate washes his hands,  and says that, as they are clean, so is he clean of the wrong judg- ment on the just. The Jew who has the vessel gives it to Pilate,  who puts it away safely, till he is told that they have killed Jesus. Joseph (of Ari- mathea) is angry, and goes to Pilate, and says, ' I and my five knights have served you long without pay,  but you have promised me a gift. Now give me one.' Pilate says he will,	Joseph goes to the Cross,	and tells the watch that Pilate has given him the body.	They will not let him take it, as Christ said he should rise again on the third day.	Joseph goes back and com- plains to Pilate.	

Pilate is angry, and sends Nychodemus with orders to get Joseph the body,	Que je mie ne l'osterioie." Pilates l'ot, n'en ha pas joie, Ainz se courouça durement; Ilec vist un homme en present, Qui avoit non Nychodemus: " Alez, dist-il, errant là-jus Avec Joseph d'Arymathye; Ostez Jhesu de sa haschie Où li encrimé l'ont posé, Et l'eit Joseph tout delivré." Lors prist Pilate le veissel; Quant l'en souvint, si l'en fu bel; Joseph apele, li li donne Et dist: " Mout amiez cel homme." 510 Joseph respont: " Voir dit avez."	500	and that they will not give him up. Nychodemus declares that he <i>will</i> have him.	Et qu'il mie n'ou bailleroient A Joseph n'à homme qu'il voient. Nychodemus se courouça, Et dist jà pour eus n'ou leira Qu'il ne li baille maintenant Maugrez trestouz leur nés devant. Adonc se prennent à lever, A Pilate s'en vont clamer; Et cil andui en haut munterent Et Jhesu de la crouiz osterent. 550 Joseph entre ses braz le prist, Tout souef à terre le mist, Le cors atourna belement Et le lava mout nestement. Endrementier qu'il le lavoit, Vist le cler sanc qui decouroit De ses plaies, qui li seinnoient Pour ce que lavées estoient: De la pierre adonc li membra Qui fendi quant li sans raia 560 De sen costé, où fu feruz. Adonc est-il errant couruz A son veissel et si l'a pris, Et lau li sans couloit l'a mis. Qu'avis li fu que mieuz seroient Les gouttes ki dedenz cherroient Qu'en liu où mestre les péust, Jà tant pener ne s'en séust. A son veissel ha bien torchies Las plaies, et bien nestoies 570 Celes des meins et dou costé, Des piez environ et et ( <i>sic</i> ) en lé. Or fu li sans touz recéuz Et ou veissel touz requueilluz. Joseph le cors envolepa En un sydoine qu'acheta, Et en une pierre le mist Qu'il à son wès avoit eslist, Et d'une pierre le couvri 580 Que nous apelons tumbé ci. Li Juif si sunt retourné, Si ont à Pilate pallé. Pylates commanda et dist, En quel liu que on le méist,
and he gives Joseph the vessel (or Graal).	Et d'ilec est tantost seurez; A la crouiz errent s'en ala O Nychodemus, qu'il mena. Pour ce Pilates li avoit Donné, qu'il o soi ne vouloit Riens retenir qui Jhesu fust, Dont acusez estre péust. Ainsi com andui s'en aloient Plus hisnelement qu'il poyoient, 520 Nychodemus si s'en entra Chiés un fevre que il trouva; Tenailles prist et un martel Qu'ilec trouva, mout l'en fu bel, Et vinrent à la crouiz errant. Quant ce virent li chien puant, Si se sunt de cele part treit, Car-de ce leur estoit mout leit. Nychodemus dist: " Vouz avez Feit de Jhesu quanque voulez, 530 Tout ce que vous en demandastes; Et nos prouvoz sires Pilates Si l'a à ceste homme donné, Pour ce qu'il l'avoit demandé. Il est morz, que bien le veez; A penre souffrir li devez. Il me dist que de ci l'ostasse Et que je à Joseph le donnasse." Adonc commencent à crier Que il devoit resusciter, 540	520	and wash Him clean,  which makes the blood flow from His wounds.	
Joseph returns to the Cross with Nychodemus,	who goes to a smith's, and gets pincers and a hammer.		Joseph puts the blood in the Graal.	
Nychodemus tells the Jews Pilate has given Joseph Christ's body,	and, as it is dead, they ought to let him have it.		Joseph wraps up the body and puts it in a rock,	
They say that Christ will rise again,			covering it with a stone, which we call 'tomb.'	
			The Jews speak to Pilate,	
			who orders	

them to watch  
day and night  
that Christ's  
disciples do not  
steal his body.

The Jews set a  
watch at the  
sepulchre.

Christ goes to  
Hell and frees  
his friends,

Eve and Adam,

and all good  
people.

And then He

risers again,

and appears to  
Mary and his  
apostles.

His disciples  
saw Him,

and their other  
dead friends,  
who had  
risen with Him.

The Jews con-  
sult,

as the affair  
goes badly for  
them.

Par nuit et par jour le gueitassent,  
Que si deciple ne l'emblassent;  
Car Jhesus à eus dist avoit  
Qu'au tierz jour resusciteroit.  
Cil ont leur gueites assemblées  
Tout entour le sepulchre, armées; 590  
Et Joseph d'ilec se tourna  
Et en sa meison s'en ala.

Li vrais Diex, en ces entrefeites,  
Comme sires, comme prophetes,  
En enfer est errant alez;  
Ses amis en ha hors gitez,  
Eve et Adam, leur progenie,  
Qu'Ennemis eut en sa baillie,  
Seinz, saintes, toute boenne gent  
(Car des boens n'i leissa neent), 600  
Touz ceus qu'il avoit rachetez,  
Pour qui il fu à mort livrez.

Quant Nostres-Sires ce fait eut  
Quantu'il li sist et li li pleut,  
Resuscita, c'onques n'ou seurent  
Li Juif ne voir n'ou peurent;  
A Marie la Madaleinne  
S'apparust, c'est chose certainne,  
A ses apostres, à sa gent, 610  
Qui le virent apertement.

Quant eut ce fait, la renummée  
Ala par toute la contrée,  
'Relevez est de mort à vie  
Jhesus li fuiz sainte Marie.'  
Si deciple l'unt tout véu  
Et l'unt très bien reconnéu;  
Et ont véu de leur amis  
Qui furent trespasé jadis,  
Qui o Jhesu resusciterent  
Et en la gloire Dieu alerent. 620

Les gardes en sunt decéu,  
Qu'encor ne l'unt apercéu.  
Quant li Juif ice escouterent,  
En la synagogue assemblerent  
Et si tinrent leur parlement,  
Car leur chose va malement;  
Et li un as autres disoient  
Que se c'est voirs que dire ooient

The guards say  
the body is not  
where it was  
put.

As Joseph was  
the cause of  
this,

and Nichode-  
mus,

the Jews resolve  
to seize Joseph  
and Nicho-  
demus

Nichodemus is  
warned by a  
friend, and  
escapes.

When the Jews  
find this, they  
break into  
Joseph's house.

Et que il fust resuscitez,  
Qu'encor aroient mal assez. 630

Et cil qui l'avoient gardé  
Disoient bien par verité  
Qu'il n'estoit pas lau on le mist.  
Encor unt-il plus grant despist,  
Car il l'unt par Joseph perdu:  
De ce sunt-il tout esperdu;  
Et ce damages y ha nus,  
C'a-il fait et Nychodemus.  
Adonques tost pourpensé ont  
Qu'à leur meistres responderont, 640  
Se il leur estoit demandez;  
Et chaucuns s'i est acordez  
Comment il en pourrunt respondre,  
Quant on les en voura semundre.  
Nychodemus de crouiz l'osta  
Et à Joseph le commanda,  
Si l' dient: "Nous le vous leissames,  
Et puis errant nous en alames."

Li Juif pensent qu'il ferunt:  
Joseph, Nychodemus, penrunt 650  
Si coiemment c'on n'ou sara,  
Et puis ceste chose cherria;  
"Et s'il nous welent acuser,  
Qu'il le nous veuillent demander,  
Tantost com les pourruns seisir,  
De mort les couvenra morir.  
Chaucuns de nous respondera  
Que on à Joseph le bailla.  
Se vous Joseph ci nous rendez,  
Par Joseph Jhesu raverez." 660

A ce conseil sunt acordé  
Tout li josne et tout li barbé.  
Cist consauz est donnez par sens,  
Car boens et de grant pourpens.  
Nychodemus eut un ami  
A ce conseil, qui l'en garni;  
Manda-li que il s'en fuist,  
Ou il morroit, et il si fist.  
Et li Juif s'en vunt là droit;  
Meis il jà fuiz s'en estoit. 670

Quant il voient que perdu l'unt,  
En la meison Joseph s'en vunt,



	Mout tristoïé, mout irascu De ce qu'il l'ont ainsi perdu. L'uis de l'ostel Joseph brisierent, Si le pristrent et emmenerent; Mais ainçois le firent vestir, Car il estoit alez gesir.				
and take him,	Demandent li, quant l'ont tenu, Que il avoit fait de Jhesu.	680	Christ comes into the prison with the Graal, and it lights the dungeon.	A lui dedenz la prison vint, Et son veissel porta, qu'il tint, Qui grant clarté seur lui gita, Si que la chartre enlumina; Et quant Joseph la clarté vist, En son cuer mout s'en esjoïst. Diex son veissel li apportoit, Où son sanc requieillu avoit. De la grace dou Saint-Esprist Fu touz pleins, quant le veissel vist, Et dist: "Sires Diex tou-puissanz, Dont vient ceste clartez si granz? Je croi si bien vous et vo non Qu'ele ne vient se de vous non."	720
and ask what he has done with Jesus. He says, he left the body in the tomb to their knights, and went home.	Joseph respont isnelement: "Quant je l'eu mis ou monument, A vos chevaliers le leissei Et en ma meison m'en alei; Ce sache Diex que puis n'ou vi, Ne meis puis paller n'en oï." Cil li dient: "Tu l'as emblé." —"Non ai, en moie verité." —"Il n'est pas là où mis l'avoies; Enseigne-le-nous toutes voies."	690	And Joseph is filled with the grace of the Holy Ghost when he sees the Vessel.	—"Joseph, or ne t'esmaie mie: La vertu Dieu has en aïe; Saches qu'ele te sauvera En Paradis, où te menra."	730
They accuse him of taking the body away.	—"Je ne sai où est, s'il n'est là Où je le mis quatre jours ha; Et, se lui pleist que pour lui muire, Bien sai ce ne me puet rien nuire."		Christ tells him not to fear.	Joseph Jhesu-Crist demandoit Qui il iert, qui si biaux estoit: "Je ne vous puis, sire, esgarder Ne connoistre ne aviser."	
He denies it.	Chiés un riche homme l'ont mené, Forment l'unt batu et frapé. Leenz eut une tour roonde, Ki haute estoit et mout parfunde. Lors le reprennent et rebatent, Et tout plat à terre l'abatent; Avalé l'ont en la prison, Ou plus parfont de la meison, Qui estoit horrible et obscure, Toute faite de pierre dure; Forment l'ont fermée et serrée, Et par dessus bien seelée.	700	Joseph asks Christ who He is.	—"Joseph, dist Diex, enten à moi, Ce que je te direi si croi. Je sui li fiuz Dieu, qu'envoier Voust Diex en terre pour sauver Les pecheours de dampnement Et dou grant infernal tourment; Je vins en terre mort souffrir En la crouiz finer et morir, Pour l'uevre men pere sauver Qu'Adans avoit faite dampner Par la pomme que il menja, Qu'Eve sa fame li donna Par le conseil de l'Ennemi, Qu'ele plus tost que Dieu créi. Après ce, Diex de Paradis Les gita et les fist chetis Pour le pechié que fait avoient Quant son commandement passoient. Eve conçut, enfans porta; Et li et ce qu'ele enfanta Voust tout li Ennemis avoir En son demeinne, en son pooir;	740
The Jews put Joseph into a deep dungeon,	Mout fu Pilates irascuz Quant set que Joseph fu perduz, Et en sen cuer mout l'en pesoit, Que nul si boen ami n'avoit.	710	Christ answers,		750
horrible and dark.	Au siecle fu bien adirez Et vileinnement ostelez; Meis Diex n'ou mist pas en oubli, Cui on trueve au besoing ami; Car ce que pour lui souffert ha, Mout très bien li guerredonna:		'I am the Son of God, sent on earth by Him to save sinners from infernal tor- ment. I came to save the work of my Father, which was damned through Adam's eating the apple, for which God drove him from Paradise.		
Pilate is angry at it.			Eve bare a child, and it and all others. the Devil had in his power		760
Joseph is badly treated by the world, but God does not forget him;					

till I, the Son, was born. By woman was man cursed, and by her restored.	Et les eut, tant cum plust au Pere Que li Fiuz naschi de la mere. Par fame estoit hons adirez, Et par fame fu recouvrez; Fame la mort nous pourchaça, Fame la vie nous restora; Par fame estions emprisonné, Par fame fumes recouvré.	though I was with those who plotted your death.'	Que vous ne m'en créussiez mie, Pour ce que j'en la compeignie Estoie à ceus qui vous haoient Et qui vostre mort pourpalloient."	
This is why I came on earth	"Joseph, or has oï comment Li Fiuz Diu tout certainement 770 Vint en terre; et si has oï Pour quoi de la Virge naschi, Pour ce qu'en la crouiz moréust Et li Peres s'uevre réust: Pour ce sui en terre venu, Et li sans de mon cors issuz, Qui en issi par .v. foies; Assez i soufri de haschies."	Christ says that	Lors dist Diex: "Avec mes amis Et aveques mes ennemis 810 Estoie; meis quant avenue Est aucune descouvvenue, N'i ha mestier senefiance. Or le vous leirei en soufrance. Tu estoies mes boens amis, Pouce estoies o le Juis, Et bien seu que mestier m'aroies Et au besoing que m'eideroies; Car Diex mes peres t'eut donné Le povoir et la volenté 820 Que péus Pilate servir, Qui si le voust remerir: De ten service te paia En ce que men cors te donna."	
and shed my blood.'	—"Comment, sire!" Joseph li dist; "Estes-vous donc Jhesus qui prist 780 Char en la Virge precieuse, Ki fu Joseph fame et espeuse? Cil que Judas xxx deniers Vendi as Juis pautonniers, Et qu'il fusterent et batirent Et puis en la crouiz le pendirent? Que j'en la sepouture mis, Et de cui dirent li Juis Que j'avoie vo cors emblé Et dou sepuchre destourné?" 790	Joseph was his good friend,  and He knew he would help Him at need,	—"Hay, sire! ne dites mie Que miens soiez, n'en ma baillie." —"Si sui, Joseph, je l' direi bien; Je sui as boens, li boen sunt mien. Sez-tu que tu as deservi En ce que je donnez te fui? 830 La vie pardurable aras, Quant de cest siecle partiras. Nul de mes deciples o moi N'ei amené, sez-tu pour quoi? Car nus ne set la grant amour Que j'ai à toi dès ice jour Que tu jus de la crouiz m'ostas, Ne veinne gloire éu n'en has. Nus ne connoit ten cuer loial, Fors toi et Dieu l'esperital. 840	
'What,' said Joseph, 'are you Jesus	—"Je sui icil tout vraiment: Croi-le, si auras sauvement; Croi-le et si n'en doute mie: Si auras pardurable vie." —"Sire, dist Joseph, je vous proi Que vous aiez pitié de moi. Pour vous sui-je cileques mis; Si serei tant con serei vis, Se vous de moi pitié n'avez Et de cest liu ne me gitez. 800 Sire, touz jours vous ei amé; Meis n'en ei pas à vous pallé; Et pour ce dire ne l'osoie, Certainnement, que je quidoie	and get His body from Pilate.  The good are Christ's, and He theirs.  Joseph shall have everlasting life,  for none know the love Christ bears him:	Tu m'as amé celéement, Et je toi tout certainement. Nostre amour en apert venra Et chaucuns savoir la pourra; Meis ele sera mout nuisanz As maveis Juis mescreanz. En ten povoir l'enseigne aras De ma mort et la garderas;	
whom Judas sold for 30 pence,  and who was crucified, and buried by me ?		he loved Christ secretly, and the love shall be shown openly,  to the confusion of the evil Jews.  And Joseph shall have the Graal.		
'Yes.  Believe it, and be saved.'				
Joseph says, 'Have pity on me. I am here for you.				
I have always loved you,				

Christ shows Joseph the Holy Graal.	Et cil l'averunt à garder A cui tu la voudras donner."	850	Christ explains the Sacrament of the Altar.	—" Joseph, bien sez que chiés Symon Menjei et tout mi compeignon, A la Cene, le juesdi; Le pein, le vin y benéi, Et leur dis que ma char menjoient Ou pein, ou vin mon sanc buvoient: Ausi sera représentée Cele taule en meinte contrée. 900
Joseph recognises it, and wonders, as he had hidden it in his house.	Et quant Joseph vist le veissel Et le connut, mout l'en fu bel; Meis de ce mout se merveilloit Que nus ne seut où mis l'avoit, Qu'en sa meison l'avoit repus, C'onques ne l'avoit véu nus.	860	His tomb is the Altar.	Ce que tu de la crouiz m'ostas Et ou sepulchre me couchas, C'est l'auteus seur quoi me metrunt Cil qui me sacrefierunt. Li dras où fui envolepez, Sera corporaus apelez. Cist veissiaus où men sanc méis, Quant de men cors le requellis, Calices apelez sera.
He kneels, and thanks Christ for it.	Et il tantost s'agenouilla, Nostre-Seigneur en mercia: " Sire Diex, sui-je donques teus Que le veissel si precieus Puisse ne ne doie garder Où fis vostre saint sanc couler?"	870	His grave-cloth, the Corporal.*	The Graal is the Chalice. The tomb-stone, the cup-platten. La platine ki sus girra 910 Iert la pierre senefiée Qui fu deseur moi seelée, Quant ou sepuchre m'éus mis. Ice doiz-tu savoir touz dis, Ces choses sunt senefiance Qu'en fera de toi remembrance.
Christ gives the Holy Vessel in charge to him, and he is to give it only to three persons, in the name of the Trinity.	Diex dist: " Tu le me garderas Et cius cui le comanderas. " Joseph, bien ce saras garder, Que tu ne le doiz commander Qu'à trois persones qui l'arunt. Ou non dou Pere le penrunt Et dou Fil et dou Saint-Esprist, Et se doivent croire trestuit Que ces trois persones sunt une Et persone entiere est chaucune."	880	All who see the Graal shall be Christ's,	and have joy eternal ; Tout cil qui ten veissel verrunt, En ma compeignie serunt; De cuer arunt emplissement 920 Et joie pardurablement. Cil qui ces paroles pourrunt Apenre et qui les retenrunt, As genz serunt vertueus, A Dieu assez plus gratieus; Ne pourrunt estre forjugié En court, ne de leur droit trichié, N'en court de bataille venchu, Se bien ont leur droit retenu."
Joseph takes the Graal which God held,—the sinners' salvation.	Joseph, qui à genouz estoit, Prist le veissel que Diex tenoit. " Joseph, dist Diex, as pecheeurs Est sauvemenz pour leur labeurs. Qui en moi vraiment croirunt, De leur maus repentance arunt. Tu-mêmes, pour tes soudées, Has mout de joies conquestées; Saches que jameis sacremenz Feiz n'iert, que ramembrenenz De toi n'i soit. Tout ce verra Qui bien garder y savera." 890	890	and shall never be beaten in battle.	(This, I, the writer, only know from The Great Book, written by great clerks, where the secrets of the Graal are told.) Ge n'ose conter ne reteire, 930 Ne je ne le pourroie feire, Neis, se je feire le voloie, Se je le grant livre n'avoie Où les estoires sunt escrites, Par les granz clers faites et dites: Là sunt li grant secré escrit Qu'en numme le Graal et dit.
No sacrament shall ever be held without remembrance of Joseph.	—" Par foi! dist Joseph, je n'ou sai; Dites-le-moi, si le-sarai."			

\* The linen cloth on which the Chalice and Host are put at Mass.

Joseph takes the Vessel. Christ tells him that	Adonc le veissel li bailla, Et Joseph volentiers pris l'a. Diex dist: "Joseph, quant vouras Et tu mestier en averas, A ces trois vertux garderas, Q'une chose estre ainsi creiras; Et la dame boneeuree Qui est Mere Dieu apelée, Ki le benooit Fil Dieu porta, Mout très bien te conseillera; Et tu orras, ainsi le croi, Le Saint-Esprit passer à toi. "Ore, Joseph, je m'en irei. De ci mie ne t'emmenrei, Car ce ne seroit pas reison; Ainz demourras en la prison. La chartre sanz clarté sera, Si comme estoit quant je ving çà: Garde que tu n'aies peeur, Ne au cuer fricon ne tristeur; Car ta delivrance tenrunt A merveille cil qui l'orrunt. Li Seinz-Espriz o toi sera, Qui touz jours te conseillera."	940	Meis li Juif, qui grant envie Eurent seur lui par felonnie, Le firent-il en crouiz morir Pour ce qu'il ne vout obéir De riens à leur commandemenz, Car ils souduisoient les genz. Au tens que je vous ei conté Que li pelerins eut esté En Judée, si vint à Romme Et hesberja chiés un pseudomme.	990
he is to believe in the Blessed Mother of God,			and was then crucified—	
and the Holy Spirit will speak with him; for He (Christ) must go,		950	till this pilgrim came to Rome	when Vespasian, the Emperor's son, was a leper,
but Joseph is not to fear;			and was kept in a tower,	
his deliverance will be a wonder to all, and the Holy Ghost will be with him.			having his food put through a little window.	1000
Joseph is left in prison,		960	The pilgrim's landlord tells him	
and no talk is made of him, till a pilgrim—			about the Emperor's son,	
who lived in Judea			how he was a leper,	
when Christ		970	and asks him whether he had found any thing to cure Vespasian.	
was doing miracles,			The pilgrim tells him of Christ's cures,	
making the blind see,				
raising three dead men to life,		980		
	Li pelerins tout ce vist là;			1020
				1010

how God wrought for Him, healing the sick,	Jadis un grant profete avoit Qui sanz doute preudons estoit, Et meintes foiz fist Diex pour lui. Je vi malades qu'il gari De mout diverses maladies Qu'il avoient, viés et anties; Je vi contreiz qu'il redreça	1030	Jesus was killed because men hated Him,	Leur oïstes-vous unques dire Pour quoi le mirent à martire?" 1070 —" Pour ce que il si le haoient Qu'il oïr paller n'en povoient." —" Dites-moi en queu seignourie Ce fu fait, n'en quele baillie."
giving the blind sight, making rotten men whole.	Et avugles qu'il raluma, Hommes qui tout pourri estoient, Qui de lui tout sein s'en aloient, Et autres miracles assez Que n'aroie à long tens contez; Meis il ne garioit neent, Ne garessit entierement.		in Judea, under Pilate,	—" Sire, ce fu fait en Judée, Que Pilates hâ gouvernée, Ki est desouz l'empereur De Romme et est de sa teneur."
And how the rich Jews hated Him.	Et li riche homme le haoient De Judée, qu'il ne povoient Saner ausi comme il pouvoit Ne feire autel comme il feisoit.	1040	a deputy of the Roman Emperor.	—" Oseriez-vous dire et retraire Devant l'empereur Cesaire 1080 Ce que vous m'avez ci conté?" Cil dist: " Oïl, par verité. N'est hons devant cui ne l' déisse Et que prouver ne le vousisse."
The landlord asks the healer's name.	Et li hostes si demanda Au pelerin qu'il hesberja 'Qu'estoit devenuz cil preudon Et coment il avoit à non.		The landlord tells the Emperor	Quant hostes ce escouté eut, Tout errant au plus tost qu'il peut Est à l'empereur alez, Si s'en est ou paleis entrez; L'empereur apelé ha; Toute la chose li conta, 1090
The pilgrim says,	—" Je l' vous direi, que bien le sai; Meintes foiz nummer oï l'ai:		the pilgrim's story.	Ce qu'eut oï dou pelerin, De chief en chief dusqu'en la fin. Quant l'empereres l'eut oï, Si s'en merveilla mout ausi
Jesus of Nazareth:	Jhesus eut non li fuiz Marie, De Nazareth lez Bethanie.	1050	He wonders whether it can be true,	Et dist: " Estre ce vōir pourroit Qu[e] tu m'as conté orendroit?" —" Si m'aiust Diex, sire, ne sai, Tout ainsi de lui oï l'ai.
and His enemies	La pute gent qui le haïrent Tant donnerent et tant prommirent A ceus qui le pouvoir avoient Et qui les joustices tenoient,			Querre l'irei, se vous volez; Tout ainsi conter li orrez." 1100 L'empereres ha respondu: " Va le querre; que targes-tu?"
took Him,	Tant le chacierent qu'il le prirent Et vilainnement le leidirent		and sends for the pilgrim,	L'ostes en sa meison ala, Le pelerin arreisonna Et dist: " L'empereres vous mande Par moi, et si le vous commande Que vous vigniez à lui paller,"
stripped Him,	Et le despoillierent tout nu, Tant qu'il l'eurent forment batu;			Li pelerins, sanz demourer, Ha dist: " Volentiers i irei, Quanqu'il demandera direi." 1110
beat Him,	Et quant pis ne li peurent feire Li Juif, qui sunt de pute eire,	1060		Li pelerins est là venuz, Qui ne fu fous ne esperduz;
and crucified Him.	Si le firent crucefier En la crouiz et martirier;			
But if He were alive, He could cure Vespasian.	Et sanz doute, se il veschist, Vespasien, se il vousist, Garessist de sa maladie, Ne fust si granz ne si antie."		who goes to him.	
	—" Or me dites, se vous savez, Se vous dire le me volez,			

14 THE PILGRIM IS SURE THAT ANYTHING OF CHRIST'S WILL CURE VESPASIAN'S LEPROSY.

The pilgrim tells the Emperor the story (of Christ),	L'empereur a salué, Et après li ha tout conté Quaque son hoste conté ot Et la chose tout mot à mot. L'empereres respont errant: " Se c'est voirs que nous vas contant, Tu seras mout très bien venuz, De richesses combles et druz."	1120	and if any-thing of Christ's could be brought to Rome, Vespasian would be cured. The Court do not know how to save Pilate,	" Jà Pilates n'ou celera, Quant on ce li demandera; Et qui de lui pourroit trouver Aucune chose et apoter, Tost en pouroit estre sanez Vaspasiens et respassez." Quant les genz ont ce dire oï, Si en furent mout esbahi; Ne seurent Pilate rescourre Ne à ce valoir ne secourre, Fors tant qu'il li unt demandé Que " se ce n'estoit verité, Que vieus-tu c'on face de toi?" Il dist: " Mes despens donnez-moi Et si me metez en prison Et une soufisant meison, Et si feites là envoyer, Enquerre bien et encerchier. Se ce n'est voirs que dist vous ei, Je vueil et si l'otroierei Que la teste me soit coupée Ou à coustel ou d'une espée." Tout dient qu'il ha dist assez, Il l'otroient, et c'est ses grez.	1160
and the Emperor tells it to his Court,	L'empereres ha ce entendu, Ses hommes mande: il sunt venu; Et quant il furent assemblé, Si leur ha tout dist et conté Que li pelerins dist avoit, Et chaucuns s'en esmerveilloit. Pilate à preudomme tenoient Tout cil qui là ensemble estoient, Et disoit chaucuns en son dist Que Pilates pas ne soufrist; Car ce fust trop grant desreison Se il soufrist teu mesproison En liu où seignourie éust, Puis que deffendre le péust. Là eut Pilates un ami, Qui dist qu'il n'estoit pas ainsi: " Pilates est mout vaillanz hons, Plus que dire ne pourrions; Pour rien feire ne le leissast, Se il contredire l'osast."	1130	The pilgrim proposes to be put in guard  while they send to Judea and see if his story is not true. If not, let his head be cut off.	Adonc l'unt de toutes parz pris Et en une chambre l'unt mis, Si le firent là bien garder, Que il ne leur puist eschaper. " Escoutez-moi tout, biau seigneur," Ce leur ha dist l'empereur. " Boen est que nous envoions là Aucun message, qui saura Verité de ceste nouvele; Car mout seroit et boenne et bele, Se cil miracle estoient voir; Et se nous poviammes avoir Aucune chose qui men fil Curast et ostast dou peril, Avenu bien nous en seroit Et no chose bien en iroit."	1170
who think that Pilate would never have allowed Christ to be crucified.					
A friend of Pilate's defends him.	Lors unt le preudomme apelé Et l'oste qui l'eust hostelé: " Pelerin frere, par amour, Ce qu'avez à l'empereour Conté, s'il vous pleist, nous contez: Les vertuz que véu avez, Les biaux miracles de Jhesu, Qui estoit de si grant vertu." Touz les miracles leur conta, Si cum les vit quant il fu là; Et a dist que, quant il estoit Lau Pilates pover avoit, L'empereres force ne fist, Meis que son fil li garissist; Et qui ce croire ne vouroit, Que il sa teste i meteroit.	1140	They put him in guard.  The Emperor says,  it is well to send,  as it would be good to be able to cure his son.	1180	
The Court tell the pilgrim to recount the fair miracles of Jesus.					
He does,					
and says that he'd lay his head that the Emperor's son could be cured if He were in Judea ;					

Vespasian's pains go.	Sa douleur li assouaga Et ses maus touz li tresala.	without trying him—	Et n'avoit pas esté jugiez: Si en estoit mout courouciez.	
He prays his father	Adonc ha sen pere proié Que il, pour la seue amistié,	a great crime to commit—	“ Certes, ce fu grant mesprison; Grant desavenant li fist-on.	
to send to Judea and ask if he can be cured, and got out of his vile prison.	Envoiaist là en cele terre Et pour savoir et pour enquerre Se il voloit sa garison N'oster hors de si vil prison Com il estoit: trop estoit dure, Trop tenebreuse, trop obscure.	and that the Emperor's messengers have come about it.	Li messagier sont arrivé, Que l'emperere ha envoié: Encontre eus erramment venez, Car eschaper ne leur povez.”	1250
The Emperor	L'empereres fait ses briés feire (De ce ne me weil-je pas teire),	Pilate collects his men	Pilates les nouveles oit Que ses acointes li mandoit; Ses genz commanda à munter, Car il voloit encontre aler	
orders all Jews,	Qu'il mande à touz ceus de Judée, As plus pouissanz de la contrée,	to meet the messengers and receive them with honour.	Les messages l'emperereur Et recevoir à grant honneur. Li messagier errant s'en vunt, Car Pilate trouver vourrunt;	1260
and specially Pilate, to tell his messengers	A Pilate especiaument, Qu'il envoie à eus de sa gent, Et commande que on les oie De tout quanqu'il dirunt et croie		Pilates ausi chevaucha Avec ceus qu'avec lui mena. L'une compaignie l'autre voit Ee ( <i>sic</i> ) Arimathye tout droit; Et quant il Pilate encontrerent, Joie feire ne li oserent, Car certainement ne savoient Se il à Romme l'emmenroient.	
all about Jesus' death and his murderers.	De la mort Jhesu, qu'il ocistrent Quant il en la croüz le pendirent.	He falls in with them at Arimathea,	Li uns les lestres li bailla. Il ha lut ce que dedenz ha:	1270
The Emperor sends his wisest man to inquire into the matter,	L'empereres y envoia Le plus sage homme qu'il trouva. Qu'il voloit la chose savoir Et enquerre trestout le voir;	and one gives him the Emperor's letter, telling the pilgrim's story.	Raconté li unt mot à mot Ce que li pelerins dist ot. Quant eut ce Pylates escouté, Bien set que dient verité; O les messagiers vint arriere Et leur ha fait mout bele chiere	
and orders that if Jesus is dead, something of His must be brought back to Rome.	Et si leur mande à la parclose, Se il est morz, qu'aucune chose Ki au preudomme éüst esté, Se il l'ont en leur poesté, Que tantost la li envoiasent Et pour rien nule n'ou leissassent.	Pilate says he knows all that's in it.	Et dist: “ Les lestres lutes ei, Bien reconnois ce qu'i trouvei.” La chose tout ainsi ala,	
He threatens Pilate.	La garison sen fil queroit, Et Pilate mout menaçoit Que, se c'est voirs qu'oï dire ha, Granz maus avenir l'en pourra.	The messengers think	Et chaucuns d'eus se merveilla De ce que il reconnissoit La chose ainsi comme ele aloit. A grant folie puet tourner, Se il ne s'en set descouper; Car il l'en couvenra morir; Or mete peine à lui chevir.	1280
The messengers depart,	Ainsi departent li message, Et s'en vunt tout droit au rivage De la mer et ès nés entrerent.	he must clear himself, or be killed.	Les messagiers ha apelé, En une chambre sunt alé:	
and cross the sea.	Boen vent eurent, la mer passerent; Et quant il furent arrivé,	He calls them into a room,		
Pilate's friend tells him	S'a l'uns à Pilate mandé, Qui mout estoit ses boens amis. En sa lestre fist sen devis Que de ce mout se merveilloit Qu'il un homme pendu avoit			
that he has hanged a man				

Pilate closes the room,	La chose à conseil leur dira. Les wis de la chambre ferma Et si les fist mout bien garder, Que les genz n'i puissent entrer; Mieuz vient que par lui le séussent Que par autrui le connéussent.	1290	So they took Him, beat and bound Him, and crucified Him.	Il le pristrent et l'emmenèrent Et le batirent et fraperent, Et en l'estache fu loiez Et en la crouiz crucefiez, Et ce que vous avez oï Avant que vous venissiez ci.
and tells the messengers of Christ's childhood,	Les enfances de Jhesu-Crist Leur aconta toutes et dist Trestout ainsi comme il les seut Et que d'atrui oï en eut; Comment li Juif le haoient, Ribaut souduant l'apeloient;	1300	But that they might know	Pour ce que je voil qu'il séussent Et que il bien l'aperçéussent Vraiment que plus m'en pesoit Assez que bel ne m'en estoit, Et voloie estre nestoiez,
how the Jews hated Him, and called Him a rebel, though He healed the sick; also how they bought Him of Judas,	Tout ainsi comme il garissoit Les malades quant il vouloit; Con feitement il l'achaterent Et paierent et delivrerent De Judas, qui vendu l'avoit Et qui ses deciples estoit; Trestout le leit que il li firent, Et comment chiés Symon le prirent, Comment devant lui l'amenerent Et comment il l'achoisonnerent.	1310	I would be clean from their great sin, I washed my hands before them, and said I was as clean from the death of Jesus as my hands just washed were.	Car ce estoit trop granz pechiez, Devant eus yaue demandeï Et erramment mes meins laveï, Et dis qu'aussi nez fussé-ju Dou mal et de la mort Jhesu Comme mes meins nestes estoient Qu'il d'yaue lavées veoient.
and took Him at Simon's, brought Him to me (Pilate),	“ Requierent moi que leur jussas Et que je à la mort le dampnasse ; Je leur dis pas n'ou jugeroie, Car reison nule n'i veoie. Quant virent que n'ou vous jugier, Si se prisent à couroucier, Qu'il estoient genz mout puissant, De richesses comble et mennant; Et il distrent qu'il l'ocirroient, Que jà pour ce n'ou laisseroient.	1320	A good knight of mine asked for Christ's body—	Qu'il d'yaue lavées veoient. J'avoie o moi un soudoier, Preudomme et mout boen chevalier. Quant fu morz, se l' me demanda; Donnei li pour ce qu'il l'ama. Li preudons Joseph non avoit, Et sachiez que il me servoit Tout adès à .v. chevaliers, A beles armes, à destriers. Unques ne voust avoir dou mien, Fors le cors dou profete rien.
and asked me to condemn Him to death. “I said, I would not.	Ce pesoit moi certainement; Je dis à touz communément: “ Se mes sires riens demander “ M'en vouloit ne achoisonner, “ Respondre de ce que pourroie? “ La chose pas ne celeroie; “ Que, ce la vouloie celer, “ Par vous le pourroient prouver. “ Seur aus fust et seur leur enanz “ Josnes et vieuz, petiz et granz,	1330	Joseph was his name—	Grant eschaance éust éue Dou mien, se me fust eschéue. Le prophete osta dou despist Et en une pierre le mist, Que il avoit faite taillier Pour lui après sa mort couchier. Et quant Joseph l'eut leenz mis, Ne vi ne seu et si l'enquis; Meis ne peu savoir qu'il devint, Quel chemin ne quel voie tint.
They got angry,	“ Fust espanduz li sans Jhesu, “ Et ce en responderas-tu.”		and he took Christ down from the cross, and put Him in his own tomb.	1360
and said they would kill Him.			Since then I've never seen or heard of him :	1370
I said, how could I answer to my lord if I did so, and he were to ask about it.			he may be killed, drowned, or in prison.”	
On them and their children was Jesus' blood to be, they said.			The messengers think Pilate not so wrong as they expected.	



	Si grant tort cum trouver quidoient: “ Nous ne savons, ce li disoient, S'il fu ainsi cum dist nous has; Et, se tu vieus, bien te porras Devant no seigneur descouper, Se c'est voirs que t'oons conter.” Pilates lor ha respondu: “ Tout ausi cum l'ei connéu, Devant vous le connoisterunt Et tout ainsi le conterunt.” —“ Or les nous fei donques mander, Et dedenz un mois assembler Trestouz ensemble en ceste vile; Gar qu'il n'i eit barat ne guille, Car nous assembler les feisuns Pour ce qu'à eus paller vouluns.”	1380	who made Him- self Lord of their Law,	Qui de la loi se feisoit sires. On leur ha dist qu'il estoit mires, C'on ne pourroit meilleur trouver; L'empereres le feit mander, Volentiers à lui palleroit. Je leur ei dist que morz estoit, Que vous deffeire le féistes Pour ce que feire le vousistès: Dites se ce fu voirs ou non.” —“ Ce fu voirs, jà n'ou celeron,	1430
The Messengers think Pilate will clear him- self before the Emperor,  but they desire that within a month the Jews assemble to meet them.	Pylates ses messages prist, Si leur ha commandé et dist Que par toute Judée alassent Et à touz les Juis nunçassent Que sunt venu li messagier L'empereur dès avant-ier; Volontiers à eus palleroint, S'il ensemble avoir les povoient. Il leissierent le mois passer, Et Pilates ha fait garder S'on pourroit riens avoir trouvé Qui au prophete éust esté; Meis il ne peurent trouver rien Qui leur féist gramment de bien.	1390	and that he (Pilate) had said they had killed Him.  The Jews say they did kill Him, because he made Him- self their king. And Pilate was wrong enough not to judge Him.	Pour ce que il roi se feisoit Et que nostres sires estoit. Tu fus si mauveis que jugier Ne le voussis ne ce vengier; N'en voussis penre vengeance, Ainz t'en pesoit par samblement; Et nous ne pourrions souffrir Que il ne autres seignourir Seur nous ne seur las noz péust, Fors que Cesar, tant puissanz fust,	1440
Pilate sends his messengers  through all Judea, to call the Jews toge- ther  to talk with the Emperor's messengers.	Et Pilates ha fait garder S'on pourroit riens avoir trouvé Qui au prophete éust esté; Meis il ne peurent trouver rien Qui leur féist gramment de bien.	1400	So, as they would have no king but Cæsar,	Ne le méissions à la mort, Car il nous feroit trop grant tort.” Lors dist Pilates as messages: “ Ne sui si pouissanz ne si sages Que je eusse seur eus pouvoir, Qu'il sunt trop riche et plein d'avoir.” Adonc ont dist li messagier: “ Encor n'aviens oï touchier A la force de la besoigne; Je weil c'om le voirm'en tesmoigne.	1450
He also tries to find something that belonged to Christ.	Tout li Giue en Beremathye S'assemblent à grant compeignie. Pylates ha dist as messages Une chose de quoi fu sages: “ Avant paller me leisserez As Juis, si que vous orrez Ce que direi et il dirunt.” Li messagier ainsi fait l'unt. Quant il furent tout assemblé, Pylates ha premiers pallé: “ Vous veez ci, dist-il, seigneur, Les messages l'empereur; Savoir welent quès hons estoit Cius qui on Jhesu apeloit,	1410	they put Him to death them- selves. Pilate says he had no power over them.	“ Seigneur, je vous weil demander Se Pilates vous voust veer Cel homme qui roi se feisoit; Dites-le-moi, comment qu'il soit.” —“ Par foi, sire! ainçois nous avint; Et sachiez que il nous couvint Que se en l'en demandoit rien, Que nous l'en deliverriuns bien. Se l'en voulez riens demander, Nous suns tenu au delivrer; Nous i summes engagé, voir, Et après nous trestout nostre oir. Pilates autrement sa mort Ne voust souffrir: dont il eut tort.”	1460
The Jews assemble.			The Messengers ask		
Pilate asks leave to speak to them first,			if Pilate forbade them to kill Christ.		
			The Jews say that they pledged them- selves to hold Pilate harmless,		
and tells them that the Mes- sengers want to know who Christ was,			or he would not have suffered Christ to die.		

The Messengers think Pilate not greatly to blame,	Li messagier unt entendu Que Pilates n'a pas éu Si grant tort comme tuit quidoient Et cum les genz li tesmoignoient; Il unt enquis et demandé Qui estoit, de queu poesté, Cil prophetes dont on palloit. Il respondent que il feisoit Les plus granz miracles dou monde, Qui le penroit à la roonde; Pour enchanteur le tenoient Cil et celes qui le veoient. Adonc dient li messagier: " Saveriez-vous enseigner Qui ha nule chose dou sien? Qui en aroit aucune rien Que nous en péussions porter, Bien l'amerians à trouver." L'un d'eus une femme savoit Ki de lui un visage avoit, Qu'ele chaucun jour aouroit; Meis sanz doute qu'il ne savoit Où pris l'eut ne se l'eut trouvé. Adonc ont Pilate apelé, Si li content que cil dist ha; Et Pilates li demanda Tantost comment avoit à non, En queu rue estoit sa meison. " Verrine ha non, si n'est pas fole, S'est en la rue de l'Escole." Quant Pilates seut où mennoit Et comment ele à non avoit, Il ha tantost envoié là; Par un message la manda. Ele vint si tost com le sout; Et Pilates, si cum Diex vout, Quant vist venir, se leva Contre li; si s'en merveilla La poure femme, quant le vist, De la grant honneur qu'il li fist. Quant il si bienvignant l'eut feite, Si l'a après d'une part treite Et li dist: " Dame, une semblance Avez d'omme en grant remembrance	1470	1480	1490	1500		
and ask who Christ was.							
They say He wrought miracles,		Then the Emperor's Messengers come, and tell Verrine					
and was an enchanter.		their errand,					
The Messengers ask for some thing of Christ's.		and promise her rewards if she has any thing to cure Vespasian ;					
One Jew knows a woman who has His likeness.		they wish to buy her likeness of Jesus.					
Her name is Verrine.		Verrine sees she cannot conceal her having it,					
She is sent for,		but she will never sell it,					
and comes.		though, if they will swear to take nothing from her,					
Pilate receives her graciously,		she will go to Rome with the Likeness. The Messengers					
and asks her to show him the Likeness that she worships.		say they will swear this,					
		Verrine says she hasn't any likeness of Christ.					
		En meison, que vous aourez: Je vous pri que la nous moustrez, Se il vous pleist et vous voulez. Riens n'i perdrez, jà n'en doutez." La fame fu toute esbahie, Quant ele ha la parole oïe; Forment s'escondist et dist bien Que de ce n'avoit-ele rien. A ces paroles sunt venu Li messagier et unt véu La fame, ki venue estoit, Et Pylates à li palloit. Li messagier l'unt acolée Et grant joie li unt menée, Et le besoig li unt conté Pour quoi estoient assemblé; Dient li, s'ele ha en meison Chose de quoi puist garison Avoir li fiuz l'empereur, Ele en sera à grant honneur Touz les jours meis que vivera, Jameis honneur ne li faura. " On dist qu'ele ha une semblance De Jhesu, dont fait remembrance; Et s'à vendre avoir la povons, Mout volentiers l'achaterons." Verrine voit bien et perçoit Que descouvrir li couvendroit Et que plus ne la puet celer, Si se commence à escuser Et dist: " Je ne la venderoie Pour riens qui soit, ne ne donroie Ce que vous ci me requerez; Ainz couvient que tout me jurez, Et vous et vostre compeignon, Qu'à Romme, en vostre region, Que sanz riens tolir me menrez Et que vous riens ne me tourez, Et je avec vous m'en irei Et ma semblance porterei." Quant li messagier ce oïrent, Forment en leur cuers s'esjoïrent; Il dient: " Nous vous emmenruns A grant joie et vous jureruns	1510	1520	1530	1540	1550

but ask to see the Likeness.	Trestout quanque vous devisez; Meis, s'il vous pleist, se nous moustrez La semblance que demandons, Car à vooir la desirruns."	1560	The Jews asked her to lend it them.	Les meins auoit derrier liées, A une courioie atachiées. Pour le grant Dieu mout me prierent Li Juif, quant il m'encontrerent, 1600
Verrine tells the Messengers to wait ;	Tout li Juif qui là estoient, Qui toutes ces paroles oient, Dient qu'encor riche seroit Et assez grant honneur aroit. Verrine as messagiers ha dist : " Attendez-moi un seul petit, Querre cele semblance irei Et ci la vous aporterei."	1560	She wiped Christ's face with it, as He sweated so.	Que men sydoine leur prestasse, Au prophete son vis torchasse. Erramment le sydoine pris Et li torchei mout bien sen vis, Car il si durement suoit Que touz ses cors en degoutoit. Je m'en ving, et il l'emmenèrent Outre batant, mout le fraperent. Mout li feisoient vilenie;
then she goes home,	Ele muet d'ilec de randon, Tantost s'en va en sa meison. Quant fu en sa meison entrée, Si ha sa huche deffermée	1570	(They beat Him, but He complained not). When she got home, she found the Likeness on the kerchief,	Nepourquant ne se pleignoit mie. 1610 Et quant en ma meison entrei Et men sydoine regardei, Ceste semblance y hei trouvée Tout ainsi comme ele est fourmée. Se vous quidiez qu'ele eit mestier Ne qu'ele puist assouagier Le fil à nostre empereur Ne lui feire bien ne honneur, Volentiers o vous m'en irei Et avec moi la porterei." 1620
gets the Likeness.	Et si ha prise la semblance; Et puis n'i ha fait arrestance, Dessouz sen mantel l'a boutée, As messagiers est retournée.	1570	and she is willing to take it to Vespasian. The Messengers thank her,	Li messagier mout l'en mercient, Car bien afferment et bien dient Car mestier avoir leur pourra Quant venu serunt par de là, Car il n'unt nule rien trouvée Qu'il aient si bien esprouvée Comme ceste. Ainsi mer passerent Et en leur terre s'en ralerent,
and returns with it.	Il se sunt contre li levé Et grant honneur li unt porté. Ele leur dist: " Or vous seez, Et puis le suaire verrez Où Diex essua sen visage, Cui li Juif firent outrage."	1580	and take her to Rome. The Emperor asks	Or sunt à Romme revenu. L'empereres mout liez en fu; 1630 Nouveles leur ha demandées Comment les choses sunt alées, Se li pelerins voir disoit. Il dient de rien ne mentoit.
but on seeing the Likeness they are obliged to get up again.	Il se vunt trestout rasooir; Tantost cum la peurent vooir, Il les couvint touz sus saillir, Car il ne s'em peurent tenir.	1580	if the pilgrim told the truth.	" Assez y ha plus que ne dist Et de la honte et dou despist Que il au prophete fait unt, Ne point de repentance n'unt. Pylates si grant tort pas n'a Cum nous jugiuns par deça." 1640
Verrine tells them how Christ's face came on her kerchief. It was on her arm when she met Christ.	La boenne femme ha demandé Pour quoi il s'estoient levé. Chaucuns respont, ne s'en puet teire: " Par foi! il le ne nous couvint feire, Quant nous la semblance véimes; Feire l'estut, si le féimes. Dame, font-il, pour Dieu nous dites Où vous cest suaire préistes." 1590 Ele respont: " Je vous direi, Comment m'avint vous contereï. Un sydoine fait feire avoie Et entre mes braz le portoie, Et je le prophete encontrei En ma voie par où ralei;	1590	' Yes.'	c 2

## 20 VESPASIAN IS CURED BY VERRINE'S KERCHIEF, AND VOWS VENGEANCE ON THE JEWS.

'Then, have you brought aught of Christ's ?'	L'empereres ha demandé: " Avez-me vous riens aporté Qui à ce seint prophete fust Ne qui men fil mestier éust?"	and asks what has cured him.	Lors ha dist: " Sires de pitié, Qu'est-ce qui si m'a alegié De toute ma grant maladie, De mes douleurs? ne les sent mie."
'Yes, one thing.'	" Oïl, sire, nous aportuns Une chose que vous diruns."	He orders his room to be broken open.	Vaspasiens s'est escriez: " Errant ce mur me depeciez." 1690
and the Messengers tell their doings.	A ces paroles li conterent Commen il la femme trouverent, Qu'ele aveques li apportoit, Tout aïnsi cum la chose aloit. 1650	and is found healed of his leprosy.	Si firent-il hysnelement, C'onques n'i eu delaïement. Quant eurent le mur depecié, Trouverent le sain et hettié. Ore unt bien la nouvele enquisse Oú fu tele semblance prise Ki aïnsi tost gari l'avoit, Ce que nus feire ne povoit; Et il li unt trestout conté Comment les choses unt alé. 1700
The Emperor praises them,	Li empereres, ce sachiez, Quant l'oï, si en fu mout liez; Il dist: " Bien avez exploitié Et vos journées emploïé; Vous apportez une merveille, N'oï paller de sa pareille."	The pilgrim is taken out of prison,	Il unt le pelerin hors mis De la prison. Il ha enquis Se c'estoit voirs que dist avoit Dou prophete et s'aïnsi estoit Qu'il aient si preudomme ocis; Il respondent qu'il est aïnsis.
and goes to Verrine,	Li empereres s'en ala A la femme et la bienvigna; Dist li bien fust-ele venue, Qu'il la feroit et pleine et drue, 1660 Pour ce qu'ele avoit aporté A son fil et joie et santé. Quant ele l'emperere oï, En son cuer mout s'en esjoï Et dist: " Sire, vostre pleisir Sui toute preste d'acomplir."	and enriched, as is Verrine.	Au pelerin unt tant donné Que riches fu tout son aé; Et Verrine pas n'oublierent, Meis granz richescs li donnerent. 1710
who shows him the Likeness.	La semblance li ha moustrée, Qu'avec li avoit aportée.	Vespasian	L'enfès eut la nouvele oïe: Sachiez que ce ne li plut mie, Aïnz en fu iriez durement
He bows down three times to it,	Quant la vist, iij foiz l'enclina Et durement se merveilla, Et à la preude femme dist Que meis teu semblance ne vist D'omme ne ki si bele fust; N'y avoit or, argent ne fust. Entre ses deus meins prise l'a Et en la chambre la porta Où ses fuiz estoit emmurez, Pour sa maladie enfermez; Et à la fenestre la mist,	declares that Christ's murderers shall rue His death ;	Et dist: " Trestout certainement La mort Jhesu achaterunt Tout cil qui au fait esté unt." Il ha dist à l'empereur: " Jameis n'arei bien ne honneur De si que l'arunt comparé, Se liu en ei et poesté." 1720
and takes it to his son's room.	Si que Vaspasiens la vist; 1680 Et sachiez quant il l'eut véue, N'avoit unques la char éue Si sainne cum adonques l'eut, Car Nostre-Seigneur aïnsi pleut.	and tells his father that Christ is King over him and all.	Il ha dist après à son pere: " N'estes pas rois ne emperere; Meis cil le doit estre pour voir Qui seur nous touz ha tel pouvoir, Qui de là où est ha donné Teu vertu et teu poesté A la semblance que voi ci Que m'a si bien et tost gari:

	Ce que hons feire ne péust, Vous ne autres, tant hauz hons fust; 1730 Meis cist ha seur touz le povoir, Et, certes, bien le doit avoir.		
Vespasian asks leave to avenge Christ's death.	"Biaus peres, jointes meins vous pri, Cum mon seigneur, cum mon ami, Que me leissez aler vengier La mort mon seigneur droiturier, Que cil larrun puant Juis Unt si vileinnement ocis." L'empereres li respondi:	and, to clear himself, sug- gests that Ves- pasian	Pour ce estoit si espoventez Qu'il quida que fust encusez. Lors ha dist à Vaspasyen: "S'oir voulez, je direi bien Qui ha éu ou droit ou tort Dou prophete ne de sa mort." —"Oïl, dist-il, bien le voudroie, Car plus acisé en seroie." 1780
Titus gives it him.	"Biausfiuz, jou vueil, si vous en pri; 1740 Feites vo volenté entiere, N'i espargniez ne fil ne pere." Quant Vaspasiens l'entendi, En son cuer mout s'en esjoï. Ainsi firent, ainsi alerent, Ainsi la semblance apoterent; On l'apele la Veronique, C'on tient à Romme à grant relique. Vaspasyanus et Tytus Ilec ne sejournerent plus; 1750 Ainz unt tout leur oïrre atournée, Qu'il vuelent aler en Judée. En mer entrent, la mer passerent, Plus tost qu'il peurent arriverent; Pylate funt errant mander, Qu'il viegne tost à eus paller. Pylates oit le mandement Et set qu'il ameinrent grant gent: Péur eut; nepourquant palla, Vaspasyen arreisonna: 1760	shall put him in prison, and tell the Jews this is for his forbidding Christ's death. It is done. The Jews are called together,	—"En vo prison me meterez, Et à touz les Juis direz Que c'est pour ce que n'ou voloie Jugier, ainçois le deffendoie." Vaspasyens einsi le fist Cum Pylates li avoit dist. Mandé sunt par toute la terre, Ne les tiegne buie ne serre. Quant il furent tout assemblé, Vaspasyens ha demandé 1790 Que il unt dou prophete fait: Savoir le vieut tout entreseit; Plus estoit sires que ses peres Ne rois ne dus ne empereres. "Aves-vous fait que traïteur, Qui feistes tel deshonneur." Il distrent, li puant renoi, Que Pylates le soustenoit Et se tenoit par devers li. "Nous ne voliuns pas ainsi, 1800 Car trestout cil qui se funt roi Dient contre ten pere et toi; Et Pylates adés disoit Pour ce mort pas ne deservoit. Nous ne vouldsimes pas souffrir: Qui roi se fait il doit morir. Eucor disoit plus grant boufois, Qu'il se clamoit le Roi des rois." Vaspasyens à ce respont: "Pour ce l'ei fait mestre ou parfont 1810 De ma chartre, qu'oï avoie, Enseurquetout bien le savoie, Qu'il avoit malement ouvré; Car plus que moi l'avoit amé. Or vueil-je de par vous savoir, Et si me dites tout le voir,
They take the Likeness called Veronica, a precious relic at Rome. Vespasian and Titus go to Judea,		Vespasian questions them about Christ.	
and send for Pilate,		They answer, that Pilate supported Him,	
who puts himself at Vespasian's disposal.		but they thought	
Vespasian says he has come to revenge Christ's death.		He ought to die.	
Pilate is much afraid,		Vespasian says he has put Pilate in prison,	
	but he wants to know		

who was most  
against Christ, As qués de vous touz plus pesoit  
De ce que seigneur se feisoit  
Et roi et meistre des Juis  
Et li qués l'en fist pour ce pis, 1820  
Comment vers lui vous contenistes  
Le premier jour que le véistes,  
and hated Him  
most. Et pour quoi en si grant haine  
Le queillites n'en teu cuerine,  
Li quel dou grant conseil étoient  
\* Et li quel mieuz vous conseilloyent,  
Toute l'uevre enterinement  
Et trestout le commencement."  
The Jews  
rejoice at  
Pilate's punish-  
ment, Quant li Juif ce entendirent,  
En leur cuers mout s'en esjoirent, 1830  
Que ce fust pour leur preuz quidoient:  
Pour ce plus s'en esjoissoient  
Que ce fust pour leur avantage  
Pylates y éust damage.  
and tell  
Vespasian Il dient au commencement  
Trestoute la chose, comment  
how Jesus  
made Himself  
king, Cil Jhesus-Criz roi se feisoit  
Seur eus touz, se leur en pesoit:  
Pour ceste chose le haoient,  
Si que voir ne le povoient; 1840  
and how Judas  
betrayed Him. Et comment Judas le trahi  
Et trente deniers le vendi:  
Judas ses deciples estoit,  
Mauveis en ce qu'il le vendoit;  
Celui qui les deniers paia  
Li moustrent, qu'il estoit là;  
They show  
Vespasian the  
man who paid  
the thirty pence,  
and the men  
who took  
Christ, Ceus qui le pristrent li moustrent,  
Et devant lui mout se vanterent  
Dou despit, de la vilenie  
Qu'il li firent (Diex les maudie!); 1850  
and complain  
that Pilate  
would not  
condemn Him, Comment devant Pylate vintrent:  
A lui se plainrent et li distrent  
Que il Jhesu à mort jujast  
Et comme mauveis le dampnast.  
" Certes, sire, il n'ou voust jugier  
N'il ne le nous vouloit baillier,  
S'on respondant ne li bailloit,  
A cui il penre s'en pourroit,  
S'on riens l'en vouloit demander;  
Bien s'en vouloit asséurer. 1860

though they  
took His blood  
on themselves  
and their chil-  
dren.

Vespasian has  
them seized

and confined.  
He releases  
Pilate,

and acquits  
him,

but says he'll  
destroy the  
Jews.

Vespasian ties  
thirty Jews to  
horses' tails,

and tells the  
others,  
that, unless  
Jesus is restored  
alive, they shall  
all die.

Sanz doute seur nos le préimes  
Et nos enfanz y aqueillimes.  
Tout ainsi nous fu-il renduz  
Et li sans de lui espanduz,  
Que nous en fumes engagéié  
Et nostre enfant nous unt plegié:  
Se nous en clamons tout à toi  
De ce que nous fist tel desroi,  
Et vouluns que tu nous en quites  
Des couvenances devant dites." 1870  
Vaspasyens ha ce oï:  
Leur desloiauté entendi,  
Leur malice dont plein estoient,  
Si cum par eus bien le moustroient;  
Touz ensemble penre les fist,  
En une grant meison les mist,  
Si ha fait Pylate mander  
Et hors de la prison giter.  
Pylates est venuz devant,  
A son seigneur va enquerant 1880  
Se il avoit éu grant tort  
Ou prophete ne en sa mort.  
" Nennil, si grant cum je quidoie  
Et cum dedenz men cuer jujoie."  
Pylate ester devant lui vist,  
Commanda li et si li dist:  
" Je vueil touz ces Juis destruire,  
N'en i aura nul qui ne muire;  
Bien s'unt séu tout descouvrir  
Pour quoi il doivent tout morir." 1890  
Devant lui les ha apelez,  
Trente en ha d'une part sevez;  
Assez fait chevaus amener  
Et as queues les fait nouer,  
Que touz trahiner les fera,  
Jà un seul n'en echapera.  
Ainsi fist le treitre destruire.  
Li autre n'unt talent de rire;  
Meis mout durement s'esmaierent.  
Pour quoi ce feisoit demanderent; 1900  
Il dist: " Pour la mort de Jhesu,  
Qui si vilment demenez fu.  
Ou tout vif le me renderez,  
Ou tuit vileinnement morrez."







Car quant li Ennemis ce vist,  
Si en eut mout très grant despist  
Que li hons, qui de boue estoit,  
Les sieges dou ciel rempliroit.  
A Eve vint, si l'engingna  
Par la pomme qu'ele menja.  
Par l'enhortement l'Ennemi  
S'en fist Adam mengier ausi;

so they lost Paradise,	Et quant il en eurent mengié, De Paradis furent chacié, Car li lius pechié ne consent N'à nul mal feire ne s'estent;	2170			Et tu le commandement croi De ses deciples et de moi, A cui Diex le voust enseigner Pou[r] son non croistre et essaucier."
and had to till and sweat.	Et si les couvint labourer Et leur cors en sueurs tenner. De ces deus fu li monz criez.		Vespasian professes belief in the Trinity.		Vaspasyens ha respondu: " Je t'ei mout très bien entendu De Dieu le Pere, Dieu le Fil, Dou Saint-Esprist que Diex est-il; 2220 Une seule persone sunt Cil troi et tout un pouvoir unt. Tout ainsi le croi et crerei, N'autrement croire n'ou vourrei."
The Devil wanted to have all men;	Et Deables fu si irez Que il touz avoir les vouloit, Pour ce que hons consentu avoit A acomplir sa volenté;				Joseph dist: " Si tost cumme istras De ci et de moi partiras, Quier les deciples Jhesu-Crist Qui tiennent ce que il leur dist; Car il sevent ce qu'il donna Et quanque à feire commanda. 2230 Il est de mort resuscitez, A son pere s'en est alez, O soi ha nostre char portée En Paradis gloirefiée." Joseph tout ainsi convertist Vaspasyen et entroduist, Si que il croit bien fermement Jhesu le roi omnipotent. Vaspasyens ha apelé Ceus qui l'avoient avalé, 2240 Si que il bien entendu l'unt, Encor fust-il bien en parfunt. De ce se sunt mout merveillié; Li Juif n'en serunt pas lié. Vaspasyens prent à huchier Qu'il voisent la tour depecier, Qu'il ha Joseph leenz trouvé Tout sein de cors et tout heitié. Quident que ce estre ne peust, C'onques n'i menja c'on séust. 2250 Li serjant queurent, quant l'oïrent, Et errant depecier la firent. Li rois de la prison oissi, Joseph amena avec lui. Dient li viel et li enfant Que la vertu de Dieu est grant.
but God, to save His work, sent his Son,—	Meis li vrais Diex, par sa bonté, Pour s'uevre qu'avoit fait sauver (Ainsi le vout-il ordener), En terre sen fil envoya, Qui aveques nous conversa. Nez fu de la virge Marie Sanz pechié et sans vilenie, Sanz semence d'omme engenrez, Sanz pechié concéuz et nez: Ce fu cil-mêmes Jhesus Qui o nous conversa ça-jus	2180	Joseph tells him to seek Christ's disciples who preserve His words,		
who was born of the Virgin sinlessly,	Et qui les miracles feisoit; Touz jours à bien feire entendoit, Unques n'ouvra mauveissement, Ainz feisoit bien et sagement; Ce fu cil qui par les Juis Fu en la crouiz penduz et mis Ou fust de quoi Eve menja La pomme, et Adans li eida. Ainsi voust Diex li Fiuz venir Pour sen pere en terre morir;	2190	as He is risen with our flesh glorified to Paradise.		
wrought miracles,	Cil qui de la Virge fu nez, Par les Juis morz et dampnez, Ainsi nous voust touz racheter Par son sanc des travaux d'Enfer. Diex li Peres, Jhesus li Fiz, Et méismes li Sainz-Espriz, Tu dois croire, n'en doute mie, Que cil troi funt une partie. Voo[i]r le puez qu'il t'a gari; Et se t'a amené ici		Vespasian is converted,		
and was crucified,—	Pour vooir se il m'a sauvé, Nus fors lui n'i ha poesté;	2200	and tells his people to destroy the tower, as Joseph is safe.		
to buy us from the pains of Hell. The Father, Son, and Holy Ghost					
are all one person, who has cured Vespasian, and sent him to see if He has kept Joseph safe.		2210	Joseph and Vespasian are drawn up out of the prison.		

	Or fu Joseph touz delivrez, Devant les Juis amenez. Quant le virent et le connurent, Li Juif esbaubi en furent; 2260 Comment soi ( <i>sic</i> ) à merveillier, Quant le voient sein et entier. Lors leur ha Vaspasyens dist: "Rendez-moi tantost Jhesu-Crist, Que vez ci Joseph en present." Il respondent communément: "Certes, sire, nous li baillames Et bien set que nous li leissames: Die-nous qu'il est devenuz, Qu'il en fist, bien en iert créuz." 2270 Joseph respondi as Juis: "Bien séustes où je le mis; Car vous le féistes garder, Que il ne péüst eschaper. Vo chevalier trois jours i furent, Par jour et par nuit ne s'en murent. Sachiez qu'il est resuscitez De mort à vie, or m'en crez. Tantost en Enfer s'en ala Et touz ses amis en gita, 2280 En Paradis les ha menez, Comme Diex est lassus muntez." Li Juif furent esbahi, C'onques meis ne le furent si. Vaspasyens à un seul mot Fist des Juis ce que lui plot. Celui qui avoit enseignié Lau Joseph avoient mucié, Fist mestre en mer à grant navie, Avec lui toute sa lignie; 2290 En veissiaus les empeint en mer: Or peurent par l'iaue vaguer. Li rois à Joseph demanda Comment ce Juis sauvera. A ce Joseph ne se tust mie: "S'il vuelent croire ou Fil Marie, Qui sires est de charité: C'est en la sainte Trinité, Ou Pere, ou Fil, ou Saint-Esprist, Si con no loi l'enseigne et dist." 2300	Vespasian offers to sell thirty Jews for a penny.  Joseph has a sister Enygeus, whose husband is Hebron or Brons,  and they rejoice that he is alive.  Joseph is glad when he sees them, and tells them  to serve and love Christ,  in whom all should believe. Then he pro- claims that he will rescue (from Vespasian) all who will believe in Christ.  They agree to do all he wishes.	Vaspasyens a fait savoir A ceus de sen pais, pour voir, Se Juis vuelent acheter, xxx en donra pour un denier; Si grant marchié leur en fera, Tant cumme à vendre en y ara. Joseph une sereur avoit, Enygeus par non l'apeloit; Et sen serourge par droit non, Quant vouloit, apeloit Hebron. 2310 Hebrons forment Joseph amoit, Pour ce que mout preudons estoit. Quant Brons et sa femme perçurent Que Joseph vivoit, lié en furent Et l'alerent errant voir, Quant seurent où estoit, pour voir; Et li unt dist: "Joseph, de fi, Sire, nous te crions merci." Quant Joseph ha ce entendu, Mout liez et mout joianz en fu 2320 Et dist que "ce n'est pas à moi, Meis au Seigneur en cui je croi, Le fil la seintisme pucele Marie, qui fu Dieu ancele. Celui servuns, celui amons Qui m'a sauvé, celui creons, Et dès ore meis en avant Devons tout estre en lui creant." Lors fist Joseph par tout crier 'Se nul en y ha qui sauver 2330 Se vueille et croire en Jhesu-Crist, Il les hostera dou despist Nostre-Seigneur et de tourment, Ce leur fera-il soutément; Et cil à leur amis pallerent, Qui le greent et otroierent Qu'il creroie[n]t tout entreseit Et quanqu'il vouroit seroit fait. Et Joseph leur ha dist à tant: "Ne me faites pas entendant 2340 Mençonge, pour péur de mort: Vous l'achateriez trop fort." Il li dient: "Fei ten plaisir; Nous ne t'oserians mentir."
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Joseph tells  
them to leave  
their lands and  
go abroad with  
him.

Joseph dist: "Se vous me voulez  
Croire, pas ci ne demourrez;  
Ainçois leirez vos heritages,  
Vos terres et vos hesbergages,  
Et en eïssil nous en iruns:  
Tout ce pour amour Dieu feruns." 2350

They agree to  
do this; and  
Joseph gets  
Vespasian to  
pardon them.

Il dient ce ferunt-il bien.  
Joseph va à Vaspasyen,  
Si li pria qu'à cele gent  
Pardonnast tout sen mautalent,  
Pour amour de lui le fëist;  
Vaspasyens ainsi le fist.

Vaspasyens ainsi venja  
La mort Jhesu, qu'il mout ama.

He sets out  
with them,

Quant Joseph eut si exploitié,  
A Vaspasyen prist congié 2360  
Et d'ileques se departi;  
Ses genz mena aveques li,  
En lointeinnes terres alerent  
Et là longuement demourerent.  
A ce qu'il demourerent là,

and dwells in  
distant lands,

teaching them,

Boens enseignemenz leur moustra  
Joseph et bien les enseignoit,  
Car il feire bien le savoit;  
Commanda-leur à labourer,  
Et ce firent sanz rebouler: 2370

and all for a  
time goes well.

Si ala leur afeires bien  
Grant tens, et ne leur falli rien;

But afterwards  
Joseph's fol-  
lowers suffer;  
all their labour  
turns to ill,

Meis après ala malement,  
Et si vous conterei comment:  
Quar tout ce quanques il feisoient,  
Par jour et par nuit labouroient,  
Aloit à mal. A ce souffrir

from one sole  
sin.

Ne se vourrent plus aboennir,  
Et cil maus qui leur avenoit, 2380  
Pour un tout seul pechié estoit,

Qu'avoient entr'eus commencié;  
Mout en estoient entechié:  
C'iert pour le pechié de luxure,  
Pour teu vilté, pour tele ordure.  
Quant virent qu'il ce endurer  
Ne peurent ne ce mal tenser,

They complain  
to Hebron:

A Hebron sunt venu tout droit,  
Qui mout bien de Joseph estoit;

'No people ever  
suffered as we  
do.

Tell Joseph:  
we and our  
little ones are  
dying of  
hunger.'

Hebron pities  
them.

They say they  
have suffered  
long;

let him ask  
Joseph

if it is for their  
sins or his.

Hebrons

tells Joseph of  
his people's  
distress,

and begs him to  
pray Christ to  
tell him the  
cause.

Joseph fears he  
has offended  
God,

and kneels  
before the  
Graal.

Si li dient tout bien les fuient,  
Toutes meseises les poursuient, 2390

"N'unques si granz genz cum nous suns  
Tant n'eurent mal cum nous avuns;  
Nous soufruns meseise trop grant,  
Unques genz n'en souffrirent tant:  
Si te vouluns pour Dieu prier  
Que le voises Joseph nuncier  
Car nous tout si de fein moruns,  
Par un petit que n'enragons.  
Nous avons defaute trop grant,  
Et nos femmes et nostre enfant." 2400

Et quant Hebruns ha ce entendu,  
Mout grant pitié en ha éu  
Et si leur ha bien demandé  
S'il unt longuement enduré.

"Oïl, certes, il ha lonc tens;  
Tant cum péumes l'endurens.  
Pour Dieu si te voluns prier,  
Va-t'en à Joseph conseillier  
Pour quoi ce nous est avenu  
Que nous avons trestout perdu, 2410

Par nos pechiez ou par les siens  
Qu'einsi avons perduz nos biens."

Hebrons respont qu'il i ira,  
Volentiers li demandera,  
Lors vient à Joseph, si li conte  
La grant meseise et la grant honte  
Que ses genz entour lui soufroient  
Et le meschief que il avoient;  
Si prient c'um leur leit savoir  
De ceste chose tout le voir. 2420

Lors ha pris Joseph à prier  
De cuer loial, fin et entier,  
Le Fil Dieu que savoir li face  
De tout cest afeire la trace.

Lors s'est Joseph à douter pris  
Que il n'eüst vers Dieu mespris  
Et feit chose dont courouciez  
Fust Diex vers lui, n'en est pas liez.  
Puis dist: "Hebron, je le sarei;  
Et se le sai, j'ou vous direi." 2430

Joseph à sen veissel s'en va  
Et tout plourant s'agenouilla

Joseph asks Christ why His followers suffer.	Et dist: "Sire, qui char presis Et la Virge et de li nasquis, Par ta pitié, par ta douçour, I venis, et pour nostre amour Entre nous vousis converser Pour ta creature sauver Qui à toi vourroit obéir, Ta volenté feire et suir. 2440 Sire, tout ausi vraiment Com vif, vous vi mort ensemment Si cumme après la mort te vi Vivant à moi paller ausi En la tour où fui emmurez, Où me fêistes granz bontez; Et là, sire, me commandastes, Quant vous ce veissel m'aportastes, Toutes les foiz que je vourroie Secrez de vous, que je venroie 2450 Devant ce veissel precieus Où est vostres sans glorieus. Ainsi vous pri-je et requier Que vous me vouilliez co[n]seillier De ce que cele gent demande (Faute unt de pein et de viande), Que puisse ouvrer à vo pleisir Et vo volenté acomplir."	of his sufferings before the Last Supper,	Devant que je fui chiés Symon, Où estoient mi compeignon; Et dis qu'aveques moi menjoit Qui le mien cors trahir devoit. 2480 Cil qui seut qu'il aveit ce fait Honte eut, arriers de moi se treit; Ainz puis mes deciples ne fu; Meis un autre en y eut en liu. En sen liu ne sera nus mis Devant que i soies assis. Tu sez bien que chiés Symon fui A la taule, où menjei et bui: Ileques vi-je men tourment, Qui me venoit apertement. 2490 Où non de cele table quier Une autre, et fei appareillier: Et [quant] appar[i]llie l'aras, Bron te serourge apeleras.
	Sire, tout ausi vraiment Com vif, vous vi mort ensemment Si cumme après la mort te vi Vivant à moi paller ausi En la tour où fui emmurez, Où me fêistes granz bontez; Et là, sire, me commandastes, Quant vous ce veissel m'aportastes, Toutes les foiz que je vourroie Secrez de vous, que je venroie 2450 Devant ce veissel precieus Où est vostres sans glorieus. Ainsi vous pri-je et requier Que vous me vouilliez co[n]seillier De ce que cele gent demande (Faute unt de pein et de viande), Que puisse ouvrer à vo pleisir Et vo volenté acomplir."	when Judas departed,	En sen liu ne sera nus mis Devant que i soies assis. Tu sez bien que chiés Symon fui A la taule, où menjei et bui: Ileques vi-je men tourment, Qui me venoit apertement. 2490 Où non de cele table quier Une autre, et fei appareillier: Et [quant] appar[i]llie l'aras, Bron te serourge apeleras.
	Sire, tout ausi vraiment Com vif, vous vi mort ensemment Si cumme après la mort te vi Vivant à moi paller ausi En la tour où fui emmurez, Où me fêistes granz bontez; Et là, sire, me commandastes, Quant vous ce veissel m'aportastes, Toutes les foiz que je vourroie Secrez de vous, que je venroie 2450 Devant ce veissel precieus Où est vostres sans glorieus. Ainsi vous pri-je et requier Que vous me vouilliez co[n]seillier De ce que cele gent demande (Faute unt de pein et de viande), Que puisse ouvrer à vo pleisir Et vo volenté acomplir."	whose place Joseph is to fill.	En sen liu ne sera nus mis Devant que i soies assis. Tu sez bien que chiés Symon fui A la taule, où menjei et bui: Ileques vi-je men tourment, Qui me venoit apertement. 2490 Où non de cele table quier Une autre, et fei appareillier: Et [quant] appar[i]llie l'aras, Bron te serourge apeleras.
	Sire, tout ausi vraiment Com vif, vous vi mort ensemment Si cumme après la mort te vi Vivant à moi paller ausi En la tour où fui emmurez, Où me fêistes granz bontez; Et là, sire, me commandastes, Quant vous ce veissel m'aportastes, Toutes les foiz que je vourroie Secrez de vous, que je venroie 2450 Devant ce veissel precieus Où est vostres sans glorieus. Ainsi vous pri-je et requier Que vous me vouilliez co[n]seillier De ce que cele gent demande (Faute unt de pein et de viande), Que puisse ouvrer à vo pleisir Et vo volenté acomplir."	Joseph is to prepare another table,	En sen liu ne sera nus mis Devant que i soies assis. Tu sez bien que chiés Symon fui A la taule, où menjei et bui: Ileques vi-je men tourment, Qui me venoit apertement. 2490 Où non de cele table quier Une autre, et fei appareillier: Et [quant] appar[i]llie l'aras, Bron te serourge apeleras.
	Sire, tout ausi vraiment Com vif, vous vi mort ensemment Si cumme après la mort te vi Vivant à moi paller ausi En la tour où fui emmurez, Où me fêistes granz bontez; Et là, sire, me commandastes, Quant vous ce veissel m'aportastes, Toutes les foiz que je vourroie Secrez de vous, que je venroie 2450 Devant ce veissel precieus Où est vostres sans glorieus. Ainsi vous pri-je et requier Que vous me vouilliez co[n]seillier De ce que cele gent demande (Faute unt de pein et de viande), Que puisse ouvrer à vo pleisir Et vo volenté acomplir."	and Bron is to catch a fish,	En sen liu ne sera nus mis Devant que i soies assis. Tu sez bien que chiés Symon fui A la taule, où menjei et bui: Ileques vi-je men tourment, Qui me venoit apertement. 2490 Où non de cele table quier Une autre, et fei appareillier: Et [quant] appar[i]llie l'aras, Bron te serourge apeleras.
The voice from the Holy Ghost tells Joseph that he is not in fault,	Lors ha à Joseph la vouiz dist, Ki venue est dou Saint-Esprist: 2460 "Joseph, or ne t'esmaie mie: N'as coupes en ceste folie." —"Sire, dunques par ta pitié Suefre touz ceus qui unt pechie Que les ost de ma compeignie." —"Joseph, ce ne feras-tu mie; Meis une chose te commant, C'iert en senefiance grant: Ten veissel o mon sanc penras; En espreve le meteras 2470 Vers les pecheurs en apert, Le veissel tout à descouvert. Souvigne-toi que fui venduz, Trahiz et foulez et batuz. Et tout adès bien le savioie; Meis unques paller n'en vouloie	which Joseph is to put on the table, with the Graal in the middle.	Et sez-tu que tu en feras? Seur cele table le metras. Puis pren ten veissel et le mest Sus la table, lau mieuz te pleist; Meis qu'il soit tout droit emmi liu; Et là endroit te serras-tu Et le cuevre d'une touaille. Quant auras ce fait sanz faille; Adonc repenras le poisson Que t'avera peschié Hebron. 2510 D'autre part le mest bien et bel Tout droit encontre ten veissel; Et quant tu tout ce fait aras, Tout ten pueple apeler feras Et leur di que bien tost verrunt Ce de quoi dementé se sunt, Qui par pechié ha deservi Pour quoi leur est meschéu si. Adonc quant tu seras assis En cel endroit là où je sis 2520
but that he is to set the Graal before his people;	Lors ha à Joseph la vouiz dist, Ki venue est dou Saint-Esprist: 2460 "Joseph, or ne t'esmaie mie: N'as coupes en ceste folie." —"Sire, dunques par ta pitié Suefre touz ceus qui unt pechie Que les ost de ma compeignie." —"Joseph, ce ne feras-tu mie; Meis une chose te commant, C'iert en senefiance grant: Ten veissel o mon sanc penras; En espreve le meteras 2470 Vers les pecheurs en apert, Le veissel tout à descouvert. Souvigne-toi que fui venduz, Trahiz et foulez et batuz. Et tout adès bien le savioie; Meis unques paller n'en vouloie	Joseph is then to call his people together, and the sinners among them will be known. Joseph is to sit where Christ sat	Et sez-tu que tu en feras? Seur cele table le metras. Puis pren ten veissel et le mest Sus la table, lau mieuz te pleist; Meis qu'il soit tout droit emmi liu; Et là endroit te serras-tu Et le cuevre d'une touaille. Quant auras ce fait sanz faille; Adonc repenras le poisson Que t'avera peschié Hebron. 2510 D'autre part le mest bien et bel Tout droit encontre ten veissel; Et quant tu tout ce fait aras, Tout ten pueple apeler feras Et leur di que bien tost verrunt Ce de quoi dementé se sunt, Qui par pechié ha deservi Pour quoi leur est meschéu si. Adonc quant tu seras assis En cel endroit là où je sis 2520
and is to remember	Lors ha à Joseph la vouiz dist, Ki venue est dou Saint-Esprist: 2460 "Joseph, or ne t'esmaie mie: N'as coupes en ceste folie." —"Sire, dunques par ta pitié Suefre touz ceus qui unt pechie Que les ost de ma compeignie." —"Joseph, ce ne feras-tu mie; Meis une chose te commant, C'iert en senefiance grant: Ten veissel o mon sanc penras; En espreve le meteras 2470 Vers les pecheurs en apert, Le veissel tout à descouvert. Souvigne-toi que fui venduz, Trahiz et foulez et batuz. Et tout adès bien le savioie; Meis unques paller n'en vouloie		Et sez-tu que tu en feras? Seur cele table le metras. Puis pren ten veissel et le mest Sus la table, lau mieuz te pleist; Meis qu'il soit tout droit emmi liu; Et là endroit te serras-tu Et le cuevre d'une touaille. Quant auras ce fait sanz faille; Adonc repenras le poisson Que t'avera peschié Hebron. 2510 D'autre part le mest bien et bel Tout droit encontre ten veissel; Et quant tu tout ce fait aras, Tout ten pueple apeler feras Et leur di que bien tost verrunt Ce de quoi dementé se sunt, Qui par pechié ha deservi Pour quoi leur est meschéu si. Adonc quant tu seras assis En cel endroit là où je sis 2520
how Christ would not speak	Lors ha à Joseph la vouiz dist, Ki venue est dou Saint-Esprist: 2460 "Joseph, or ne t'esmaie mie: N'as coupes en ceste folie." —"Sire, dunques par ta pitié Suefre touz ceus qui unt pechie Que les ost de ma compeignie." —"Joseph, ce ne feras-tu mie; Meis une chose te commant, C'iert en senefiance grant: Ten veissel o mon sanc penras; En espreve le meteras 2470 Vers les pecheurs en apert, Le veissel tout à descouvert. Souvigne-toi que fui venduz, Trahiz et foulez et batuz. Et tout adès bien le savioie; Meis unques paller n'en vouloie		Et sez-tu que tu en feras? Seur cele table le metras. Puis pren ten veissel et le mest Sus la table, lau mieuz te pleist; Meis qu'il soit tout droit emmi liu; Et là endroit te serras-tu Et le cuevre d'une touaille. Quant auras ce fait sanz faille; Adonc repenras le poisson Que t'avera peschié Hebron. 2510 D'autre part le mest bien et bel Tout droit encontre ten veissel; Et quant tu tout ce fait aras, Tout ten pueple apeler feras Et leur di que bien tost verrunt Ce de quoi dementé se sunt, Qui par pechié ha deservi Pour quoi leur est meschéu si. Adonc quant tu seras assis En cel endroit là où je sis 2520

at the Supper, A la Cene, quant je i mengei  
 O mes deciples qu'i menei,  
 with Bron on Bron assié à ta destre mein :  
 his right. Lors si verras trestout de plein  
 Then Bron Que Brons arriere se treira  
 shall draw back Tant comme uns hons de liu tenra.  
 as from the seat Le liu Judas, qui par folie  
 of Judas, De nostre compeignie eissi  
 Quant s'aperçut qu'il m'eut trahi. 2530  
 which shall not Cil lius estre empliz ne pourra  
 be filled till Devant qu'Enygeus avera  
 Enygeus's son Un enfant de Bron sen mari,  
 by Brons Que tu et ta suer amez si ;  
 is born, Et quant li enfes sera nez,  
 and fills it. Là sera ses lius assenez.  
 This done, Quant tout ce fait ainsi aras,  
 Joseph is to Ten pueple à toi apeleras ;  
 call his people Et leur di, se il bien creu unt  
 to him, and tell them, if they  
 have believed the Father, Son, and Holy  
 Ghost, Dieu le pere de tout le munt 2540  
 Et le Fil et le Saint-Esprist,  
 Si cum apris l'avoit et dist  
 (C'est le benoite Trinité,  
 Ki est en la sainte unité),  
 and have kept Et de touz les commandemenz  
 all God's com- Et touz les boens enseignemenz  
 mands and teachings,  
 and the three Des trois vertuz ki une funt ;  
 virtues, and have not  
 broken any, Se trestout ce bien gardé unt 2550  
 Que il n'en unt trespasé rien,  
 to sit down to Viegnent soir, tu le vieus bien,  
 the grace of God. A la grace Nostre-Seigneur,  
 Qui as suens fait bien et honneur."  
 Joseph does all Joseph fist le commandement  
 he has been Nostre-Seigneur tout pleinement,  
 told, and calls Et tout ausi les apela  
 the people ; Cum Diex endoctriné li ha.  
 part sit down, Dou pueple assist une partie,  
 part do not ; Li autre ne s'assistent mie. 2560  
 all the places La taule toute pleine estoit,  
 are filled but Fors le liu qui pleins ne pooit  
 one : Estre ; et cil qui au mengier  
 the sitters are filled with  
 peace, Sistrent, si eurent sanz targier

La douceur, l'acomplissement  
 De leur cuers tout entierement ;  
 Et cil qui la grace sentirent,  
 Assez errant en oubli mirent  
 the others not. Les autres qui point n'en avoient.  
 L'uns de ceus qui se seoient, 2570  
 Qui Petrus apelez estoit,  
 Regarde delez lui et voit,  
 Ceus qui estoient en estant  
 Va mout très humblement priant :  
 Petrus asks the " Par amours, or me dites voir,  
 others if they Povez-vous sentir ne savoir  
 feel no good, Riens de ce bien que nous sentuns ?"  
 ' None.' Cil respondent : " Riens n'en avuns."  
 Adonques leur ha dist Petrus :  
 ' Then you are " De ce ne doit douter hons nus 2580  
 defiled with the Que vous ne soiez entechié  
 vile sin that you De ce vil dolereus pechié  
 made Joseph ask about.' Dont Joseph enquerre féistes  
 Et pour quoi la grace perdistes."  
 The sinners Adonc pour la honte qu'il unt,  
 leave the house : De la meison issu s'en sunt.  
 one is sorrowful. Un en y eut qui mout ploura  
 Et mout leide chiere fait ha.  
 Quant li services fu finez,  
 Si s'est chaucuns d'ilec levez. 2590  
 Entre les autres sunt alez ;  
 Meis Joseph leur ha commandé  
 Que il revignent chaucun jour  
 A cele grace sanz demour.  
 Ainsi ha Joseph percéu  
 Les pecheurs et connéu :  
 Ce fu par le demoustrement  
 De Dieu le roi omnipotent.  
 Par ce fu li veissiaus amez  
 Et premierement esprouvez. 2600  
 Ainsi eurent la grace là,  
 Ki mout longuement leur dura,  
 Li autre ki dehors estoient,  
 A ceus dedenz mout enqueroient :  
 the Grace does " Que vous semble de cele grace ?  
 for them. Que sentez-vous qu'ele vous face ?  
 Et qui vous ha ce don donné,  
 Ne qui vous ha en ce enfourné ?"

' More than heart can imagine is our joy.	<p>Cil respondent: " Cuers ne pourroit,  A pourpenser ne souffroit 2610  Le grant delit que nous avuns  Ne la grant joie en quoi nous suns,  Qu'il nous y couvient demourer  Dusqu'au matin et sejourner.  Dou puet si grant grace venir,  Ki ainsi fait tout raemplir  Le cuer de l'omme et de la femme  Et de bien refeit toute l'ame?"  Lors leur ha Joseph respondu:  " Ce vient dou benooit Jhesu, 2620  Qui Joseph sauva en prison,  Où il estoit mis sanz raison."  — " Cil veissiaus qu'avuns or véu,  Unques meis moustrez ne nous fu;  Que ce puet estre ne savuns,  Tant soutilhier nous y puissuns."  Cil dient: " Par ce veissel-ci  Summes-nous de vous departi,  Car il n'a à nul pecheour  Ne compaignie ne amour." 2630  — " Vous le povez mout bien voir.  Meis or me dites tout le voir,  Quel talent ne queu volenté  Vous éutes ne quel pensé  Quant on vous dist: " Venez sooir."  Et si repovez bien savoir  Li queus feisoit ce grant pechié,  Pour qu'ietes de grace chacié."  Cil dient: " Nous nous en iruns  Comme chetif, et vous leiruns; 2640  Meis, s'il vous pleist, nous aprenéz  (Bien savuns que vous le savez)  Que diruns quant on nous dira  Pour quoi vous avuns leissié ça."  — " Or escoutez que respondrez  Quant de ce oposé serez,  Et si respondrez verité:  Qu'à la grace suns demouré  De Dieu no pere Jhesu-Crist  Et ensemble dou Saint-Esprist, 2650  Tout confirmé en la creance  Joseph et en sa pourveance."</p>	<p>The sinners ask the name of the Holy Vessel. — " Et queu sera la renummée  Do veissel qui tant vous agréé?  Dites-nous, comment l'apele-on  Quant on le numme par son non?"  Petrus respont: " N'ou quier celer?"  Qui à droit le vourra nummer,  Par droit Graal l'apelera;  Car nus le Graal ne verra, 2660  Ce croi-je, qu'il ne li agréé:  A touz ceus pleist de la contrée,  A touz agréé et abelist;  En li voir hunt cil delist  Qui avec lui pueent durer  Et de sa compeignie user,  Autant unt d'eise cum poisson  Quant en sa mein le tient uns hon,  Et de sa mein puet eschaper  Et en grant iave aler noer." 2670  Quant cil l'oient, se l' greent bien;  Autre non ne greent-il rien  Fors tant que Gaal (<i>sic</i>) eit à non:  Par droit agreer s'i doit-on.  Tout ainsi cil qui s'en alerent  Et cil ausi qui demourerent  Le veissel unt Graal nummé  Pour la raison que j'ei conté.  Li pueples qui là demoura,  A l'eure de tierce assena 2680  Car quant à ce Graal iroient  Sen service l'apeleroient;  Et, pour ce que la chose est voire,  L'apelon dou Graal l'Etoire,  Et le non dou Graal ara  Dès puis le tens de là en ça.  Ces fauses genz qui s'en alerent  Un de leur compeignons leissierent,  Qui Moyses à non avoit  Et au pueple sage sembloit, 2690  En lui gueitier bien engigneus  Et en paroles artilleus;  Bien commençoit et bien fnoit,  En sa conscience feisoit  Et semblant que il sages fust  Et que le cuer piteus éust.</p> <p>The Vessel is called 'Graal'; and none see it but those to whom it is agreeable, and their delight in it</p> <p>is like that of a fish escaping out of a man's hand into the water.'</p> <p>This agreeableness is the reason of the name <i>Graal</i>.</p> <p>As this book is true, it is called 'The History of the Graal.'</p> <p>One sinner, Moyses, is left behind,</p> <p>a hypocrite.</p>
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Joseph says it comes from Jesus.

The sinners are told that

the Graal separates them from the pure, as it loves not the sinner,

and makes known who has sinned.

The sinners say they will go away, and ask

what reason they are to give for going.

' That we who stay dwell in God and Christ and the Holy Ghost.'

Moyses says he will not leave the pure ones,	Dist ne se movra entreseit D'avec ces genz que Diex si peit De la grace dou Saint-Esprist. Lors ploura et mout grant duel fist 2700 Et triste chiere et trop piteuse, Par semblance trop merveilleuse; Et s'aucuns delez lui passoit, De la grace mout li prioit Que pour lui devant Joseph fust, Que il de lui merci éust. Ce prioit menu et souvent, Ce sembloit, de cuer simplement: "Pour Dieu! priez Joseph que j'aie De la grace ki nous apaie." 2710 Par meintes foiz proia ainsint, Tant qu'à une journée avint Qu'il estoient tout assemblé; De Moyses leur prist pitié, Et dirent qu'il en pallerioient A Joseph et l'en prieroient. Quant tout ensemble Joseph virent. Trestout devant ses piez chéirent, Et li prie chaucuns et breit Qu'il de Moyset pitié eit; 2720 Et Joseph mout se merveilla De ce que chascuns le pria, Et leur ha dist: "Vous, que voulez? Dites-moi de quoi vous priez." Il respondent hisnelement: "Li plus granz feis de nostre gent S'en sunt alé et departi; Un seul en ha demouré ci, Qui pleure mout très tenrement Et crie et fait grant marrement, 2730 Et dist que il ne s'en ira De ci tant comm' il vivra. Il nous prie que te prions, De la grace que nous avuns Icilec en ta compeignie A grant joie et à seignourie, Qu'avec nous en soit parçonnières; Car nous le vouluns volentiers." Joseph respont sanz reculer: "Ele n'est pas moie à donner, 2740	give, but God's. Car nostres sire Diex la donne Là où il vient à tel persone. Cil cui il la donne, pour voir, Sunt tel qu'il la doivent avoir; Et cil, espoir, n'est pas iteus Comme il se fait, bien le set Dieus. Ce devuns savoir, non quidier, Que il ne nous puet engignier. S'il n'est boens, si s'engignera Et tout premiers le comparra." 2750 — "Sire, nous avuns grant fiance, Et se pert bien à sa semblance." * "Vous voussistes au darriens Souffrir les tourmenz terriens, Et voussistes la mort souffrir Et pour nous en terre morir. Si vraiment com me sauvastes En la prison et m'en gitastes, Où Vaspasyens me trouva Quant il en la chartre avala, 2760 Et en la prison me déistes, Quant vous ce veissel me rendistes, Qu'adès quant je vous requerroie, Quant de riens encombrez seroie, Sanz targier venriez à moi; Si voirement com en vous croi, Moustrez-moi que est divenuz Moyses ne s'il est perduz, Que le sache certainement Et dire le puisse à ma gent, 2770 Que tu par ta grant courtoisie M'as ci donné en compeignie." La vouiz à Josep[h] s'apparu Et ce li ha ce respondu: "Joseph, or est à ta venue La senefiance avenue Que te dis quant fundas La table, qu'en liu de Judas Seroit cil lius en remembrance, Que il perdi par s'ignorance 2780 Quant je dis qu'il me trahiroit, Et cil lius rempliz ne seroit * There seems to be a loss of at least two leaves in the MS. here.
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[A gap in the MS., in which Moyses has disappeared.]

Joseph prays to Christ, that as He died for men, and saved him

(Joseph) in his prison,

and gave him the Graal,

and promised to come to him when asked, so now

He would show him what had become of Moyses.

The Holy Ghost answers,

that now has come to pass what he said before (p. 29, col. 2) about the place of Judas at the Table,

which is not to be filled till the Day of Doom.



$e$

They wait till Joseph one day before the Graal	Mout volentiers l'en prierei, Quant je liu et tens en verrei." Lors ont tout ce leissié ester Dusqu'à un jour qu'alez ouurer Fu Joseph devant sen veissel; Si li souvint et l'en fu bel De ce que Brons li eut prié, Si prist à plourer de pitié Et prie Dieu mout tenrement: " Peres Diex, rois omnipotent, S'il vous pleit, faites-moi savoir De ceste chose vo vouloir, Que nous de mes nevez feruns, En quel labour les meteruns. Feites-m'en aucune moustrance, S'il vous pleist, et senefiance." Et Diex à Joseph envoya Un angle qui li anunça, Si li dist: " Diex m'envoie à toi: Sez-tu que te mande par moi? 2880 Il fera tant pour tes neveux, Tout quanque tu pries et vieus; Il vieut qu'il soient atourné Au service Dieu et mené, Que il si deciple serunt Et meistre seu ( <i>sic</i> ) eus averunt. Se il vuelent femes avoir, Il les arunt; et doit savoir Cil qui point de femme n'ara, Li mariez le servira; Meis tu commanderas au pere Et si le diras à la mere Que il t'ameinrent devant toi Celui qui femme aveques soi Ne voura avoir ne tenir. A toi les feras obéir; Et quant serunt à toi venu, Tu ne feras pas l'esperdu; Meis devant t'en venras, La vouiz dou Seint-Esprit orras." 2910 Joseph mout bien trestout aprist Quanque li angles li eut dist, Et puis li angles s'en ala, Et Joseph mout liez demoura	Joseph tells Brons,  that he is to teach his boys to keep God's law; and that they may marry ;  but if one will not marry,  he is to stay with Joseph.  Brons tells his wife all this.	Pour le grant bien qu'il entendoit Que chaucuns des enfanz aroit; A Bron vint, et li ha conté Le conseil qu'il avoit trouvé: " Sez-tu, dist Joseph, que te proi? Tes enfanz e[n]seigne à la loi 2920 De Dieu garder et maintenir; Femmes aient à leur pleisir, A la menniere d'autre gent Les arunt par espousement. S'aucuns y ha qui femme avoir Ne vueille, et remennoir O moi en ma meison vourra, Icil avec moi demourra." Brons dist: " A vo commandement Et à vo pleisir boennement." 2930 Brons à sa femme repeira, Ce que Joseph dist li conta. Quant Enyseus eut tout ce oï, Dedenz sen cuer s'en esbaudi; A Bron dist: " Sire, or vous hastez, S'en faites ce que vous devez." Brons touz ses enfanz apela, A touz ensemble demanda Queu vie chaucuns vieut mener. Il dient: " Dou tout acorder 2940 Vouluns à ten commandement Et le feruns mout boennement." Et de ce furent-il mout lié; Meis Hebruns leur ha pourchacié Et loing et près tant qu'il éussent Femmes, et qu'il marié fussent, Commande leur que loiaument Se tenissent et belement En la compeignie leur femmes, Seigneur soient et eles dames. 2950 Pristrent les selonc la viez loi, Tout sanz orgueil et sanz bofoi, En la fourme de sainte Eglise; Et Joseph mout bien leur devise Qu'il doivent leissier et tenir, Comment se doivent maintenir. Ainsi fu la chose atournée. Chaucuns ha la seue espousée,
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but one,	Fors c'un, qui avant escorchier Se leiroit et tout detrenchier	2960	to prove his nephew.	Demoustrast li de son neveu Comment il li feroit son preu.	
and he doesn't want a wife.	Que femme espousast ne préist: N'en vieut nule, si comme il dist.			Joseph a finé s'oroison, Et tantost ha oï le son	
Brons asks why.	Quant Brons l'ot, mout se merveilla, A privé conseil l'apela Et dist: "Fiuz, pour quoi ne prenez Femme, si cum feire devez, Ausi cumme vo frere unt fait?"		Christ orders Joseph to tell his nephew Alein	"Tes niés est sages, ce te di, Simples et bien endoctrinez Et retenanz et bien temprez; De toutes choses te creira, Quanke li diras retenra. Enten comment l'enseigneraz: L'amour que j'ei li conteras A toi et à toutes tes genz Ki unt boens endoctrinemenz.	3010
The son says he never will marry.	—"N'en pallez plus tout entreseit, Qu'en mon aé femme n'arei Ne jà femme n'espouserei."	2970		Conte-li comment vins en terre, Comment eurent tout à moi guerre Et comment je fui achetez, Venduz, bailliez et delivrez, Comment fui batuz et leidiz, D'un de mes deciples trahiz, Et escopiz et decrachiez, Et à l'estache fu loiez; Quanke peurent de leit me firent, Car au darrien me pendirent; Comment tu de la crouiz m'ostas, Comment mes plaies me lavas, Comment ce veissel-ci éus Et le mien sanc y recéus,	
Brons takes him to Joseph,	Li unze enfant sunt marié; Le douzime ha Brons ramené A Joseph, sen oncle, et li dist. Quant Joseph l'oï, si s'en rist. Joseph dist: "Cestui-ci avoir Doi, si sera miens pour voir. Se vous et ma sereur voulez, Entre vous deus le me donrez."		of Christ's birth,	Et à l'estache fu loiez; Quanke peurent de leit me firent, Car au darrien me pendirent; Comment tu de la crouiz m'ostas, Comment mes plaies me lavas, Comment ce veissel-ci éus Et le mien sanc y recéus,	
and gives him to him.	Il respondent: "Volentiers, sire; Vostres soit sanz duel et sanz ire."	2980	and how He was bought, sold, beaten, betrayed,	Et à l'estache fu loiez; Quanke peurent de leit me firent, Car au darrien me pendirent; Comment tu de la crouiz m'ostas, Comment mes plaies me lavas, Comment ce veissel-ci éus Et le mien sanc y recéus,	3020
Joseph em- braces him,	Joseph entre ses braz le prist, Acola le, et au pere dist Et à sa suer qu'il s'en alassent Et l'enfant avec lui leissassent. Brons o sa fame s'en ala, L'enfès o Joseph demoura.		bound,	Et le mien sanc y recéus, Comment tu fus des Juis pris Et ou fonz de la chartre mis, Et comment je te confortai Quant en la chartre te trouvei; Et là un don te donnei-ge, A toi et à tout ten lignage, A touz ceus qui le saverunt Et qui apenre le vourrunt. Di-li et l'amour et la vie Qu'ei à toute ta compeignie, Aies en ten ramembrement Que te donnei emplusement De cuer d'omme en ta compeignie; A ten neveu n'ou cele mie, Et à touz ceus qui ce sarunt Parfaitement le conterunt,	
and tells him	Lors dist Joseph: "Biaus niés, por voir, Mout grant joie devez avoir:		and crucified; how He was taken down, and His blood put in the Graal;	Et le mien sanc y recéus, Comment tu fus des Juis pris Et ou fonz de la chartre mis, Et comment je te confortai Quant en la chartre te trouvei; Et là un don te donnei-ge, A toi et à tout ten lignage, A touz ceus qui le saverunt Et qui apenre le vourrunt. Di-li et l'amour et la vie Qu'ei à toute ta compeignie, Aies en ten ramembrement Que te donnei emplusement De cuer d'omme en ta compeignie; A ten neveu n'ou cele mie, Et à touz ceus qui ce sarunt Parfaitement le conterunt,	
that God has chosen him to exalt His Name,	Nostres-Sires par son pleisir Vous ha eslut à lui servir Et à essaucier sen douz non, Qu'assez loer ne le puet-on.	2990	how Joseph was put in prison, and how Christ comforted him there, and gave him a gift,	Et le mien sanc y recéus, Comment tu fus des Juis pris Et ou fonz de la chartre mis, Et comment je te confortai Quant en la chartre te trouvei; Et là un don te donnei-ge, A toi et à tout ten lignage, A touz ceus qui le saverunt Et qui apenre le vourrunt. Di-li et l'amour et la vie Qu'ei à toute ta compeignie, Aies en ten ramembrement Que te donnei emplusement De cuer d'omme en ta compeignie; A ten neveu n'ou cele mie, Et à touz ceus qui ce sarunt Parfaitement le conterunt,	
and that he shall be chief, and his brothers serve him.	Biaus douz niés, cheveteins serez Et vos freres gouvernerez. De delez moi ne vous mouvez, Ce que vous direi retenez. La puissance de Jhesu-Crist, Le nostre sauveeur eslist, S'il li pleist qu'il parout à moi, Si fera-il, si cum je croi."	3000	and had great love for him and his fellows;	Et le mien sanc y recéus, Comment tu fus des Juis pris Et ou fonz de la chartre mis, Et comment je te confortai Quant en la chartre te trouvei; Et là un don te donnei-ge, A toi et à tout ten lignage, A touz ceus qui le saverunt Et qui apenre le vourrunt. Di-li et l'amour et la vie Qu'ei à toute ta compeignie, Aies en ten ramembrement Que te donnei emplusement De cuer d'omme en ta compeignie; A ten neveu n'ou cele mie, Et à touz ceus qui ce sarunt Parfaitement le conterunt,	3040
Joseph, before the Graal, asks God how he is	Joseph à sen veissel ala, Mout devotement Dieu pria				

Et pleissance et grace averunt  
Cil qui au siecle bien ferunt.  
and how Christ    Leur heritages garderei,  
will help and    En toutes courz leur eiderei,    3050  
defend them.

Then Joseph is  
to show his  
nephew the  
Graal, and tell  
him of the  
Blood in it;  
and if he be-  
lieves it, his  
faith shall be  
strengthened.  
He is also to be  
told of the  
Devil.

Quant tout ce moustré li aras,  
Men veissel li aporteras,  
Et ce qui est dedenz li di:  
C'est dou sanc qui de moi issi.  
S'il le croit ainsi vraiment,  
De foi aura confermement.  
Moustre-li comment Ennemis  
Engigne et deçoit mes amis

3060

and to keep  
himself from  
anger.

This shall deli-  
ver him from  
evil thoughts,

Qu'il se gart de courouz et d'ire,  
Que il enhorbetez ne soit:  
Maubailliz est qui bien ne voit.  
La chose très bien court tenra:  
C'est ce qui mieuz le gitera  
Et plus tost de mauveis pensez  
D'estre tristoiez ne irez.

3070

and protect him  
from the snares  
of the Enemy.

He is to keep  
also from the  
lust of the flesh.

Et mout très bien le garderunt  
Contre l'enging de l'Ennemi,  
Qu'il ne puist rien avoir en lui.  
De la joie de char se gart,  
Qu'il ne se tiegne pour musart :  
La char tost l'ara engignié  
Et mis à duel et à pechié.

3080

All this he (the nephew) is to tell his friends,  
 Quant tout ce moustré li aras,  
 Tu li diras et prieras  
 Qu'il à ses amis le redie,  
 Pour chose nule n'ou leit mie,  
 A ceus que preudomes saura  
 Et que boens estre connoistra.

and speak of Christ far and near.

Il pallerà de moi adès  
Où qu'il sera, et loig et près;  
Car plus en bien en pallerà  
Et plus de bien y trouvera. 3090

From him shall issue a male heir. He shall guard the Graal,	Di-li que de lui doit oissir Un oir malle, qui doit venir; Ce veissel ara garder, Et si li doiz ausi moustrer Et nous et nostre compeignie. Enseurquetout n'oublie mie,	
and take charge of his brothers and sisters,	Quant tu averas tout ce fait, La garde de ses freres eit Et de ses sereurs ensemment.	
and go to the West.	Puis s'en ira vers occident	3100

and go to the West,	Et de ces lieux enuoyant, Puis s'en ira vers occident	3100
	Es plus loiteins lius que pourra; Et en touz les lius où venra,	
and ever exalt Christ's name.	Touz jours essaucera men non Par trestoute la region;	
	Et à son pere priera Qu'il eit sa grace, et il l'aura.	
Further, to-morrow a letter will come for Petrus,	Demein, quant serez assemblé, Vous verrez une grant clarté, Ki entre vous descendra Et un brief vous apportera.	3110

who is to read it, A Petrus lire le ferez,  
 and go out of the land,  
 whither he likes,  
 which will be to the vale of Avaron.

Et li commanderez briement  
 Que il s'en voit ysnelement  
 En quel partie qu'il vourra  
 Et lau li cuers plus le trerra,  
 Et qu'il ne soit pas esmaiez,  
 Que de moi n'iert pas oubliez.  
 Quant ce commandé li aras,  
 Après ce li demanderas  
 En quel liu li cuers le treit plus;  
 Il te dira, n'en doute nus,  
 Qu'ès vaus d'Avaron s'en ira  
 Et en ce país demourra.  
 Ces terres trestout vraiment  
 Se treient devers occident.

3120

There he is to stop till Alein's son comes,  
He will not die till this son comes to read the letter,  
tell him who shall have the Graal,

Di-li lau il s'arrestera  
Le fil Alein atendera,  
Ne il ne pourra devier  
Ne de cest siecle trespasser  
Devant le jour que il ara  
Celui qui sen brief li lira :  
Enseignera li (*sic*) povoir  
Que cist veissiaus-ci puet avoir.

3130

and what has become of Moyses.	Dira li que est devenuz Moyses qui estoit perduz.			S'einsi le funt, bien leur venra; S'il n'ou funt, maus leur sourdera. 3180	
Then he shall	Quant ces choses ara véues Et oïes et percéues,		And Brons and Enygeus are to confer this control on Alein with their own hands.	A Bron le pere ha commandé Et à sa femme l'a rouvé;	
die in joy.	Adonques si trespasera, En joie sanz faillir venra.	3140		Car il vïeut qu'il doignent Alein La seignourie de leur mein	
All this Joseph is to tell his nephews.	Et quant tu tout ce dist aras, Pour tes nevéus envoieras; Toutes ces paroles leur di Que je t'ei contées ici, Et trestout cest enseignement Leur di sanz trespas neent."			Seur leur filles, seur leur enfanz, Uns et autres, petiz et granz, Devant eus; et plus l'en creirunt Et douterunt et amerunt, Et il bien les gouvernera	
Aleins is full of grace.	Mout fu bien convertiz Aleins Et de la grace de Dieu pleins. Joseph eut bien tout entendu Que la vouiz dist et retenu;	3150	Next day	Tant cum chaucuns d'eus le creira. 3190 Lendemein furent au servise, Si cum l'estoire le devise; Et avint c'une grant clarté Leur apparust, s'a aporté	
Joseph tells	Alein sen neveu apela, De chief en chief conté li ha		the letter for Petrus comes.	Un brief, et trestout, ce me semble, Encontre se lievent ensemble.	
him all Christ's message. If it were all put here, M. Robers de Bouron must have made this book 100 times bigger, but this is enough.	Tout ce qu'il seut de Jhesu-Crist Et ce que la vouiz l'en eut dist. Meistres Robers dist de Bouron, Se il voloit dire par non Tout ce qu'en cest livre afferroit, Presqu'à cent doubles doubleroit; Meis qui cest peu pourra avoir, Certainnement pourra savoir	3160	Joseph says it is from Jesus,	Joseph le prist, et apela A lui Petrus, et dist li ha: "Petrus, biaux freres, Dieu amis, Jhesu, le roi de Paradis, Qui d'enfer touz nous racheta, A message esléu vous ha;	3200
	(Que, s'il y vïeut de cuer entendre, Assez de bien y porra prendre) Ces choses que Joseph aprist A sen neveu, et qu'il li dist. Et quant tout ce li eut moustré, Si ha sen neveu apelé;		and is always to be about him.	Ce brief avec vous porterez En quelque liu que vous vourrez."	
Joseph tells Aleins how good he ought to be,	Dist li: " Biaux niés, boens devez estre, Quant de no seigneur, de no meistre, Avez teu grace recouvrée Qu'ele vous est de Dieu donnée."	3170		Quant Petrus Joseph paller oit, Si li dist que pas ne quidoit Que Diex messagier le fëist Ne brief porter li couvenist. Cil dist: " Mieuz vous connoist assez Que vous méismes ne savez;	3210
	Lors le mena Joseph arriere, Et à sen pere et à sa mere Dist, que ses freres gardera, Et que touz les gouvernera, Et ses sereurs; et il l'otroient Que souz lui à gouverner soient. Quant d'aucune rien douterunt, A lui conseillier se venrunt:		They ask Petrus where he means to go.	Meis une chose vous priuns, Et pour l'amour qu'à vous avuns: Que vous nous vouilliez demoustrer De quel part vous voudrez aler." Petrus dist: " Je le sai mout bien, Et se ne m'en ha nus dist rien; Ainz ne véistes messagier Qui mieuz le sèust sanz nuncier. En la terre vers Occident, Ki est sauvage durement,	3220
and tells his father and mother that he is to rule his brothers and sisters,			He says, to the West,	Es vaus d'Avaron m'en irei, La merci Dieu attenderei;	
who are to resort to him for counsel.			to the Vale of Avaron; he will wait for the mercy of God.		

And they are to pray God that he may never go against His will,	Et vous de moi merci aiez, A Dieu nostre seigneur priez Que n'aie force ne povoir, Enging, corage ne vouloir D'aler contre sa volenté Ne de dire contre son gré. Encor metrez en vo priere Qu'Ennemis en nule meniere Me puist perdre, ne tempester, Ne de l'amour de Dieu sevrer." Trestout respondent d'une part: "Diex, qui feire le puet, t'en gart!" En la meison Bron s'en alerent, Les enfanz Hebron apelerent, Et à eus touz Hebrons a dist: "Mi fil, mes filles estes tuit; Paradis avoir ne povez, S'à cui que soit n'obéissiez: Pour ce vucil et si le desir Vous touz à un seul obéir; Et tant com je de bien donner Puis et de grace delivrer, Je la doins à men fil Alein, Et ce ne sera pas en vein. Je li commant et vucil prier Qu'il vous preigne touz à garder, Et vous à lui obéirez Comme à seigneur feire devez; Et s'avez de conseil mestier, A lui irez sanz atargier: Sanz doute il vous conseiliera Si loiaument comme il pourra. Une chose dire vous ose: Que vous n'entreprenez pas chose Deseur le suen commandement; Sen voloir faites boennement." Li enfant s'en vunt tout ainsi, De leur pere sunt departi, Et mout boenne volenté unt Qu'il Alein leur frere crerunt. En estranges terres ala, Avec lui ses freres mena; En touz les lius où il venoit, Hommes et femmes qu'il trouvoit	3230	and preaches Christ, as Joseph taught him.  But here we must leave Alein, and return to  Petrus, who says he must depart,  as he has no wish to stay; but for their sakes he'll stop till next day.  God sends his angel to Joseph, and says that  Petrus has been kept back  that he may say truly he has seen the Graal and heard God's message (l. 3386-90).  God knows	La mort anunçoit Jhesu-Crist Ainsi cum Joseph li aprist, Le non Jhesu-Crist preeschoit, Entre touz mout grant grace avoit. 3270 Ainsi furent d'ilec parti; Meis or d'eus vous leirei ici, Que je n'en vueil or plus paller, Se m'i couvenra retourner. Parti s'en sunt et tout alé. Petrus ha Joseph apelé Et les autres, si leur ha dit: "Il m'en couvient aler, ce quit." —"Ce soit au Dieu commandement!" Après funt leur assemblement, 3280 Petrus prient, ne s'en voit pas; Il leur respont ynelepas Qu'il n'a talent de demourer, Car d'ilec l'en couvient aler. "Meis huimeis pour vous demourrei, Et puis demain si m'en irei, Quant aruns esté au servise." Ainsi remest à leur devise. Nostres-Sires, qui tout savoit Comment la chose aler devoit, 3290 A Joseph son angle envoia, Qui mout très bien le conforta Et dist qu'il ne s'esmaie mie, Que il nule foiz ne l'oublie. "Ma volenté te couvient feire, L'amour de moi et toi retreire. Petrus de vous se doit partir: Sez-tu pour quoi? Hui retenir L'osastes, et il demourer. Diex le vouloit ainsi moustrer, 3300 Pour ce que voir dire pouist Ne de rien nule ne mentist A celui pour qui il s'en va, Quant il de ton veissel verra Et des choses que je t'ei dites, Qu'eles sunt boennes et eslites. Joseph, il couvient vraiment Les choses qui commencement Ont que fin aient après. Nostres-Sires set bien adès 3310
and that no enemy may sever him from God.				
Hebrons tells his other children to obey their brother Alein				
as their lord, and go to him for counsel,				
and do nothing against his orders.				
Hebrons' children willingly obey Alein.				
Alein takes his brothers to foreign lands,				

Brons for a good man ;	Que Brons mout preudons ha esté, Et pour ce fu sa volenté	and Brons are to go to the West,	Si tost com il seïsiz sera De ten veïssel et il l'ara, Il li couvient que il s'en voit Par devers Occident tout droit, En quelque liu que il vourra Et lau li cuers plus le treira ;	3360
and as He made him fish for the fish used in the Service, so He wills that he (Brons) is to guard the Graal after Joseph, who is to tell him how to keep it,	Que il en l'iaue peeschast Et qu'il le poisson pourchacast Que vous avez en vo servise. Diex vieut et ein si le devise Que il ten veïssel avera Et après toi le gardera. Apren-li comment meintenir Se devera et contenir,	wherever his heart desires,  and there Brons is to wait for his son (Alein),  and when he comes, the Graal is to be given him;	Et quant il sera arreztez Là où il voura demourez, Il atendra le fil sen fil Séurement et sanz peril ; Et quant cil fuiz sera venuz, Li veïssiaus li sera renduz Et la grace ; et se li diras De par moi, et commanderas, Que il celui le recommant Qu'il le gart dès or en avant.	3370
and of God's love,	Et l'amour que tu has à moi Et qu'ei adès éue à toi ; Apren-li touz les erremenz Et trestouz les contenemenz, Trestout ce que de Dieu oïs Dès cele eure que tu naschis.		Lors sera la senefiance Acomplie et la demoustrance De la benoite Trinité, Qu'avons en trois parz devisé. Dou tierz, ce te di-ge pour voir, Fera Jhesu-Criz sen vouloir, Qui sires est de ceste chose : Nus oster ne li puet ne ose. Quant le veïssel à Bron donras Et grace et tout li bailleras Et tu en seras desseïsiz,	3380
and put him in the right belief, telling how God came to Joseph in the prison, and gave him the Graal,	En ma creance le metras Et très bien li enseigneras. Di-li comment Diex à toi vint En la chartre et ton veïssel tint	and then shall the meaning of the Trinity be made known.	Ces feiz mout bien touz acompliz, Adonques s'en ira Petrus, Je ne vueil qu'il y demeure plus ; Car vraiment dire pourra Que il seïsi véu aura Hebron, le riche Pescheeur, Et dou veïssel et de l'onneur : Pour ce Petrus fu demourez Dusqu'au mein, puis s'en est alez.	3390
and told him the sweet and precious words	Et en tes meins le te bailla ; Les seintes paroles dist t'a, Ki sunt douces et precieuses Et gracieuses et piteuses, Ki sunt propement apelées Secrez dou Graal et nummées. Quant ce averas fait bien et bel, Commanderas-li le veïssel, Qu'il le gart dès or en avant ; N'i mespreigne ne tant ne quant :	When the Graal shall be given to Brons,  then Petrus too is to go—  as he can truly say he has seen	Quant ce averas fait bien et bel, Commanderas-li le veïssel, Qu'il le gart dès or en avant ; N'i mespreigne ne tant ne quant :	3340
called 'The Secret of The Graal.'	Toute la mesproïson seroit Seur lui, et chier le comparroit. Et cil qui nummer le vourrunt, Par son droit non l'apelerunt Adès le riche Pescheeur. A touz jours croïstera s'onneur, Pour le poisson qu'il peescha Quant cele grace commença. Ainsi couvénra la chose estre, Tu l'en feras seigneur et meïstre.	Hebron and the Graal—  and he is to go o'er sea and land, and God shall guard him.	Et tu en seras desseïsiz, Ces feiz mout bien touz acompliz, Adonques s'en ira Petrus, Je ne vueil qu'il y demeure plus ; Car vraiment dire pourra Que il seïsi véu aura Hebron, le riche Pescheeur, Et dou veïssel et de l'onneur : Pour ce Petrus fu demourez Dusqu'au mein, puis s'en est alez.	3390
Then Joseph is to tell him to keep the Vessel, and never mis-use it ;	Seur lui, et chier le comparroit. Et cil qui nummer le vourrunt, Par son droit non l'apelerunt Adès le riche Pescheeur. A touz jours croïstera s'onneur, Pour le poisson qu'il peescha Quant cele grace commença. Ainsi couvénra la chose estre, Tu l'en feras seigneur et meïstre.		Quant ce averas fait bien et bel, Commanderas-li le veïssel, Qu'il le gart dès or en avant ; N'i mespreigne ne tant ne quant :	3340
and he shall be called by a new name, The Rich Fisher,	Et cil qui nummer le vourrunt, Par son droit non l'apelerunt Adès le riche Pescheeur. A touz jours croïstera s'onneur, Pour le poisson qu'il peescha Quant cele grace commença. Ainsi couvénra la chose estre, Tu l'en feras seigneur et meïstre.		Et tu en seras desseïsiz, Ces feiz mout bien touz acompliz, Adonques s'en ira Petrus, Je ne vueil qu'il y demeure plus ; Car vraiment dire pourra Que il seïsi véu aura Hebron, le riche Pescheeur, Et dou veïssel et de l'onneur : Pour ce Petrus fu demourez Dusqu'au mein, puis s'en est alez.	3390
from the fish he fished up when this Grace began.	Et cil qui nummer le vourrunt, Par son droit non l'apelerunt Adès le riche Pescheeur. A touz jours croïstera s'onneur, Pour le poisson qu'il peescha Quant cele grace commença. Ainsi couvénra la chose estre, Tu l'en feras seigneur et meïstre.		Quant ce averas fait bien et bel, Commanderas-li le veïssel, Qu'il le gart dès or en avant ; N'i mespreigne ne tant ne quant :	3340
All Joseph's people	Et cil qui nummer le vourrunt, Par son droit non l'apelerunt Adès le riche Pescheeur. A touz jours croïstera s'onneur, Pour le poisson qu'il peescha Quant cele grace commença. Ainsi couvénra la chose estre, Tu l'en feras seigneur et meïstre.	And Joseph is to go to perfect joy,	Et tu en seras desseïsiz, Ces feiz mout bien touz acompliz, Adonques s'en ira Petrus, Je ne vueil qu'il y demeure plus ; Car vraiment dire pourra Que il seïsi véu aura Hebron, le riche Pescheeur, Et dou veïssel et de l'onneur : Pour ce Petrus fu demourez Dusqu'au mein, puis s'en est alez.	3390

to Life Eternal, he and all his kin ;	Ce est en pardurable vie. Tu et ti oir et ta lignie, Tout ce qu'est né et qui neistra De ta sereur, sauf estera ; Et cil qui ce dire sarunt, Plus amé et chieri serunt, De toutes genz plus hennouré Et de pseudommes plus douté." Ainsi Joseph trestout feit ha Ce que le vouiz li commanda.	3400	Then Brons wishes to depart.	Au tierz jour ha à Joseph dist : " Joseph, or m'enten un petit, Verité te direi sanz faille : Volenté ei que je m'en aille. Se il te venoit à pleisir, Par ten congié m'en vueil partir."
and the relaters of this shall be loved and honoured by all men.	Lendemein tout se rassemblerent Et au servise demourerent ;	3410	Joseph agrees,  saying that he shall remain.	— " Il me pleit bien, Joseph respont ; Car ces choses de par Dieu sunt. 3450 Bien sez que tu emporteras Et en quel país t'en iras. Tu t'en iras ; je remeindrei, Au commendement Dieu serei."
Joseph tells them the angel's message, except Christ's words in the prison. This he tells to the Rich Fisher, Brons.	Joseph leur ha trestout reitreit Quanke la voiz dist entreseit, Fors la parole Jhesu-Crist, Qu'en la chartre li avoit dist. Cele parole sanz faleur Aprist au riche Pescheur ; Et quant ces choses li eut dites, Si li bailla après escrites. Il li ha fait demoustrement Des secrez tout privéement.	3420	Brons returns to his native land,  and Joseph stays where he was.	Ainsi Joseph se demoura. Li boens Pescherres s'en ala (Dont furent puis meintes paroles Contées, ki ne sunt pas foles) En la terre lau il fu nez, Et Joseph si est demourez. 3460 Messires Roberz de Beron Dist, se ce-ci savoir voulun, Sanz doute savoir couvenra Conter là où Aleins ala, Li fuiz Hebron, et qu'il devint, En queu terre aler le couvint, Et qués oirs de li puet issir, Et queu femme le puet nourrir, Et queu vie Petrus mena, Qu'il devint n'en quel liu ala, 3470 En quel liu sera recouvrez : A peignes sera retrouvez ; Que Moyses est devenuz, Qui fu si longuement perduz : Trouver le couvient par reison (De parole ainsi le dist-on) Lau li riches Peschierres va ; En quel liu il s'arrestera, Et celui sache ramener Qui orendroit s'en doit aler. 3480 Ces quatre choses rassembler Couvient chaucune, et ratourner Chascune partie par soi Si comme ele est ; meis je bien croi Que nus hons ne 's puet rassembler S'il n'a avant oï conter
He then gives them writings, and shows them secret things,	Quant il eurent Joseph oï Et chaucuns d'eus bien l'entendi, De leur compaignie partoît Ne avec eus plus ne seroit, Il en furent tout esbahi. Quant virent Joseph desseisi, Il en eurent mout grant pitié ; Car il seurent qu'il eut baillié Sa grace et son commandement, Ne savoient pas bien comment.	3430	Of M. Roberz de Beron's 4 other histories that ought to be ; (1) Of Aleins the son of Hebron, where he went, and what heirs he had.  (2) Of Petrus, and what became of him.  (3) Of Moyses, and what became of him.  (4) Of the Rich Fisher, and where he went.	
and then leaves them,	Seisiz fu li riches Peschierres Dou Graal et touz commanderes. Congié prist, quant levé se sunt. Au departir mout plouré unt, Souspirent et unt larmoïé : C'estoit tout par humilité. Il funt oroisons et prieres : Ce sunt choses que Diex ha chieres.			
to their great sorrow.	Joseph remet, pour feire honneur, Avec le riche Peescheur ; Trois jours fu en sa compeignie, Que Joseph ne refusa mie.	3440	These four must be got together ;	
The Graal is given to Brons,				
with whom Joseph stays three days.				



but first the Great True History of the Graal must be told. For till I now tell it, my Lord Walter,	Dou Graal la plus grant estoire, Sanz doute, ki est toute voire. A ce tens que je la retreis O mon seigneur Gautier en peis, 3490 Qui de Mont-Belyal estoit, Unques retreite esté n'avoit		Riens n'avoit force encontre lui Ne de par nous ne par autrui; Car il fait tout quanque lui pleit, Pour nului son voloir ne leit. Ceci au meins bien cuidions
this Great Graal History has never yet been told by mortal man. And, if God gives me health, I'll put these four parts together.	La grant estoire dou Graal Par nul homme qui fust mortal; Meis je fais bien à touz savoir Qui cest livre vourrunt avoir, Que, se Diex me donne santé Et vie, bien ei volenté De ces parties assembler, Se en livre les puis trouver. 3500 Ausi cumme d'une partie Leisse, que je ne retrei mie,		Qu'en terre ne venist nus hons Qui de cors de femme naschist, De no pooir fuir pouist; Et cist ainsi nous ha destruit, Qu'il Enfer ha leissié tout vuit. 3540 Comment puet estre d'omme nez Ne concéuz ne engenrez, Que delit éu n'i avuns Si cum en autre avoir soluns?"
But now I must go on with the fifth, the Graal, and leave the four till I have leisure to tell them.	Ausi couvenra-il conter La quinte, et les quatre oublier, Tant que je puisse revenir Au retreire plus par loisir Et à ceste uuvre tout par moi, Et chascune m'estu[et] pa[r soi]; Meis se je or les leisse à tant, Je ne sai homme si sachant 3510 Qui ne quit que soient perdues Ne qu'eles serunt devenues, Ne en quele senefiance J'en aroie fait dessevrance.	A devil answers,	Uns ennemis ha respondu: " Bien sai par quoi avuns perdu; Cele chose nous a plus nuit Que quidons qui plus nous vaussist. Membre-vous de ce que palloient Li boen prophete et qu'il disoient, 3550 Que li Fiuz Diu venroit en terre Et que il osteroit la guerre Qu'Adans et Eve fait avoient, Et pecheeur sauvé seroient; Trestout icil que lui pleiroit, A sa volenté en feroit.
[The continna- tion of the Graal, commonly called MERLIN.]	Mout fu li Ennemis courciez Quant Enfer fu ainsi brisie; Car Jhesus de mort suscita, En Enfer vint et le brisa. Adam et Eve en ha gité, Ki là furent en grant viuté; 3520 O lui emmena ses amis Lassus ou ciel, en Paradis. Quant Deable ce aperçurent, Ausi cum tout enragié furent; Mout durement se merveillierent Et pour ce tout s'atropelerent, Et disoient: " Qui est cist hon Qui ha teu vertu et tel non? Car nos fermetez ha brisies, Les portes d'Enfer depecies: 3530	and save sinners.  And we tor- mented the prophets,  but they said they did not care,  and told sinners that One would come and deli- ver them. This has come to pass. Those are out of our power  who are washed in the name of God, the Son, and the Holy	Adonc ces prophetes prenions Et trestouz les tourmentions; Et il feisoient le semblant Que il nul mal ne sentiant, 3560 Ne nule rien ne leur grevoit De tout le mal c'um leur feisoit, Ainçois les autres confortoient; Car il as pecheeurs disoient Que cil en terre neisteroit Qui trestouz les deliverroit. Ce distrent qu'or est avenu, Quanque avions nous ha tolu; Nous n'i poons meis riens clamer, Qu'avec lui les ha fait aler. 3570 Comment fu-ce que n'ou séuns? Unques ne nous en percéuns. En non de Dieu laver les fist Et dou Fil et dou Seint-Esprist
Of the anger of the Devils at Christ's coming into Hell,			
and taking His friends out to Paradise.			
The Devils ask ' Who is this man,			

(Ghost, from  
original sin,

Dou pechié qu'en la mere avoient,  
Quant de son ventre hors issoient.  
Et pour quoi ne nous pourvéins  
En touz les lius que nous voussins?  
Or les avuns perduz briément  
Trestouz par cel avenement; 3580

and we must  
work to get  
man back;

each of us  
must strive  
to deceive Him

until they  
return to us,  
and do our  
deeds.

Christ's minis-  
ters too will  
save men,  
for if they  
repent of  
their sins

Nous n'avuns meis sor eus pooir  
Ne nous ne li povons avoir,  
Devant qu'il méismes reviegnent  
Et à nos uuevres se repreignent.  
Ainsi no pouvoir abeissié  
Nous ha et trop amenuisié,  
Car en terre demouré sunt  
Si menistre, et les sauverunt;  
Car tant n'arunt fait de pechiez  
Petiz ne granz, noviaus ne viez, 3590

so that none  
may succour  
Him.'

The other  
devils think  
that all is lost,

they are quit of  
them.

Se il se vuelent repentir  
Et leur pechiez dou tout guerpier,  
Promestre boen amendement,  
Tout en sunt quite ligement:  
Et par ce les avuns perduz.  
Ainsi les nous ha touz toluz;  
Et se il ainsi sunt sauvé,  
Mout ha pour eus fait et ouvré  
De substance esperiteument,  
Quant pour homme si soutiument 3600

if repentance is  
allowed.

But some say,

Much did  
Christ do for  
men

when He was  
born of His  
mother,

Vout en terre neistre de mere  
Sanz nule semence de pere,  
Et essaucier vint le tourment  
En terre si très sagement  
Sanz delit d'omme ne de femme;  
Unques n'i pecha, cors ne ame.

and never  
sinned.  
We tempted  
Him,

Nous essaïemmes et véismes  
En toutes choses que poïmes  
Que nus le pourroit essayer;  
Unc ne péumes tant cerchier 3610  
Que riens y péüssiens trouver  
Qui neent li péüst grever,

but found only  
good in him.

To save man  
from us,  
He died;

Car en lui ne trouveroit-on  
Nule chose se tout bien non.  
Toutes voies vout-il venir  
En terre pour s'uevre et morir:  
Mout ha donques cele uuevre chier,  
Quant si chier la vout acheter

were the cause  
of our loss,

and were tor-  
mented by us  
for it, so that

Christ had to  
come sooner to  
rescue his  
friends from us,

let us now get a  
man with our  
will and wiles

Et si granz peignes vout souffrir  
Pour homme avoir et nous tolir. 3620

Bien deverians labourer  
Que nous péüssians recouvrer  
Ce qu'il nous vient ainsi tolir.  
Il dist qu'il ne vient rien seisir  
Ki nostre doie estre par droit:  
Chaucuns donques de nous devroit  
Tant pener et tant travailler

Que le péussions engignier:  
Feisuns-le donc en teu meniere  
Qu'il ne puist repierier arriere, 3630

Ne passer à ceus n'eus vooir  
Qui de lui assourre unt pooir  
Et par cui cil le pardon unt  
Qui de sa mort racheté sunt."  
Adonques s'escrient ensemble:  
"Tout avuns perdu, ce nous semble,  
Puis que il puet avoir pardon,  
Se ès uuevres Dieu le trueve l'on;  
S'il adès nos uuevres fait ha,  
Bie[n] sai que il le sauvera, 3640  
Puis qu'en ses uuevres est trouvez,  
Ne puet par nous estre dampnez;  
S'il se repent, perdu l'avuns,  
S'à ses menistres n'ou remblons."

Li autre ennemi si runt dist:  
"Nous savuns bien qu'il est escrist

Que cil qui plus nous unt néu  
Et par qui nous l'avuns perdu,  
Cil qui les nouveles portoient  
De sa venue et l'anunçoient, 3650

Ce sunt [cil] par qui li damage  
Nous sunt venu et li outrage;  
Et de tant cum plus l'affermoient,  
Li nostre plus les tourmentoient.  
Il s'est hastez, ce m'est avis,  
De tost secourre à ses amis,  
Pour la douleur, pour le tourment  
Qu'il avoient communément.

Meis qui un homme avoir pouist  
Qui nos sens portast, et déïst 3660  
Nos paroles et nos prieres  
A ceus qui les aroient chieres,

to talk with men on earth and help us to deceive them,	Si cum nous soliuns avoir Et seur toutes choses povoir, Et entre les genz conversast En terre et o eus habitast, Ice nous pourroit mout eidier A eus honnir et vergoignier. Tout aussi cum nous enseñoient Li prophete qu'o nous estoient, 3670 Ausi cil les choses dirunt Qui dites et feite serunt Ou soit de loig ou soit de près: Par ce serunt créu adès.” Lors dient bien exploiteroit Qui en teu meniere ouverroit, Car mout en esteroit créuz Et hons honniz et confunduz.	The devil chosen goes to a woman over whom he has power,	De ce conseil sunt departi, Leur uevre unt acordée ainsi. Et cil qui avoit seignourie Seur la femme, ne targe mie; 3710 A li là ù ele estoit ala, A sa volenté la trouva; Et la femme toute li donna Sa part de trestout quanqu'ele ha, Néis ses sires l'Ennemi Donna quanqu'il avoit ausi. A un riche homme femme estoit, Qui granz possessions avoit: Vaches, brebiz eut à plenté, Chevaus et autre richeté. 3720
by prophesying falsely.	Li uns dist: “ De ce n'ei pooir Ne de semence en feme avoir; 3680 Meis, se le povoir en avoie, Sachiez de voir je le feroie, C'une femme en men povoir ei Ki fera quanque je vourrei.” Li autre dient: “ Nous avuns Cilec un de nos compeignuns Qui fourme d'omme puet avoir Et femme de lui concevoir; Meis il couvient que il se feigne Et que couvertement la preigne. 3690 Ainsi dient qu'engenerunt Un homme en femme et nourrirunt, Qui aveques les genz sera Et ce que ferunt nous dira.” Meis mout est fous li Ennemis, Qui croit que Diex soit entrepris Que il ceste uevre ne séust Et qu'il ne s'en apercéust.	the wife of a rich man,	Trois filles avoit et un fil Bel et courtois et mout gentil, Si estoient les trois puceles Gentius et avenanz et beles. Li Ennemis pas ne s'oublie; As chans ala lau la meisnie A ce riche homme repeiroit, Car il tout à estrous beoit Comment les péust engignier Et le riche homme couroucier. 3730
The other devils think this a good plan.	Li uns dist: “ De ce n'ei pooir Ne de semence en feme avoir; 3680 Meis, se le povoir en avoie, Sachiez de voir je le feroie, C'une femme en men povoir ei Ki fera quanque je vourrei.” Li autre dient: “ Nous avuns Cilec un de nos compeignuns Qui fourme d'omme puet avoir Et femme de lui concevoir; Meis il couvient que il se feigne Et que couvertement la preigne. 3690 Ainsi dient qu'engenerunt Un homme en femme et nourrirunt, Qui aveques les genz sera Et ce que ferunt nous dira.” Meis mout est fous li Ennemis, Qui croit que Diex soit entrepris Que il ceste uevre ne séust Et qu'il ne s'en apercéust.	with three daughters and a son.	Des bestes tua grant partie. Li bergier ne s'en jouent mie, Ainz s'en couroucent durement, Et dient qu'irunt erramment A leur seigneur et li dirunt Qu'ainsi ses bestes mortes sunt. Devant leur seigneur sunt venu, Et estoient tout esperdu: Demanda-leur que il avoient; Il dient leur brebiz moroient, 3740 N'il ne sevent pour quoi c'estoit, Meis nul recouvrier n'i avoit. A tant li Ennemis ce jour Leit ester sanz plus de tristour Meis durement fu courouciez Li preudons et mout tristoiez, L'Ennemis à tant ne se tint, As autres bestes s'en revint Et à dis chevaus qu'il avoit Et fors et cras, que mout amoit; 3750
though he has a woman who'll do whatever he wants. The others say that one of them can have a child by a woman,	Li uns dist: “ De ce n'ei pooir Ne de semence en feme avoir; 3680 Meis, se le povoir en avoie, Sachiez de voir je le feroie, C'une femme en men povoir ei Ki fera quanque je vourrei.” Li autre dient: “ Nous avuns Cilec un de nos compeignuns Qui fourme d'omme puet avoir Et femme de lui concevoir; Meis il couvient que il se feigne Et que couvertement la preigne. 3690 Ainsi dient qu'engenerunt Un homme en femme et nourrirunt, Qui aveques les genz sera Et ce que ferunt nous dira.” Meis mout est fous li Ennemis, Qui croit que Diex soit entrepris Que il ceste uevre ne séust Et qu'il ne s'en apercéust.	The devil goes to the fields	Li Ennemis pas ne s'oublie; As chans ala lau la meisnie A ce riche homme repeiroit, Car il tout à estrous beoit Comment les péust engignier Et le riche homme couroucier. 3730
and that he shall do so,	Ainsi prist Ennemis à feire Homme de sens et de memoire, 3700 Pour Dieu nostre pere engignier Et forbeter et conchier: Par ce pöins-nous tout savoir Que Ennemis est fous de voir. Mout deverions estre irié S'ainsi estiuns engignié.	and kills most of the rich man's beasts. The herdsmen	Et le riche homme couroucier. 3730
and the child shall do their work among men. (But the Devil is a great fool to think he can take in God.)	Ainsi prist Ennemis à feire Homme de sens et de memoire, 3700 Pour Dieu nostre pere engignier Et forbeter et conchier: Par ce pöins-nous tout savoir Que Ennemis est fous de voir. Mout deverions estre irié S'ainsi estiuns engignié.	tell their master	Devant leur seigneur sunt venu, Et estoient tout esperdu: Demanda-leur que il avoient; Il dient leur brebiz moroient, 3740 N'il ne sevent pour quoi c'estoit, Meis nul recouvrier n'i avoit. A tant li Ennemis ce jour Leit ester sanz plus de tristour Meis durement fu courouciez Li preudons et mout tristoiez, L'Ennemis à tant ne se tint, As autres bestes s'en revint Et à dis chevaus qu'il avoit Et fors et cras, que mout amoit; 3750
So the Devils are to make a man to deceive God.	Ainsi prist Ennemis à feire Homme de sens et de memoire, 3700 Pour Dieu nostre pere engignier Et forbeter et conchier: Par ce pöins-nous tout savoir Que Ennemis est fous de voir. Mout deverions estre irié S'ainsi estiuns engignié.	The rich man is very sad.	Et estoient tout esperdu: Demanda-leur que il avoient; Il dient leur brebiz moroient, 3740 N'il ne sevent pour quoi c'estoit, Meis nul recouvrier n'i avoit. A tant li Ennemis ce jour Leit ester sanz plus de tristour Meis durement fu courouciez Li preudons et mout tristoiez, L'Ennemis à tant ne se tint, As autres bestes s'en revint Et à dis chevaus qu'il avoit Et fors et cras, que mout amoit; 3750
	Ainsi prist Ennemis à feire Homme de sens et de memoire, 3700 Pour Dieu nostre pere engignier Et forbeter et conchier: Par ce pöins-nous tout savoir Que Ennemis est fous de voir. Mout deverions estre irié S'ainsi estiuns engignié.	The Devil goes to his other beasts and ten horses,	Et le riche homme couroucier. 3730

# 44 THE DEVIL KILLS HIS VICTIM'S CATTLE AND WIFE. HIS ELDEST DAUGHTER IS SEDUCED.

and kills 'em all.	Li Ennemis touz les occist		En sen celier la fist aler	
	Ainz que passast la mie-nuit.		Et sur une huche munter;	
The rich man	Quant li preudons la chose seut,		Une corde penre li fist,	
	Mout grant duel en son cuer en eut;		Qu'ele en son col laça et mist,	
is angry, and tells	Par courouz dist une parole,		De la huche au pié l'a boutée:	
	Qui fu mout vileinne et mout fole,		Ele fu tantost estranlée.	3800
	Que ses courouz li ha fait dire;		Quant li preudons set qu'einsi va	
	De mautalent qu'il eut et d'ire,		Que sa femme ainsi s'estranla,	
the Devil to	Au Deable trestout donna,		Tel duel ha qu'a peu k'il n'enrage,	
	Trestout quanque li demoura:	3760	Il ne puet celer sen corage;	
take the rest of his property.	"Deables, pren le remennant;		Une maladie le prist,	
	Trestout soit tien, j'ou te commant.		Ki l'acora et qui l'ocist.	
	Puis qu'à perdre commencié ei,		Tout ainsi fait li Ennemis	
	Bien sei que trestout perderei."		De ceus ki en ses laz sunt pris.	
The Devil is glad	Li Deables si fu mout liez,		Quant voit qu'ainsi ha exploitié,	
	Et li preudons mout corouciez;		Le cuer en ha joiant et lié,	3810
	Unques beste ne li leissa,		Pensa comment engigneroit	
and kills the rest of the beasts.	Meis toutes occises les ha.		Les trois filles et decevroit;	
	Li preudons fuit la compeignie		Plus n'i avoit de remennant	
	Des gens, car il ne l'aimme mie.	3770	De la meinnie au paisant.	
To enrage the rich man more,	Li Ennemis s'est mout penez		Deables vit que engignier	
	Et travailliez et pourpensez		Ne les pourroit ne conchier,	
	Comment plus le couroucera:		Se leur volentez ne feisoient	
the Devil strangles his only son.	A sen fil vint, que mout ama;		Et le deduit dou cors n'avoient;	
	Si l'a estranlé en dormant.		A un juene vallest ala,	
	Au matin, ainz souleil levant,		Qui dou tout sen tens emploia	3820
	Fu li enfès ou lit trouvez		En viuté et en lecherie,	
	Morz, car il fu estranlez.		En mauveistié, en ribaudie.	
	Quant li peres ha entendu		A l'einnée suer l'a mené.	
	Qu'il ha ainsi sen fil perdu,	3780	Mout li ha requis et proié	
He is much enraged,	Courouciez fu mout durement.		Qu'ele sa volenté féist;	
	N'en peut meis, car vileinnement		Meis ele mout li contredist .	
	Fu de sen avoir damagiez;		Qu'ele pour riens ce ne feroit,	
	Meis plus assez fu courouciez		En teu viuté ne se metroit;	
	De sen fil, car nul recouvrier		Meis li vallez tant l'a priée	
	Ne li pavoit avoir mestier.		Qu'à darrien l'a conchiée	3830
despairs, and loses his faith.	Tantost cil hons se despera,		Par l'aide de l'Ennemi,	
	Et sa creance perdue ha.		Qui fist dou pis qu'il peut vers li.	
	Quant li Ennemis se perçoit		Meis nus ne s'en apercevoit,	
	Que il en Dieu meis ne creoit	3790	Et ce l'Ennemi ennuioit,	
	Et que c'estoit sanz recouvrier,		Qu'il vicut c'on le sache en apert	
	Mout s'en prist à esleescier.		Et que ce soit tout decouvert:	
The Devil next hangs the rich man's wife,	Tantost à la femme s'en va		Tout ce fait-il pour plus honnir	
	Par cui conseil ainsi ouvra,		Et pour les suens plus maubaillir.	

and then the rich man himself dies.

The Devil is delighted,

and plots how to deceive the three daughters.

The Devil takes a bad youth to the eldest daughter.

She resists at first,

but at last the youth seduces her.

No one knew of it,

so the Devil makes it known every where.	Toute la chose ha fait savoir Par le pais à sen pouvoir; Fist tant que li monz touz le seut, Et de tant plus grant joie en eut. A ice tens que je vous di, Femme cui avenoit ainsi Que on prenoit en avoutire, Ele savoit mout bien sanz dire, Communément s'abandonoit Ou errant on la lapidoit Et feisoit-on de li joustise. Ainsi fu faite la devise, Car li juge tout s'assemblerent Et la damoisele manderent. Quant fu devant eus amenée. De sen meffait fu accusée. Li juge en unt éu pitié Et de ce sunt mout merveillié, Car c'un petit de tens n'avoit Que ses peres preudons estoit, Riches et combles et mennanz, D'amis, de grant avoir pouissanz; De lui est-il si meschéu Que lui et sa femme ha perdu Et sen fil, qui soudainement Fu morz, et sa fille ensement, Que Deable unt si engignie Qu'orendroit est à mort jugie. Et droitement pour sen meffait Il dient que tout entreseit Que par nuit enfouir l'irunt: Ainsi sa honte couverrunt. Ainsi com il le deviserent, Toute vive as chans la menerent Et l'unt ilec vive enterrée: S'en fu la chose plus celée. Pour honneur des amis le firent, Que mout amerent et chierirent. Ainsi mesmeinne li Maufez Ceus de cui il est hennourez Et qui funt à sa volenté, Trestouz les mest en grant viuté.	3840	comforts them, and asks the cause of their disasters.	Ki estoient de remennant, Et mout les ala confortant; Demanda par queu mespresure Iert avenue ceste aventure, Et de leur pere et de leur mere, De leur sereur et de leur frere. Respondent li: "Nous ne savuns Meis que de Dieu haïes suns." Li preudons leur ha respondu: "De par Dieu n'avez riens perdu. Or ne dites jameis ainsi; Car Jhesu-Criz ne het nului, Ainz li poise mout quant il set Que li pechierres si se het. Sachiez, par uevre d'Ennemi Vous est-il meschéu ainsi.	3890
At this time women taken in adultery were abandoned or stoned.			'We are hated by God.' No, says the good man,		
The judges assemble to try the eldest daughter, and pity her		3850	Christ hates no one.	This is the Devil's doing.	
for the sake of her father who was rich and powerful.			Do you know what life your sister led?		3900
			'No.'		
			'Then, keep from doing evil: of it come evils.		
			Doing good brings a good end.'		
They agree to get rid of her by night and so cover her shame.		3870	The elder of the two daughters receives the teaching,		
So they bury her alive.			and learns to pray to and worship Christ,		
A good man talks to her two sisters,	Un preudomme ou pais avoit Qui seut que on de ce palloit, Mout durement s'en merveilla; As deus sereurs vint et palla	3880	and does what she is told. The good man tells them to		3920
					3930





WESTMINSTER :

PRINTED BY JOHN BOWYER NICHOLS AND SONS,

25, PARLIAMENT STREET.











